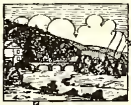

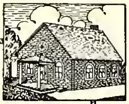

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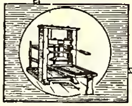

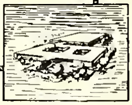

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Church of the Brethren
January 1997

Messenger

Taking the New Testament seriously

Messenger

Vol. 146, No. 1 January 1997

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Albert Winkler

On the cover: Alexander Mack's Bible, tucked under his arm, symbolizes the seriousness with which the first Brethren took scripture study. On page 10, Chalmer Faw tells what that led to.

Jeff Leard

Religion News Service

Features

10 Taking the New Testament seriously

Plenty of other denominations do the same things and hold the same beliefs that Brethren do. So how are the Brethren unique? Chalmer Faw searches the writings and examples of Brethren founders to provide the answer.

12 Living dangerously in Guatemala

Kay Yanisch is an "Accompanier," providing a physical presence in support of former Guatemalan refugees as they resettle in their home communities. Her role is one fraught with danger, but, she says, "That's why I'm here." Jeff Leard tells her story. Sidebar by David Radcliff.

16 Facing the gray areas in dying

Guy Wampler questions Dr. Kevorkian's qualifications as a consultant on dying. He also points out the gray areas of end-of-life decision making, where tough questions have to be faced, and calls on us to be mutually supportive as we consider the alternatives before making the decisions.

18 Death becomes him: Dr. Kevorkian's caricature of mercy

Julie Polter takes issue with Dr. Kevorkian's brushing aside the Christian perspective in making end-of-life decisions. Rather, she contends, dying is a morally complex matter, requiring the Christian to ponder many issues.

21 Let's give the Great Physician a little help

Just as we are learning to take more responsibility for our own health care, says James Benedict, we should be accepting more responsibility for our spiritual welfare.

22 Ending the Thirty Years War

In 1897, after three decades of turmoil in the church, Annual Meeting was eager to establish voice of unity in the brotherhood. What it did provides the story that historian James H. Lehman unfolds, marking a centennial celebration.

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From the Editor

How to reach us

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1451 Dundee Avenue
Elgin, IL 60120
E-mail: CoBNews@AOL.Com
Fax: (847) 742-6103
Phone: (847) 742-5100
(800) 323-8039
Subscription rates:
$16.50 individual rate
$12.50 church individual plan
$10.50 church group plan
$10.50 gift subscriptions
Student rate 75¢ per month

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Coming next month

We preview the upcoming Annual Conference in Long Beach and profile the moderator, David Wine.

District Messenger representatives: Atl. N.E., Ron Lutz; Atl. S.E., Ruby Raymer; Ill./Wis., Kreston Lipscomb; S/C Ind., Marjorie Miller; Mich., Ken Good; Mid-Atl., Ann Fouts; Mo./Ark., Luci Landes; N. Plains, Faith Strom; N. Ohio, Alice L. Driver; S. Ohio, Jack Kline; Ore./Wash., Marguerite Shamberger; Pac. S.W., Randy Miller; M. Pa., Eva Wampler; S. Pa., Elmer Q Gleim; W. Pa., Jay Christner; Shen., Tim Harvey; S. Plains, Mary Ann Dell; Virlina, David & Hettie Webster; W. Plains, Dean Hummer; W. Marva, Winoma Spurgeon.

Messenger is the official publication of the Church of the Brethren. Entered as second-class matter Aug. 20, 1918, under Act of Congress of Oct. 17, 1917. Filing date, Nov. 1, 1984. Member of the Associated Church Press. Subscriber to Religion News Service & Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the New Revised Standard Version. Messenger is owned and published 11 times a year by the General Services Commission, Church of the Brethren General Board. Second-class postage paid at Elgin, Ill., and at additional mailing office, Nov. 1996. Copyright 1996, Church of the Brethren General Board. ISSN 0026-0355.

Postmaster: Send address changes to Messenger, 1451 Dundee Ave., Elgin, IL 60120.

Printed on recycled paper

At the **October General Board** meeting there was a striking art exhibit in the Board room. Arranged on two walls were 40 watercolor paintings that covered Brethren history from 1708 to 1958.

Oldtimers recognized the images. They were the original art, by Albert Winkler, done for a 1958 slide presentation titled "Come Up Higher." The slide presentation, with a script by *Gospel Messenger* editor Ken Morse, was done to celebrate the 250th anniversary of the Church of the Brethren. Nowadays we would produce a video, of course.

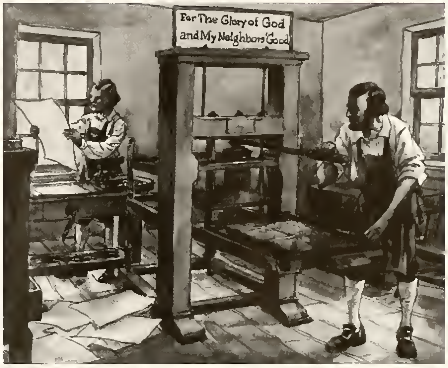
But like most of the things produced by today's technology, you end up with something pretty and slick, but you wonder what the coming generations will make of them as antiques. With this 1958 slide presentation, you can still project the images (if you can find a projector and screen). But you can also admire the original paintings. A video has no original art to preserve and treasure.

Think of what e-mail is doing to the collecting of famous people's letters. Can you picture future collectors bidding high prices for someone's e-mail printouts? Imagine those in expensive frames on a paneled wall.

Or consider the value today of something printed on Christopher Sauer's press. Not only does it have historical value, but the imprinted page itself puts you in touch with the one who set the type and operated the press. A page from an old hand-operated printing press records the three-dimensional impression of the lead type, and each page is slightly different from the other. Compare such a page with a page of today's Messenger. We haven't done Messenger with lead type since 1974.

The depiction here of the Christopher Sauer press, from the 1958 filmstrip art, ties in nicely with an anniversary being celebrated this year—the centennial of Brethren Press. Jim Lehman's story (on page 22) of the church taking ownership of the Brethren Publishing House and moving to Elgin, Ill., will interest our readers, especially those old enough to remember that original Brethren Publishing House at 22 South State. Enjoy the story. May it whet your appetite for all the things Brethren Press has planned for this centennial year.

Kermon Thomasson


For The Glory of God and My Neighbors Good

Albert Winkler

Christopher Sauer's *press is one of the 40 scenes from Brethren history depicted in the 1958 filmstrip "Come up Higher."*

In Touch

Her heart's on her sleeve

Losing a husband and a sister to cancer left **Mary Jane Graybill** with a feeling of helplessness. What could she, one person, do in the struggle to conquer cancer?

The answer came to Mary Jane, a member of Ephrata (Pa.) Church of the Brethren, one day when she was golfing with a friend, Jim Yerger. Jim had skin cancer. He said to Mary, "I wish somebody would make a sleeve so I wouldn't have to put my jacket on and take it off off all the time."

"That's it!" thought Mary Jane. She and Jim formed the company J's Specialties an began producing the Arm Sunguard sleeve a 100-percent combed cotton, cuffed sleev with four rows of nonbinding elastic that fi around the upper arm. The sleeve blocks up to 97-percent of the sun's harmful ultraviolet rays, a consultant for the federal government determined.

People who use the Arm Sunguard sleeve can enjoy the outdoors without using creams, which wear off and must be reapplied.

The sleeves are for anyone, stresses Mary Jane. "Golfers, motorcyclists and bicyclists, gardeners, fishers, walkers, boaters, campers, constructio workers, truckers."

The Arm Sunguard sleeve isn't any cottage industry. Mar Jane advertises widely and has had the sleeve on show at the International PGA convention in Las Vegas. Last June she wa a vendor at the Retreads Motorcycle Club International convention in Tennessee.

But monetary profit is not the object for Mary Jane, who oftens whips out sleeves from her golf bag and gives them to friends on the golf course. Her biggest dividend is the loss of that helpless feeling she had fo so many years. "Now I feel good inside, like I'm helping someone. That's what life is all about."

Marty Heisey, Lancaster New Era

Mary Jane Graybill *models the Arm Sunguard sleeve she invented to protect bare arms from harmful sun rays. The cotton sleeves are held up by elastic bands.*

In Touch stories wanted

Do you know someone whose story should be in In Touch? Send us a note about the person, or a full-fledged story, and include a sharp, candid photo, preferably one showing the subject in a setting related to the story.

Remember, we are seeking stories about Brethren who are presently doing interesting, noteworthy things. (The December story about Phyllis West and this month's story about Mary Jane Graybill are good examples.) Don't send biographical sketches or tributes. Stories should be short (350 words maximum) and pointed (Phyllis West saved a life; Mary Jane Graybill invented a sunguard sleeve). If you find a newspaper story that is a natura for In Touch, send us the clipping (including publication name and date).

Hint: Including a good photo remarkably improves your story's chances of making it into print.

Send your suggestions or stories to Messenger, 1451 Dundee Ave., Elgin, IL 6012

Catherine Emans, *shown here with pastor Kevin Kessler, erved 50 years as treasurer of the Canton church.*

Reluctant acceptance

In 1946, **Catherine Emans** reluctantly accepted the call to be treasurer of Canton (Ill.) Church of the Brethren. Had she known it was for a term of 50 years, her reaction might have been more than reluctance.

The Canton congregation honored Catherine Sept. 29 with a musical program, a 50-year gold service pin, and a chocolate reception."

Catherine said that her work as treasurer "started out to be simple, but became increasingly more complicated." Still, she enjoyed the opportunity to serve her church.

But, having turned a reluctant acceptance into a 50-year ommitment, Catherine registered reluctance once again when asked if she would commit to the next 50 years.
—Kevin Kessler

Kevin Kessler is pastor of Canton (Ill.) Church of the Brethren.

Names in the news

Rosalyn Neuenschwander, member of Pleasant Dale Church of the Brethren, near Decatur, Ind., was named Woman of the Year by the Business and Professional Women of Decatur. She was commended for successfully balancing her work as vice president of a bank, her civic and church roles, and her family life.

- **Ingrid Rogers**, a member of Manchester Church of the Brethren, North Manchester, Ind., and associate professor of German at Manchester College, has had her sixth book published—*Recollections of East Germany: Biographical Essays on Women Church Leaders*. It carries testimonies of women church leaders who experienced the changes of the 1989 Revolution that resulted in German reunification.
- **Ron Beachley**, Western Pennsylvania District executive, and **Warren Eshbach**, Southern Pennsylvania District executive, recently participated in the reorganization meeting of the Pennsylvania Council of Churches (PCC).
- Two members of McPherson (Kan.) Church of the Brethren, **Kathy Hackleman** and **Michele McMillan**, have been named editor and news editor, respectively, of the town's newspaper, *The McPherson Sentinel.*
- **Hollen G. Helbert**, a member of Harrisonburg (Va.) First Church of the Brethren, received an Outstanding Service Award from Bridgewater College at the annual President's Dinner Nov. 1. He is a retired medical doctor.
- **Nadine Bowman**, a member of Manchester Church of the Brethren, North Manchester, Ind., and a resident of Timbercrest Church of the Brethren Home, has been named Volunteer of the Year by the Indiana Association of Homes for the Aging.

Jay Christner

District ministers Ron Beachley and Warren Eshbach *pose with Albert Meyers (right), executive director of PCC.*

Remembered

Dorothy Brown Dennison, 80, died October 15, 1996, in Oak Park, Ill. She served as a missionary nurse in India, 1945–1953.

- **Linford J. Rotenberger**, 80, died Sep. 10, 1996, in Quakertown, Pa. He and the late Hartman Rice were cofounders of the Brethren Revival Fellowship in 1959.

"In Touch" profiles Brethren we would like you to meet. Send story ideas and photos to "In Touch," Messenger, *1451 Dundee Ave., Elgin, IL 60120.*

Close to Home

Early ecumenicity

Terrace View Union Church, near Goode, Va., has a history of ecumenicity that goes back to its beginning. In the early 1900s, the local Brethren, Baptists, and Methodists had to travel some distance to find a church. Two acres of land were donated, money was raised, and the union church was erected on a site with a good view of Virginia's famous Peaks of Otter on the nearby Blue Ridge. The church's dedication was held Aug. 29, 1920. The Methodists later left Terrace View (amiciably), but the Church of the Brethren and the Baptists are still sharing the church 77 years later.

Hugh Whitten

A vintage photo *shows the Terrace View church in its rural setting. After 77 years, the building still serves two groups—Church of the Brethren and Baptist.*

Each month in the old days, there were "Brethren Sundays" and "Baptist Sundays," but both groups attended all services. The morning offering went to the group whose Sunday it was. Brethren and Baptist business was handled separately, but Sunday school, the building fund, youth, choir, and other groups were jointly run.

In earlier years, when revivals were popular, there was a Brethren revival one year and a Baptist revival the next. Candidates for baptism just indicated to the preacher which denomination they wished to join. An outdoor baptistry fed by a stream had a controlled water level. Deep water was needed for the "once backward" Baptists, and shallow water for the "three times forward" Brethren.

At one baptism there was no Baptist minister available. L.C. Coffman baptized everyone, simply asking each person in turn, "Which way?"

The same L.C. Coffman was the Brethren pastor for six years, then became a Baptist. He returned as the Baptist pasto for 10 years. Terrace View has much to teach about ecumenicity!

Adapted from recollections of two men who grew up together in the Terrace View church: Hugh Whitten, now a member of Bridgewater (Va.) Church of the Brethren, and John Tyler (a Baptist), who is still a Terrace View member.

Close to Home stories wanted

Has your congregation done something innovative that other congregations could use as inspiration or model? Does it have a unique ministry? Have your children or youth taken on a big project? Is something special going on at your district camp? Has a special event occurred in your congregation or district?

If any of these apply to you, send us a story and photos, or contact us for writer's guidelines. If your newspaper has run a story that seems a natural for Close to Home, clip it and send it in, including the publication's name and date.

Remember: Good sharp photos (with caption material) accompanying a story are sure to catch the editor's eye.

Send your suggestions or stories to Messenger, 1451 Dundee Ave., Elgin, IL 60120. Tel. (800) 323-8039.

Campus comments

Bethany Theological Seminary has met all established standards set for accreditation by the Association of Theological Schools and the North Central Association, and its accreditation is expected to be reaffirmed for 10 years. And in a proposed program, Bethany's Brethren students will receive half of their tuition through scholarships and the other half from an Alumni Covenant Grant. The grant requires the receiver, after graduation, to pledge an annual gift toward the grant fund.

chool kits assembled *by Curryville children included otebooks, pencils, crayons, erasers, and rulers.*

ssembling school kits

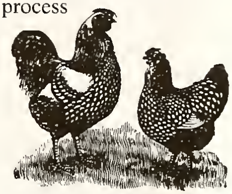
Vacation Bible school attenders from **Curryville** (Pa.) Church of the Brethren and Martinsburg Mennonite hurch recently assembled 209 schools kits, which they ent to school children in Africa.

Daily offerings at the combined Bible school, plus donaions from local businesses, paid for the materials. Women rom the two churches cut and sewed the bags. The chilren had the fun of stuffing the bags with pencils, crayons, aper, and other school items.

A chicken in every pot

Lakeview Church of the Brethren, in Brethren, Mich., began Lakeview Food Pantry as a ministry in 1991. The pantry has been a success, with good cooperation between the church and the community.

Recently a farmer donated 50 half-grown chickens to the pantry. A church family volunteered to raise the roosters of the flock to eating size. When the time came, the Brethren High School agriculture class killed and picked the chickens. Volunteers in the church continued the process until the chickens were packaged and frozen, ready for distribution.



The pullets of the flock were raised by another Lakeview family. The hens are now laying, with some eggs being distributed by the pantry and others being sold to raise funds for the pantry.

The chicken venture is just one example of the cooperation between the community and Lakewood church. A hog farmer donated a hog, already cut up and frozen. A cattle farmer donated large quantities of hamburger. Potato farmers have donated part of their crop.

So far, the community's contribution has been food and volunteers. For operating funds, Lakewood depends on a simple system: a donation jar in the church and pantry.

In the pantry? Yes. In this happy situation, even the food recipients like to give as well.

et's celebrate

Iorgantown (W.Va.) hurch of the Brethren held "Week of Renewal" Oct. –13 in celebration of its 5th anniversary. West Iarva District executive eter Leddy led the Sunday ervices, with other guest peakers featured throughut the week.

- **Yellow Creek** Church f the Brethren, near Vakarusa, Ind., celebrated ts 140th anniversary Oct. 7 during its Harvest Home. rtifacts from the church's istory were displayed.
- **Claysburg** (Pa.) hurch of the Brethren held homecoming Sept. 29 to ark its 70th anniversary. . Paul Green of Akron, a., was guest speaker.

CALLED
BY
CHRIST
TO BE A
CARING
COMMUNITY

Pattie Stern

Joan and Robert Heiny *(center) present the Brubaker Fund to moderator Ruby Johnson, board chairwoman Sandi Boeger, and Live Oak co-pastors Pattie and Irven Stern.*

- As part of last year's 85th anniversary celebration of **Live Oak** (Calif.) Church of the Brethren, five generations of descendants of the founder and first pastor of the congregation joined to form the W.R. and Rosetta Landis Brubaker Fund for Peacemaking and Nurturing. Live Oak owns and manages the fund, with investment returns being used to support members who work toward peaceful resolution to social conflicts and/or to support church-based community outreach programs.

This and that

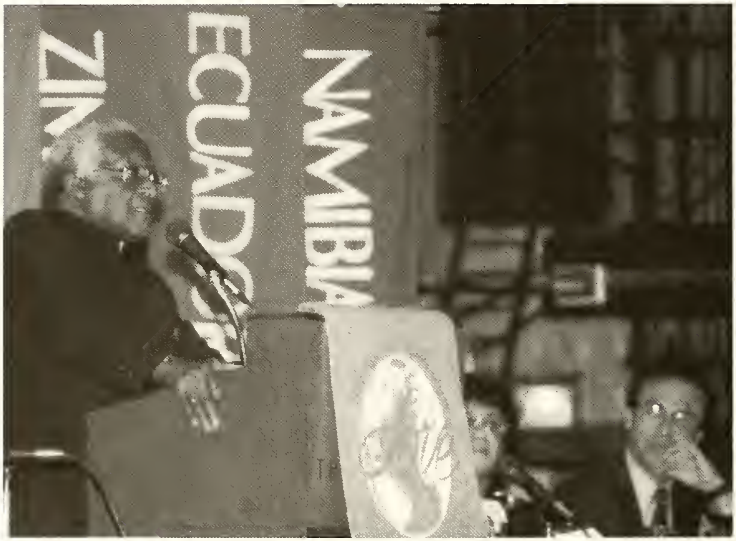
Lima (Ohio) Church of the Brethren received the city's Good Neighbor Award Nov. 14. The congregation was cited for providing a meeting place for the neighborhood association, serving breakfast to volunteers on national Make a Difference Day, and improving the neighborhood (26 members collected trash from sidewalks and vacant lots on Oct. 26).

"Close to Home" highlights news of congregations, districts, colleges, homes, and other local and regional life. Send story ideas and photos to "Close to Home," Messenger, *1451 Dundee Ave., Elgin, IL 60120.*

News

Church World Service turns 50; hundreds join the celebration

A 50th birthday party for Church World Service was thrown Nov. 13 in Chicago by several hundred CWS supporters and advocates, many who were on hand for three days of meetings by the National Council of Churches' General Assembly. About 300 people participated in the Jubilee CROP Walk, in honor of the 2,000 walks that are scheduled each year nationwide.



Nevin Dulabaum

Desmond Tutu, *speaking at Church World Service's Jubilee banquet, questioned whether the gospel gets heard by those who are rich, successful, or powerful. "(A person's) value does not depend on possessions or achievement," he said. "Tell that to your nation. Go tell them the good news." Then follow Jesus' example of seeking out the lost and the troubled, he added.*

Desmond Tutu, archbishop emeritus of Cape Town, South Africa, delivered the keynote address that evening to about 800 at the CWS Jubilee banquet, including at least 12 Church of the Brethren NCC representatives, staff, and laity.

Tutu credited the 33 denominations of the NCC for helping overthrow South Africa's former system of apartheid through prayers and pressure, and he called on these same denominations to exert that same level of energy to assist poor and undeveloped countries at ridding themselves from crippling debt. Wouldn't it be appropriate during this CWS Jubilee for the International Monetary Fund and World Bank to adopt the Jubilee principle by forgiving the debt to countries that met four conditions? Tutu asked.

"Give the people the chance to begin again," he added.

In addition to the CWS celebration, NCC delegates honored Joseph Cardinal Bernardin, Roman Catholic archbishop of Chicago, by naming him the recipient of a new award, presented to a Bernardin aide the day prior to the cardinal's death. The "Joseph Cardina Bernardin Common Ground Award" will be awarded henceforth to honor people "whose lives have shown dedication to the unity of people."

Delegates heard the first reading of "No Barriers for Deaf People in Churches," a proposed policy statement that will return to the General Assembly for second reading next November. They were told of an NCC conference to be held in 1997 called "Ecumenical Consultation on the Implications of Homosexuality for Christian Unity"; and heard a report from a task force that is studying what it means "to be church" for the NCC's member denominations.

Delegates also supported strategies to press Texaco and other companies "to embrace the concept that public accountability and assuming leadership in diversity is good for corporate America"; and, in light of California's recent Proposition 209, which banned affirmative action, voted to reaffirm the NCC's pro affirmative action policy.

Delegates also learned of Church of the Brethren General Secretary Donald Miller's retirement through a notice in the daily newsheet. It said, "Dr. Miller will be greatly missed. NCC General Secretary Joan Brown Campbell credits him with keeping his communion's special witness to peace very much alive in conference calls among the heads of communions, in the Assembly, and in other ecumenical settings. He has been a gift to the ecumenical community."
—Nevin Dulabaum

News items are intended to inform. They do not necessarily represent the opinions of Messenger *or the General Board, and should not be considered to be an endorsement or advertisement.*

hio congregation bans ttendee from premises

he Medina (Ohio) Church of the rethren on Nov. 10 banned one of s attendees, Debi Easterday, from ntering its facility. The incident be- an when Easterday arrived at the hurch and had a prepared congre- ational statement read to her.

"The Medina Church of the Breth- n . . . welcomes those who sincerely ek to have or to strengthen their re- tionship with the Lord and Savior sus Christ," the statement reads.

It continues, "We regret that an individual has chosen to enter our church and our worship service with an agenda inconsistent with our peaceful principles and method of worship. The deepest desire of the members of the Medina Church of the Brethren is to gather for worship to pray, sing, study the Bible, and to praise Jesus Christ, without the fear of harassment, threats or general chaos. We have followed biblical principles as outlined by our Creator in handling difficult situations like this, and are greatly saddened that despite our initial acceptance, love, generosity and prayers, Debi remains unrepentant and seeks to mock God. We are entitled to worship free of encumbrances and and fear according to the US Constitution and desire a return to peaceful and joyful worship services."

Easterday had attended the Medina church sporadically for four years, but is not a member. She is a professed lesbian who recently married a man who reportedly is planning to undergo a sex change. According to Tom Zuercher, executive of Northern Ohio District, Easterday was not banned because she is a lesbian. She received the support and love of the church until her agenda brought chaos to the congregation and made it necessary to ban her from the fellowship, he said.

Calendar

"Introduction to Preaching," offered by Bethany Academy for Ministry Training, Jan. 6–10, Bethany Theological Seminary, Richmond, Ind. [Contact Kim Yaussy Albright, (800) 287-8822].

Nigeria workcamp, Jan. 11–Feb. 10 [Contact the Africa and Middle East Office, General Offices, (800) 323-8039].

Council of District Executives meeting, Jan. 12–13 [Contact Karen Peterson Miller, (301) 790-0402].

General Board Staff/District Executives consultation, Jan. 13–15, Lake Geneva, Wis.

Kirkridge Peacemaker Training for young adults, sponsored by Fellowship of Reconcilation, January 13–23, Bangor, Pa. [Contact FOR, P.O. Box 271, Nyack, NY 10960; fornatl@igc.apc.org].

1997 Week of Prayer for Christian Unity, Jan. 18–25 [Contact Graymoor Ecumenical & Interreligious Institute, (914) 424-3458].

Brethren Volunteer Service Unit 224 orientation, Jan. 19–Feb. 7, Camp Ithiel, Fla. [Contact BVS, General Offices; CoB.BVS.parti@Ecunet.org].

Southern Africa study tour to Zimbabwe and South Africa with On Earth Peace Assembly and Association of Brethren Caregivers, Jan. 24–Feb. 6 [Contact ABC, General Offices; CoB.ABC.parti@ Ecunet.Org].

National AIDS quilt the focus of BMC's sixth convention

About 200 supporters of Brethren Mennonite Council celebrated the organization's 20th anniversary in Washington, D.C., Oct. 11–13, as part of BMC's sixth convention. The convention centered around the theme "Piecing New Patterns from Old Cloth," which tied into the national AIDS Memorial Quilt, which was brought to Washington that same weekend and displayed on the Washington Mall.

Leadership for the weekend was provided by Phil Porter and Cynthia Winton-Henry, founders of the WING IT! performance ensemble.

The conference consisted of many workshops that covered a variety of subjects. Conference participants also attended a tour of the National Gallery of Art, a banquet to celebrate BMC's anniversary, a charity auction that raised $2,600 for BMC, and an AIDS candlelight vigil on the Mall that attracted about 150,000.

During the convention, BMC also formed The College Network (TCN), a group that will serve as support for gay, lesbian, and bisexual young adults.

1997 interfaith legislative briefing to be held in April

Focusing on current and proposed legislation as well as providing an opportunity to develop skills in advocacy and grassroots organization will be the topic of the 27th Annual Interreligious Legislative Briefing in Washington, D.C., April 6–9.

"This event will give the religious community an opportunity to express to the Clinton administration and to the 105th Congress the urgent needs of the poor and marginalized, as well as the need for social and economic justice, demilitarization, and environmental healing," said Tim Kreps of the Church of the Brethren Washington Office. "Attending the briefing will give Brethren a chance to put their faith into action, including the chance to visit with their members of Congress."

This year's Briefing is being organized by the Interfaith Impact Foundation, the National Council of Churches Washington Office, and the Graymoor Ecumenical and Interreligious Institute. Brethren interested in attending the conference should contact Kreps at (202) 546-3202 or WashOfc@AOL.Com.

General Board, Bethany announce staff changes

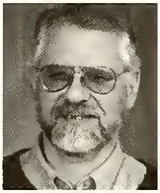
James Replogle

Donna Derr

James Replogle, director of Planned Giving, resigned effective Dec. 31. Replogle served with the General Board's Stewardship Team in that position since 1989.

Donna Derr, director of Refugee/Disaster Services, resigned from her position effective Nov. 1, citing personal reasons. Derr served in the office since 1981, and as its director for the past nine years.

Orlando Redekopp, director of Urban Ministry, will end his General Board employment because of termination due to the General Board's redesign. Redekopp, who served in the position since 1994, also serves as half-time pastor of Chicago (Ill.) First Church of the Brethren.


Orlando Redekopp

Dan Kim, field director for Korea Ministry since 1993, was terminated effective this month due to redesign. Prior to this, Kim served as consultant for domestic Korean ministries.

Dan Kim

Ron and Harriet Finney, co-directors of Family Ministry, were terminated effective this month due to redesign. The Finneys, who have served the General Board since 1993, also serve as co-executives for South/Central Indiana District.

Harriet Finney

Linda Timmons, coordinator of recruitment for Brethren Volunteer Service, was terminated effective this month due to redesign. Timmons has held the position since 1995.

Linda Timmons

Darryl Deardorff

Nancy Faus

Donna Forbes Steiner

Joe Mason

Ron Finney

Joe Mason was named interim director of Refugee/Disaster Services, effective Dec. 5. Mason recently had served as interim executive for Northern Plains District.

Donna Forbes Steiner began serving as Atlantic Northeast District interim associate executive Jan. 1. She has served as a Brethren ministry consultant and pastor, and has worked as an educator.

Nancy Faus, professor and campus minister of Bethany Theological Seminary, Richmond, Ind., will retire June 30. Faus has served as campus minister since 1975 and as a full-time instructor since 1978.

Darryl Deardorff, former General Board treasurer and current Board consultant, has been appointed director of Investments for Brethren Benefit Trust, effective Jan. 1.

New eras begin for McPherson and Elizabethtown colleges

The era of new presidencies began at two Church of the Brethren colleges this fall, as Theodore Long was installed as president of Elizabethtown (Pa.) College Sept. 1, and Gary Dill installed as president of McPherson (Kan.) College Dec. 1.

Theodore Long, 51, a member of the Evangelical Lutheran Church of America, is the 13th president of Elizabethtown College.

Long most recently had served as provost and vice president of academic affairs at Merrimack College, North Andover, Mass. He is a graduate of Capital University, Columbus, Ohio. He earned his graduate degree from Duke University, and his doctorate from the University of Virginia.

Prior to his appointment as the 12th president of McPherson College, Gary Dill served as senior vice president and a professor at Schreiner College, Kerrville, Texas, where he had worked since 1991. During 1979–1984 Dill served as an adjunct faculty member at Bethany Theological Seminary.

Theodore Long

Gary Dill

He also has served as pastor of York Center Church of the Brethren, Lombard, Ill., and Prince of Peace Church of the Brethren, South Bend, Ind.

n Brief

lo news is the word from the committees chosen to select an nterim and then a permanent general secretary. Kathy Hess, hairwoman of the General Board and of the Board's Executive ommittee, which is seeking an interim general secretary, eported at the end of November that no one had been selected to emporarily succeed Donald Miller upon his retirement Dec. 31. onald Fitzkee, chairman of the search committee for a permaient general secretary, stated that his committee did not have any nformation to release. Until an interim is chosen, Dale Minnich, ssociate general secretary and executive of the General Services ommission, will serve as acting general secretary.

pplications are being accepting by On Earth Peace Assemly from high school graduates interested in serving as conflict esolution program associates next summer. Four young adults vill be chosen. Two associates will work at Shepherd's Spring, harpsburg, Md., and two associates at Camp Mardela, Denton, Md., resourcing camp staff, counselors, and campers on conflict esolution and mediation skills. Applications must be received by an. 15. Contact Tom Hurst, OEPA director at (410) 635-8705, r On.Earth.Peace.Assembly.parti@Ecunet.Org.

unds for National Youth Conference '98 participants nay be raised through the help of SERRV International. Youth vho sell handmade products of SERRV's artisans will earn 20 ercent toward NYC expenses. For more information, contact ERRV at (800) 723-3712 or at SERRV.parti@Ecunet.Org.

nding violence against women was the intent of an interaith breakfast Harriet Finney, co-director of Family Ministry, ttended in Washington, D.C., on Oct. 11.

"A Call to End Violence Against Women" was the theme of the reakfast hosted by the National Council of Churches, the Center or the Prevention of Sexual and Domestic Violence, and the lational Jewish Community Relations Advisory Council during omestic Violence Awareness Month. The event was held to encourage and support (religious groups) in meeting this major hallenge in our society, ending violence against women," Finney aid. She added that attendees were told domestic violence is a eligious issue that must be addressed by people of faith.

total of 1,450 Brethren from 48 congregations had igned a petition for the International Campaign to Ban Land lines, as of Nov. 20. "This is a significant response from our enomination regarding an important international issue," said avid Radcliff, director of Denominational Peace Witness, of this etition, which was sent to churches in the September *Source*.

wo seminars sponsored by Bethany Theological Seminary and s Bethany Academy for Ministry Training are scheduled for early 997 at Bethany's Richmond (Ind.) campus. An Introduction to reaching course is scheduled for Jan. 6–10; an Advanced Pasoral Seminar is scheduled for Feb. 24–28. For more information, ontact Kim Yaussy Albright at (800) 287-8822.

CIVILIAN PUBLIC SERVICE
During World War II, some 12,000 men who were classified as conscientious objectors to war-about fifteen percent of them from Pennsylvania-served in non-military occupations across the United States. Under the leadership of Mennonite, Quaker, and Church of the Brethren agencies, they were engaged in mental health care and medical experiments, in forestry and on dairy farms, and in other important civic projects.

Terry Foss

Over 35 CPS participants representing Brethren, Mennonites, Quakers, Methodists, and Catholics, attended the Oct. 26 unveiling and dedication service of this marker in Philadelphia.

More than 12,000 Brethren, Mennonite, Quaker, and other conscientious objectors who served in Civilian Public Service (CPS) from 1940-1947 were honored Oct. 26, when a marker commemorating their service was unveiled outside the Friends Center in Philadelphia. Although some Brethren thought it was inappropriate for members to participate with conscription in any manner, nearly 2,000 men—1,119 from the Brethren denominations—were serving in Brethren CPS units by October 1945. The Church of the Brethren donated more than $1,300,000 to the CPS program, in addition to food and clothing. This program helped lead to the founding of Brethren Volunteer Service in 1948.

A Certificate of Merit was presented to the Brethren Service Center, New Windsor, Md., in October by the Carroll County Health Department Bureau of Environmental Health. The Center was one of 93 facilities to receive the award, which is based on "outstanding food handling practices and cleanliness."

Increasing service to the homeless will be the direct result of a $25,000 Global Food Crisis grant to the Brethren Housing Association, Harrisburg, Pa. The grant, approved Nov. 7, will help provide low-cost traditional housing, counseling, case management, resources, and education.

Dealing with congregational conflict is the focus of a workshop scheduled for March 10–14 at Bethany Theological Seminary, Richmond, Ind. The workshop, which is intended for people with prior mediation or consulting experience, is cosponsored by Ministry of Reconciliation. For more information and registration, call Kate Johnson at (410) 635-8706.

And finally, a Roman Catholic priest instructed his altar boys to hand an apple to each woman who entered the church in a miniskirt as "a reminder of the original sin of Adam and Eve." The priest began the campaign after several complaints concerning the clothing worn by women in the church. *(ENI)*

Taking the New Test

This, then, is the "Brethren genius," the ability to take the New Testament seriously in a joyous giving of all that we are and have.

by Chalmer Faw

In these days of declining membership, we might well ask ourselves, why have a Church of the Brethren when there are so many other denominations believing and doing virtually the same things that we do?

When it comes to peace witness and service, the Mennonites and Friends have been at it longer than we have, and seem to be doing an acceptable job. Also in these fields there are large denominations that have strong programs, so that in the United Methodist Church and the United Church of Christ, for example, there likely are more pacifists and service workers totally than there are among the Brethren.

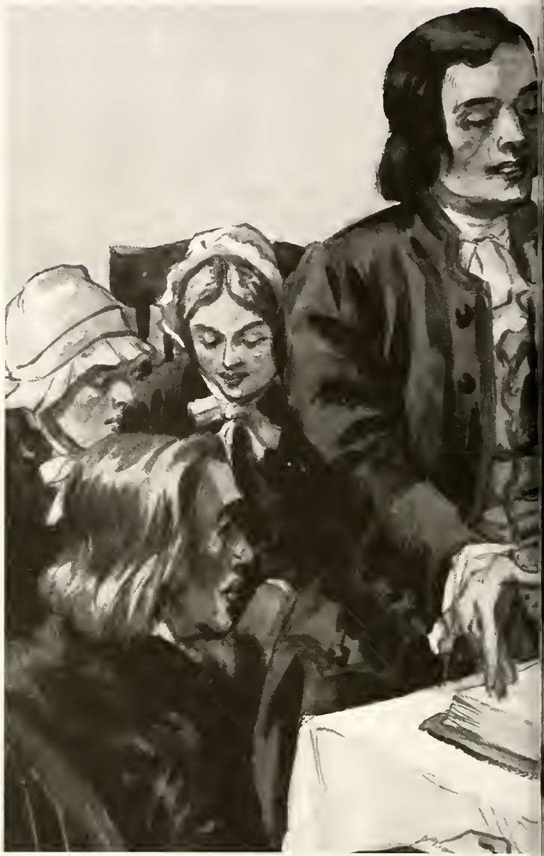
Nor are we the only "New Testament church" by any means. Every Christian denomination claims to be rooted in that document, from the Roman Catholics built on the apostolate of Peter to the Lutherans and their justification by faith alone, to the Calvinists emphasizing the sovereignty of God, to the Pentecostal groups who outdo us all in the gifts and work of the Holy Spirit.

In what then, if anything, are the Brethren unique?

The answer to this may be found in the writings and examples of the founders of our denomination. A key word for them was *obedience,* not so much more commands to obey but a greater *spirit* of obedience. In his publication *Basic Questions,* written in response to critic Eberhard Ludwig Gruber, Alexander Mack asked, "Why should a believer *not* wish to do the will of him in whom he believes?"

Implied in this question borne out in the lives of early brothers and sisters was the conviction that there is nothing too little or too big to do for the one who died for our sins and won for us so great a salvation. For them it was not a question of do I *have* to do this or that or of how *little* can I get by with, but how *much* can I do to show my love for God and his Son Jesus Christ?

Consequently, the early Brethren studied the Scriptures conscientiously, immersing themselves in the Bible every day to discover the *best* and the *most* they could do for the Lord, joyfully seeking the *maximum* and not the *minimum* of obedience. It was a little like two people in love asking not "Do I *have to* kiss or hug my spouse to show my affection?" but rather "What are the thousand different little ways I can show my great love for my spouse?"


Albert Winkler

Take the matter of Christian baptism, for example. Every denomination has it in some form. Even the Friends, who do not use water, have a special work of the Spirit that serves as baptism for them. Some groups sprinkle a little water; others pour water. Many denominations have immersion in water in one form or other, usually a single dip backwards. But not the Brethren. They combed the Scriptures carefully, comparing one text with another endlessly in their zeal to discover *all* they could do to express their gratitude for the salvation of which baptism is the seal and testimony.

Beginning with the Greek word *baptizo* which meant to "dip" or "immerse," they found texts such as Acts 8:38–39, in which Philip and the Ethiopian went down "into the water" and came up "out of the water" of baptism, and Romans 6:4, in which the believer is "buried" with Christ in baptism, and they were sure that the true New Testament practice was *immersion* of some kind. Then they examined

nent seriously

Matthew 28:19 carefully and heard Jesus tell his disciples o baptize "in the name of the Father *and* of the Son *and* of he Holy Spirit," and, on the principle of doing the *most* nd not the *least,* arrived at a threefold action, which they ame to call "triune immersion."

Then, all Christian groups have ministries of prayer or healing as did their Lord before them. The early Brethren and related sects, however, searched the Scripures for *all* the commands to heal, and attempted to mplement them in their lives, again on the principle of oing the *maximum* with gratitude and joy.

They noted Christ's command in Matthew 10:8 to cure the sick, raise the dead, cleanse the lepers, (and) cast ut demons," and took healing seriously. And, true to their method, they found texts in other parts of the New Testament to lay alongside this one, notably James 5:13–18, in which the early church was commanded to anoint with oil or healing. Having already learned from Mark 6:13 that the first apostles used this method on one of their trips, apparently at the command of the Lord, they were all the more eager for the detailed instructions found in James 5. And from this came the rite of anointing for healing.

It was not, as among the Catholics, a form of "extreme unction" for the dying only, but for all kinds of sickness. They took great care to see that the congregation was represented through its "elders" or equivalents, followed to the letter the part about the confession of sins within the group, and practiced the prayer of faith that opened the door for the Lord to perform the miracle of healing.

Still another area in which the early Brethren showed their desire to do *everything* that the Lord had commanded was that of holy communion. Here again all Christian groups, with the exception of the Friends, had the celebration of the bread and the cup. But the Brethren and a few kindred groups added to that the communal meal found in 1 Cor. 11:20ff and John 13, and the feetwashing instituted by Jesus in John 13:1–17. In fact they discovered from a close reading of verses 14–17 that Jesus commanded us *three* times to wash one another's feet and, being eager to do *all* that the Lord wanted them to do, they did it without question and found great joy in doing so.

The same spirit of following all the commands of Jesus motivated the early Brethren in carrying the gospel to the whole world. In Matthew 28:19–20, the emphasis was on making disciples, baptizing, and then teaching these converts to obey all of Christ's instructions, that is, making the same kind of earnest, fervent believers that the apostles were. This resulted in evangelizing by much doctrinal preaching, a characteristic of the proclamation of the gospel by the early Brethren.

But in Luke–Acts and much of the Epistles, the key word was "witnessing," and this was accomplished by first *being,* then *doing,* and finally *speaking,* with follow-up and organization, leaving the results in the hands of the Holy Spirit. The Brethren are a blend of these two approaches, along with a strong emphasis on Matthew 25:31–46 that insofar as they show love to the "least" of creation they show it unto Christ.

This, then, is the "Brethren genius," the ability to take the New Testament seriously in a joyous giving of all that we are and have in *maximum* fashion, ever on the lookout for even *more* that we may find to do to show our appreciation to God and Christ.

The problem is that this is Brethren *at our best.* At our worst, we become legalistic and lose the *spirit* of the early Brethren. Only a genuine recovery of that spirit as we enter the 21st century will keep us alive. Without it, we will be in deep trouble! M.

Chalmer Faw is a former professor at Bethany Theological Seminary and Nigeria missionary. He lives in McPherson, Kan.

Kay Yanisch's job is to be a physical presence showing solidarity with and support for former refugees as they resettle their community in Guatemala. "It is potentially very dangerous," Kay admits, "but that's why I'm here."

Living dangerously in Guatemala

Story and Photos by Jeff Leard

It is a typical afternoon in the Ixcan region of Guatemala. The rainy season is in force and all in the little community of Los Angeles have taken cover from the daily torrential storms. Smoke from small cooking fires drifts lazily from the houses, juxtaposed with the thick precipitation that has engulfed the day. The constant chirping and buzzing of the jungle ecosystem is muffled by the steady din of rain on corrugated tin roofs. Well-worn footpaths winding up and down Guatemala's rugged slopes are gradually turned to rivulets of mud.

Kay Yanisch of St. Paul, Minn., is a visitor in Los Angeles—an invited guest—but today she is the host for a game of cards among a few of the neighborhood children. Set on a prominent hill in the community, her house is a place where people know they are welcome and it is the place where Kay does her best work—listening, supporting, and befriending a struggling community of refugees from a brutal civil war.

Nearby, Cruza Lopez Perez sits inside her tiny broken home and slowly unwinds the story of her family's journey back to the community of Los Angeles. Her words describe the brutality of a country that went to war against its own people. It is the story of a mysterious and subjective oppression—the reason for Kay's presence in Los Angeles.

A tiny cooking fire is tended by Cruza's husband. He stares blankly through the slats of the outer wall, scanning the obscured horizon for another betrayal in the Guatemalan darkness. He is silent.

Cruza's 15-year-old daughter, Mikiela, is busy patting tortillas. Her hands move without thought. The attention o her dark eyes is fixed intensely on her mother, whose somber words are interrupted occasionally by the sounds o Mikiela's tired baby, slung to her back in a lump of neatly voven fabric, crimson red. Mikiela sums up the fate of the hild with a single sentence: "Another child born to suffer."

In the 1970s the Guerrilla Army of the Poor (EGP) ilently began organizing here in the Ixcan region. In 975, the Guatemalan Army also established a presence n the region, and the two were soon locked into a bloody ivil war. The Ixcan became well known as one of the nost violent areas in Guatemala.

In 1982, the army began sweeping from village to village n a series of massacres that were part of the government's corched earth policy. Troops were deployed on the ground nd in the air to destroy communities and massacre the nhabitants, leaving nothing but destruction in their wake.

The scorched earth policy was implemented ruthlessly n the Ixcan and the situation in Los Angeles became nbearable when 350 people were locked inside a Catholic hurch in the nearby community of Cuarto Pueblo and ncinerated en masse. Troops began marching in the direction of Los Angeles the following day.

Cruza, her husband, and family of five children were on heir way to church on the day of the massacre. Frightened nd dismayed, they went back to their home, grabbed anyhing they could carry, and began the lethal journey north. ike most of the other refugees, they headed for Mexico. ractically all of Los Angeles fled in the days to follow, and he village was subsequently burned by the army.

Some of the families arrived in Mexico and were eventually placed in refugee communities. Others remained in he jungle close to the Mexican border, ften forming nomadic communities with ther refugees. Still others fled to safer arts of the country and became displaced nside Guatemala.

Lives were lost during the journey. ome of the people were spotted and killed y the army. Many more suffered and lied from disease, hunger, and exhausion in the rugged countryside. Months nd years of paranoid flight took its toll.

A decade after the Cuarto Pueblo massacre, the confrontation began to simmer lown, and in 1994 the situation around Los Angeles was leemed safe enough for families to return. But the area is till heavily militarized. Guerrilla camps are close by and wo army posts are within a few hours walk of Los Angees. Ostensibly the war is over, but the refugees in Los ngeles are not safe.

The task of accompaniers is to report human rights abuses to the outside world and to support recent refugees as they work through the process of re-establishing broken communities.

It distresses Kay *that while she lives in the same physical space as her Guatemalan neighbors, she cannot fully experience their sense of insecurity and uncertain future.*

As part of the peace accords that ended the conflict, efugees throughout Guatemala insisted on having international people accompany them during the return to their communities. The Church of the Brethren has become a part of the process by sponsoring people such as Kay through the program "Partners in Accompaniment: Guatemala" (see sidebar). The task of accompaniers is to report human rights abuses to the outside world and to support recent refugees as they work through the process of re-establishing broken communities.

The need for accompaniment is evident. The people of Los Angeles, like most replaced communities, do not trust the government, and with paramilitary forces close at hand, Kay's presence is believed to be essential. People in the community question their safety if she is gone for more than a few days.

In the aftermath of the conflict, Los Angeles is working hard at rebuilding itself. But the effects of more than 10 years of violence have been pervasive. "I think there's a great deal of fear still," said Kay. "That's the reason a lot of people didn't come back—because they were worried it was going to happen again. People don't talk about their emotions much, but I think there's a lot of domestic abuse—a lot of parents beating kids and a lot

Kay enjoys getting to know *the people of Los Angeles and mastering their traditional crafts, such as weaving.*

of kids hitting dogs. People who have been stomped on feel like they need to stomp on somebody else." The frustration is palpable to Kay.

Resources to accomplish the rebuilding effort are scarce. The community suffers from poverty and from political repression, and the combined effects of the two have severely hampered reconstruction. According to Kay, the people of Los Angeles have not reached a state of famine, but they are poor and they are extremely limited in resources.

> **"People don't talk about their emotions much, but I think there's a lot of domestic abuse—a lot of parents beating kids and a lot of kids hitting dogs. People who have been stomped on feel like they need to stomp on somebody else."**

But Guatemalans are very resourceful. Houses are built out of timber and vines from the rain forest. Roofs are made from thatch or from sheet metal that has been donated. Two harvests of corn and beans each year offer an ample supply of food, but cultivating the crops and processing the food is a painstaking procedure. Lifetimes are spent planting the seeds, working the soil, picking the corn, grinding the corn, and patting it into tortillas—the staple food of the country.

Los Angeles is also a difficult place to live. The nearest town is five hours away by foot. A road that was promised by the government as part of the peace accords has been delayed indefinitely. Most supplies are transported by horseback, which virtually makes cash-crop agriculture out of the question.

In the face of all this, the families of Los Angeles still consider themselves lucky. "They've suffered a lot," said Kay. "But at the same time there's a lot more hope for them than for other people who are suffering from poverty in Guatemala: They have *land*. That's why they came back. There was no land in Mexico, and these people are so rooted in the land and in growing the milpa, the maize, the frijoles, and the squash—their life stems from it. A Mayan legend says that people are made of corn; it's the most important symbol in the culture." It is a luxury to have land on which to grow the precious staple.

Peace in Guatemala is tenuous, and there is always concern that the people might be removed from the land once again. After all, the Ixcan region is the most active area of conflict in the country. Kay admits without hesitation that the community is in a "potentially dangerous" situation.

True, there are few options for people who live in Los Angeles, but for Kay it is a different story. She recognizes the danger, but stays for the satisfaction of her work. "I feel like I'm getting a lot more out of it than I'm putting into it," she said about the experience. "I *am* getting a lot more out of it than I'm putting into it. The hardest part was just making the decision to do something." Once she made the decision, she became quickly committed to the cause.

Kay remains unconcerned about her safety. "I don't live in fear of the danger I'm in," she said. "I'm not naive enough to believe that another attack won't happen here, but in a lot of ways I feel safer now than I did locked up tight in my apartment at home in the US. It is a potentially very dangerous situation, and that's why I'm here—because these people are in danger.

"It's not right that they live in fear and it's not right that they need this accompaniment—it's not fair. It's such a simple thing for me to do. Yes, it's dangerous, and I've thought to myself, 'well, what if something happens to me?' But a more important question is, 'what if something happens to all these people here?'"

The experience of living in the Ixcan region has been instructive, and Kay has a new perspective on mortality. "The people know life so much more than we know it because they know it in all of its extremes," she said. "They've been faced with death so much more and they re so accepting of it as just another stage of life."

Every day Kay goes to a different house for meals. She s immersed in the life and culture of the community, but s a North American it has been difficult to relate to the xperience of oppression. "I've become comfortable here, ut at the same time I'm not suffering," she said. "I go to eople's homes and I eat their food. I don't know the truggles they've had in their lives . . . or even in harvesting he corn. I show up. There's food. It tastes great." She ives in the same physical space with the community of Los ngeles, but does not share the history of a cruel past.

Her cultural frustration is balnced by an immense respect for he people. "Their stories are ncredible, and their history is just verwhelming."

As an accompanier, Kay's job s to be a physical presence showng solidarity with and support for he former refugees as they resetle their community, but she plans o continue her work in the US after he leaves Los Angeles in April.

Her plan is to bring Central merican issues to people's conciousness by advocating for Los ngeles and other refugee comnunities and by spreading the word bout the oppression in Guatemala. One of the most important things hat anyone who has lived in this ulture can do is to share the struggles that they've had with outside eople. A lot of people wouldn't go ut and seek this information, but f you can bring it to them and to he people you know, then at least ou are doing a little bit." It is important, she feels, to have local person talking about international issues and bringng them to the attention of people in the US.

The experience of living among the people of Los ngeles has affected Kay deeply. She is passionate about he situation in Guatemala, but knows that the challenge head for her is formidable. "There's a difference between nowing and doing," she said. "The doing is the ardest part."

Jeff Leard, a member of Glendale (Calif.) Church of the Brethren, ecently completed a year of Brethren Volunteer Service with the General oard's Office of Interpretation. He has begun a second assignment, serving s newsletter editor for the Middle East Council of Churches, in Cyprus.

Kay learns *much of Guatemalan life from the children who dog her steps through the village.*

Partners in Accompaniment

In response to requests by returning Guatemalan refugees for international accompaniment, particularly from citizens of the United States, the Church of the Brethren began the *Partners in Accompaniment* project in late 1995. The goal of the effort is to help assure the safety of Guatemalans who have come back to their communities after years in exile. Means of accomplishing this include linking Brethren congregations with Guatemalan communities for relationship-building and advocacy, recruiting accompaniers to live in threatened communities for terms of at least three months, and encouraging understanding of and support for Guatemalans through workcamps and learning tours.

Congregations wishing to participate as partner communities are asked to learn about their sister community and to be prepared to respond should the safety of that community be threatened. Congregations may also contribute to the support of an accompanier at whatever level is possible. Matching funds by the Church of the Brethren Disaster/Refugee office double the impact of congregational gifts.

People interested in serving as accompaniers need to be fluent in Spanish, mentally and spiritually mature, and in good physical health. Training and placement of accompaniers is handled by the National Coordinating Office on Refugees and Displaced of Guatemala. Lisa Jantzen of California is scheduled to be placed in the village of La Providencia this month. Her support will come from congregations in the Midwest and on the west coast.

Further information is available from the General Board's Latin America office or the office of Denominational Peace Witness.—David Radcliff

David Radcliff is director of Denominational Peace Witness on the General Board Staff.

FACING THE GRAY AREAS IN DYING

BY GUY WAMPLER

While I was getting my hair cut, I asked a couple of Catholics in the barber shop, "What do Catholics believe about Dr. Kevorkian?"

Knowing a little bit about the Catholic opposition to suicide, I expected them to denounce "Dr. Death" of Michigan. To my surprise, they said, "It's difficult to say what Catholics believe, because Catholics do not all think alike."

So I rephrased the question, "Well, what does your church teach about assisted suicide? Is it a venial sin?"

"No," they answered in unison. "It is a *mortal* sin, definitely a *mortal* sin."

I persisted, "Even though it is a mortal sin according to your church, can you imagine any situation in which you might condone physician-assisted suicide?"

"Yes," they replied together.

Both of these Catholics have been widows, although one is married again. Both have been through the terminal illness, suffering, and death of their husbands. They must have learned from that experience. They asked, "When there is no longer any hope of recovery, when pain is excruciating or if sedation is so heavy it turns patients into zombies, why prolong the agony?" They answered their own question: "We would not do that to dogs. We would put dogs to sleep. Isn't that more merciful?"

Both women professed to love their church—the sanctuary, the worship, the sacraments. They claimed that they take the teachings of the church as far as they can but that the church is out of date. They said that the world changes but the Catholic church stays the same for centuries. Moreover they contend that in their church most issues are black and white, whereas in the everyday world in which we live there are gray areas. They said that when they come to the gray areas of life, about 90 percent of Catholics have an understanding among themselves that they will exercise their individual judgment.

I asked, "If you committed a mortal sin would you confess it to your priest?"

They answered, "Yes, but that doesn't mean we'd change our minds."

I think there are better people with whom to consult than Dr. Kevorkian. He is too casual about death, too indifferent to the preciousness of every life. In the gray areas at the end of life there are alternatives to Dr. Kevorkian that I would find more acceptable.

Religion News Service

This conversation in the barber shop about the teaching of the church versus individual judgment had special significance for me because the Church of the Brethren now has an official statement against assisted suicide, an we need to decide how to apply that statement to our individual lives. At Annual Conference in Cincinnati, more than 1,000 delegates voted to adopt a statement called "End-of-Life Decision-Making." One sentence from that statement reads: "The active and intentional taking of life including assisted suicide is unacceptable."

At first glance, Annual Conference appears to be as black and white on this issue as the Catholic church. Of course the words "mortal sin" do not appear, but the word "unacceptable" is categorical. And Annual Conference is the highest authority on matters of faith and polit in the Church of the Brethren.

On the other hand, Annual Conference statements are not considered decrees, binding on all members. Our church considers Annual Conference statements to be

eachings to enlighten, not mandates to coerce the members of the church. In other words, the Church of the Brethren offers room for individual judgment when we ace the gray areas of life. So we must think about this ecently adopted teaching of the church, interpret it, and onsider how it applies to our daily lives.

I believe that every life is precious. Jesus taught that he hairs of our head are numbered. He taught that not a parrow falls to the ground unnoticed by God, and that ve are of much greater value than sparrows (Matt. 10:29–30). Every life is precious in the sight of God. I ave a sense of reverence for life. Therefore, the active nd intentional taking of life troubles me.

One of my cousins committed suicide last year. He was respected member of his Church of the Brethren congreation. He had a natural twinkle in his eyes. He had a pirit of adventure. Years ago, he built an airplane and earned how to fly it. He took us cousins up for a ride.

But this seemingly untroubled man left his home in the early morning darkness and took his life. Our whole family is still troubled. We don't fully understand the circumstances that led to the suicide. He did have heart problems. Although his family didn't see the symptoms at the time, apparently he was more depressed about his health than they realized. I wonder if he kept his feelings inside himself and faced them alone. I wonder if it would have been good for him to express his despair rather than bear that burden alone. I wonder if, had he sat down with someone whom he respected to carefully consider all the alternatives, he would have made a different choice.

His death was terribly tragic. I am glad for a church that cautions against all forms of suicide. In our low moments, we make bad decisions. In such moments we need the teaching of the church to give us perspective. The church teaches that every life is precious. Suicide horrifies me.

The Bible doesn't give a definitive answer to the question of suicide. Remarkably, few suicides are reported across the several millennia of biblical history. The stories of these rare suicides are told without condemnation or judgment.

1 Samuel 31 reports the suicide of King Saul. The Israelites lost a battle to the Philistines. The king's three sons, including the valiant Jonathan, were killed in battle. The king was critically, but not fatally, wounded. He instructed his armor-bearer to run a sword through him—that is, to become his Dr. Kevorkian. The armorbearer refused the king. Then Saul fell upon his own sword. He chose to die rather than to be dishonored and humiliated by the enemy.

King Saul's suicide is never denounced in the Bible. To the contrary, David's eulogy for King Saul is one of the most moving and beautiful of all time. In that great poem ("How the mighty have fallen"), the king's life is remembered and honored, and his death is lamented and grieved, but his suicide is ignored (2 Sam. 1:17–27).

The only suicide in the New Testament is that of Judas Iscariot, who hanged himself. His death is tragic. By ending his life, he cut all possibility of reconciliation. By ending his physical life, he ended his spiritual life also. What a tragic ending to the life of one of the 12 disciples.

These two suicides, and a couple more, are reported in the Bible without evaluation; none of them are *assisted* suicides. The Bible gives no direct answer to our questions about Dr. Kevorkian.

Are there gray areas where we must use our own judgment? Consider the story about Dan West. Glee Yoder's book about him, *Passing on the Gift*, is an inspirational, yet honest, biography. Dan West is one of the great heroes in the Church of the Brethren during this century. He founded Heifer Project, a multimillion-dollar international agency for relief of hunger. He was a pioneer in church camping in the 1920s, when summer camps were first organized in the Church of the Brethren. He was a key figure in the formation of Brethren Volunteer Service. Dan West was a peace activist par excellence in the Church of the Brethren.

When he was in his 70s, Dan's health began to fail . His illness was diagnosed as Lou Gehrig's Disease. Six months later, he could barely speak because his throat muscles were paralyzed. Seven months later he couldn't swallow. A doctor performed a gastrotomy to channel nourishment directly into his stomach. He was placed in a nursing home.

A year later, Dan must have decided to die. On January 4, 1971, during a howling snowstorm, when the temperature was below zero, he put an overcoat over his pajamas and boots on his feet and took a walk outside alone. He came back to the lobby coughing and sputtering, nearly choking. He went out a second time and then a third time on that bitterly cold night.

Pneumonia was the result. An oxygen tent was placed over him. He kept working his way out of it. He wrote a note "My life is no longer worth this cost." The doctor recommended a tracheotomy. Dan declined.

On January 7, when his wife, Lucy, came to visit him after work she noticed that he was not at the window as usual, looking for her. She found him in his bed, near death. He awoke enough to smile and to reach out to squeeze her hand. Then within minutes he died. He must have willed himself to live long enough to say good-bye.

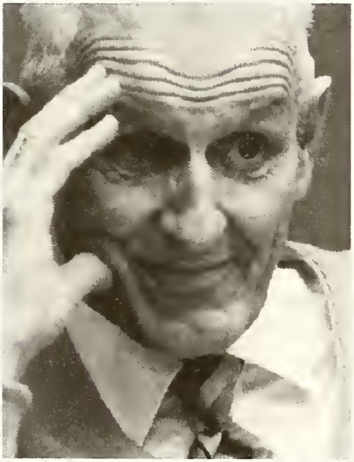
When I read that story soon after it was published in 1978, I was troubled. I could hardly accept Dan West's choice to deliberately hasten his death. I thought, "An unheroic ending to the life of a great hero."

Now I am older. The passage of years diminishes one's fear of death. Older people say to me, "I'm not afraid to die. I just don't want to be there when it happens." In other words, they aren't afraid of death, although they may worry about the process of dying: "I don't want to linger. I don't want to suffer. I don't want to become a burden." But they don't fear death. They say serenely, "I'll be ready when the good Lord calls. I'm ready to go home."

Death becomes him:

Kevorkian's caricature of mercy

On Kevorkian's terms, death is purely an individual matter, only a concern if you're the one choosing a physician's assistance in speeding up the process.



Religion News Service

BY JULIE POLTER

For all the nihilistic posturing in our culture, not many of us really want to ponder the reality of death, the nuts and bolts of how and why and when. Least of all do we want to think about the slow ways we or those we love may die, the journeys down long twisting tunnels of terminal illness or disability or chronic pain.

These paths surely can be marked with the noblest human moments of the struggle with life and death. But they are also inevitably filled with the mundane ambiguity of suffering—monotony spiked with agony; a shifting, confusing blend of hope, despair, perseverance, and surrender.

So maybe some breathe a sigh of relief when Dr. Jack Kevorkian, the retired, unlicensed Michigan pathologist who has assisted more than 40 people in committing suicide, brashly smashes open the vacuum of cultural denial. With press conferences, videotapes, and general outrageousness, he shoves death stage center where you can't look away *and* he claims that it's all much more simple than doctors, lawyers, ethicists, or theologians would have you think.

Dr. Jack explains it all: Suffering is wrong, and the dignified choice is to end it. An I.V. drip in a rusty van or hotel room is nothing more and nothing less than a courageous stand for freedom and personal autonomy. The law has nothing to do with it. Societal standards have nothing to do with it. The blessings and shadows of a dying person's relationships with family and friends have nothing to do with it. Spirituality or organized religion *certainly* have nothing to do with it.

Whether you applaud Kevorkian or are repulsed by him, you can perhaps recognize the release and relief many would find in seeing things from his perspective. On Kevorkian's terms, death is purely an individual matter, only a concern if you're the one choosing a physician's assistance in speeding up the process. According to *The Washington Post*, about 75 percent of the public supports the idea of physician-assisted suicide.

But the stark clarity of Kevorkian's "mercy and individual rights" road show evaporates when you look at the full record of who he has reported

Dan West was 77 years old when he died. When a man who has been a talker all his life can't say a word anymore, when a man who enjoyed fresh vegetables from his garden can't eat one spoonful anymore, when a man who traveled to places around the world can't even get across town anymore, when a man who loved his little farm can't go home any more, when a man who believed in reconciliation and proclaimed the power of love can't participate in normal, healthy relationships anymore because of physical infirmities, is that life? When a man has no hope for recovery and nothing in this life to look forward to, why not squeeze a hand, say good-bye, and journey on to the next life?

When someone has no hope for recovery and nothing in this life to look forward to, why not squeeze a hand, say good-bye, and journey on to the next life?

There is a gray area in the Annual Conference statement. The gray area lies between two sentences: "The active and intentional taking of life, including assisted suicide, is unacceptable.... When death approaches, relief of pain and suffering is a higher value than simply prolonging life." That second guideline is an interesting counterpoint to the first. *Simply prolonging life* is not the ultimate value when death approaches. Do you begin to see a gray area that allows room for our individual judgment when we interpret and apply our Annual Conference statement?

What is *assisted suicide* (which is unacceptable) and what is *simply prolonging life*, which is not the highest value? What is taking a life, and what is allowing to die? Answer this question in your mind: Suppose a person were put on a respirator when he was unconscious, even though he had signed a "living will" against using such heroic measures. Is unplugging that respirator an assisted suicide, or is it just

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assisting in committing suicide since 1990. A large majority have been women; several have had the kind of diseases usually associated with questions of euthanasia—terminal cancer or severely debilitating conditions such as Lou Gehrig's disease, accompanied by presumably untreatable pain. But Kevorkian has been steadily pushing the limit on what constitutes "terminal" or "untreatable."

His "clients" include Rebecca Badger, apparently severely disabled by what had been diagnosed as multiple sclerosis; an autopsy found no physical evidence of the disease. Her history included evidence of depression, chemical abuse, and alcoholism. She had refused antidepressants and was reportedly unhappy with a previous psychological consultation.

Kevorkian concedes that Judith Curren, a 42-year-old nurse and mother of two young children, was not terminally ill; rather she didn't feel she could continue bearing the pain and exhaustion of chronic fatigue syndrome. Her psychiatrist husband was at her side with Kevorkian when she committed suicide.

That same husband had been twice accused of assaulting her, with the police paying a visit to their home just three weeks before her death to arrest him on a charge of domestic assault and battery. As *The Washington Post* editorial page asked, "Is it in any way merciful, compassionate, or 'healing' (a favorite word of Kevorkian fans) to assist in the suicide of a middle-aged woman who is tired and depressed and married to a man whom she recently accused of attacking her and who then delivers her to Dr. Kevorkian?"

Dying, like most things that matter, is a morally complex reality. Take a walk through a cancer ward or hospice or intensive care unit and it will be clear that almost any patient's existence is itself a dynamic interplay of body, emotion, and (yes) spirit, enmeshed in a medical establishment and medical technology and a web (or snarl) of personal relationships.

Kevorkian has caricatured the Christian perspective resisting euthanasia as nothing more than a foolish claim that the body is sacred, a claim academically or spiritually removed from the physical reality of severe illness and pain. But the truth is that if we bring the whole of our faith and ethical heritage forward, it pushes us into deep engagement with the full range of issues (biological, medical, legal, relational, political, ethical) that are at stake in questions of euthanasia.

A human being, made in the image of God, does have infinite value in our tradition. But if we see all life, all creation as flowing from God (and, eventually, back again), then we do not claim solely the worth of an individual life, but also the sanctity of an individual's connection to the rest of creation. Life is not just a heart beat and brain waves, but relationships and interdependence (both incarnate and transcendent) among people and the rest of the earth.

Engagement (both personal and at the policy level) with the complexity of these questions, and a pushing for such full engagement by our society, should be what people of faith are about. This role is all the more key as the Supreme Court hears two cases this month that could fundamentally change how the legal system deals with physician-assisted suicide. There is too much mystery inherent in death and life for us to claim any simple answers; there is too much sacred in life and death not to fight for accountability where the two intersect.

Julie Polter writes for Sojourners *magazine. Reprinted with permission from* Sojourners, *November-December, 1996.* Sojourners, *2401 15th Street N.W., Washington, DC 20009.*

no longer interfering with the process of dying?

Or suppose a person on kidney dialysis becomes terminally ill and refuses dialysis, and the result is a quick death. Is that suicide?

My wife and I have signed a living will with durable power of attorney that authorizes our care givers not to force-feed us if we can't eat or drink and not to give us blood transfusions, antibiotics, or any form of surgery if our illness or injury is terminal or our state of unconsciousness is permanent. Is that acceptable?

Every life is to be treasured, preserved, and not relinquished so long as the quality of life is not so diminished that it is hardly life anymore.

Is refusing to swallow food or drink after a totally incapacitating stroke the *taking of life* or is it *not simply prolonging life*?

Or suppose someone such as Dan West refuses oxygen, is that suicide? Or if someone who is terminally ill walks out on a cold winter night and gets pneumonia, what is that? Active or passive euthanasia? There are ways to hasten death besides visiting Dr. Kevorkian.

In the age of high technology, the distinction between active and passive euthanasia is blurred. What is the *taking of life* and what is *not simply prolonging life*? Is that not a gray area in which we have to exercise our own judgment?

It is easy for delegates to Conference to sit back and vote for an idealistic statement without making the hard decisions. A pastor back home and individuals facing gray areas don't have that luxury. I wish Annual Conference delegates would have wrestled more openly with the complexity of end-of-life decision-making.

Dr. Kevorkian is spooky. He has little reverence for life; he said that explicitly in a television interview. He has assisted some 40 suicides. He has not been convicted of a crime. Apparently, in each of the cases, the jury sensed his compassion for his patients. In one recent case the illness was painful, but not necessarily terminal. That is a different category of assisted suicide not yet tested in the courts. I think there are better people with whom to consult than Dr. Kevorkian. He is too casual about death, too indifferent to the preciousness of every life. In the gray areas at the end of life there are alternatives to Dr. Kevorkian that I would find more acceptable.

Medical technology is a mixed blessing. Incredible progress has been made within the last decade in the relief of pain. Less sedation, applied more efficiently, offers a patient less pain without existing in a mental fog. We can be thankful for progress in the treatment of pain. Reduced pain means that quality life can be extended for many people to enjoy. On the other hand, in the age of high technology, dying has become more difficult. Some deaths would have been quick and easy a generation ago; the same deaths can be postponed almost indefinitely now. Despite many wonderful benefits, technology has made decisions about dying more complex.

Life as portrayed in the New Testament is more than breathing, more even than the absence of pain. Life is animation, relationships, and spiritual vitality. If prolonging physical life was Jesus' most important goal, he would not have chosen the cross. When Jesus says, "I am . . . the life" (John 14:6), he is talking about more than breath or a heartbeat or brain waves that can be detected only by the most sensitive machines. He is talking about the *abundant* life, the life of love. The cross did not prolong his physical life nor that of his disciples. But life is more than breathing.

That delightful New Testament image, the "tree of life," means more than mere survival. "Tree of life" means the nourished life, the vibrant life. Another delightful image, the "stream of life," means more than mere existence. I think of refreshment, of renewal, of serenity. The New Testament concept "eternal life" means more than longevity, more than perpetual misery. "Eternal life" means life with spirit to it. It means the fuller joys of a closer fellowship with God and neighbors. Such life is far more than breathing. A lot of people who are walking around are half dead already. They are physically alive but spiritually dead. That kind of death, which is all around us, is far more tragic than assisted suicide.

In this age of high technology, end-of-life decision-making can become a difficult task. People of the faith must offer support to those who must make such decisions. We must be caring, open, willing to listen and talk about life and about death, so that they can express their despair with out having to bear that burden alone and consider their alternatives before they have to make a choice.

We must remind each other that every life is precious. Every life is to be treasured, preserved, and not relinquished so long as the quality of life is not so diminished that it is hardly life anymore. We must encourage each other with the assurance that, even in this age of high technology, Jesus Christ is the Lord of both the living and the dead, and that he goes with us through the valley of the shadow of death. We must remind each other in the words of Paul: "If we live, we live to the Lord, and if we die, we die to the Lord; so then, whether we live or whether we die, we are the Lord's" (Rom. 14:8).

The key question then is not when do we die or even how do we die, but how do we live? How do we spend our lives? To live a long life is good, but, as Jesus clearly shows, to live long is not so important as to live well. "He is Alpha and Omega, he the Source, the Ending" (Hymn 104).

Guy Wampler is senior pastor of Lancaster (Pa.) Church of the Brethren, and a former Annual Conference moderator (1987).

Let's give the Great Physician a little help

BY JAMES BENEDICT

Health care is changing in America, and not everyone likes it. As is typical with change, the voices shouting the loudest are those who are getting "pinched" by the changes — those who are facing more red tape, fewer choices, more costs, or less income. Changing something as big and complex as our health care system is impossible without some squawking, even if the change is for the better. We'll have to wait to see if that's the case overall, but I do see at least one area where recent changes in health care seem to be an improvement: the emphasis on people taking greater responsibility for their own health and well-being.

Accepting this is not always easy. In the last months of my mother's life, she and my father chose the option of home care. I was surprised when I visited to find that my father had been taught by the home health agency to carry out many aspects of her care that I expected a nurse to provide. He set up intravenous feedings, gave injections through a port, tested her blood sugar regularly, and kept extensive records of her weight and temperature.

My own initial reaction was "This is too much. He can't be expected to do all this. Why can't we have a nurse for these tasks?" But to Dad's credit, he wanted to handle it himself and, as it turned out, he could. Mom probably got better care than she would have with even the most caring full-time professional nursing service.

I now realize my initial reaction was off base. It is important for us all to think about taking more responsibility for our own health care. And I applaud the fact that more and more people are.

As a pastor, I encourage the same kind of change in our approach to spiritual well being. Districts, denominations, and set-apart leaders are essential and they have an important role to play. But we can all benefit from an emphasis on taking a larger share of responsibility for our own spiritual health.

Individual Christians can take control of their spiritual diets, avoiding too much violence, sexual titillation, or glorification of material wealth in the television programs we watch and the books and magazines we read. We can go to worship and Sunday school regularly in order to feed on God's truth. We can stay away from places and activities that we know cause us to stumble. We can identify the habits that limit our spiritual growth, and, when necessary, take the initiative to seek out help.

We can all benefit from an emphasis on taking a larger share of responsibility for our own spiritual health.

And Christians can do some self-assessment. We can ask ourselves, "Am I growing spiritually? Am I stronger in my faith than I was a year ago? If so, why? If not, why not? What could I change to improve myself spiritually?"

This approach will require a shift in the way we look at ourselves and at our churches. Old patterns of dependency may prove hard to lay aside. Even our language will have to change. For example, perhaps instead of coming to worship expecting "to be fed," we will have to start coming to simply "eat." (And we may even want to think about sticking around afterward to help "do the dishes.")

An emphasis on individuals accepting more responsibility and taking more initiative might strike some as contrary to the Brethren emphasis on community. But it has antecedents in Brethren tradition. For instance, one of the most worthy arguments Brethren made against the introduction of Sunday schools was that they might undermine the parents' sense of responsibility for and their involvement in their own children's religious training. Of course, we eventually got Sunday schools anyway. The point is not to go back, but to acknowledge that the losing argument had some merit.

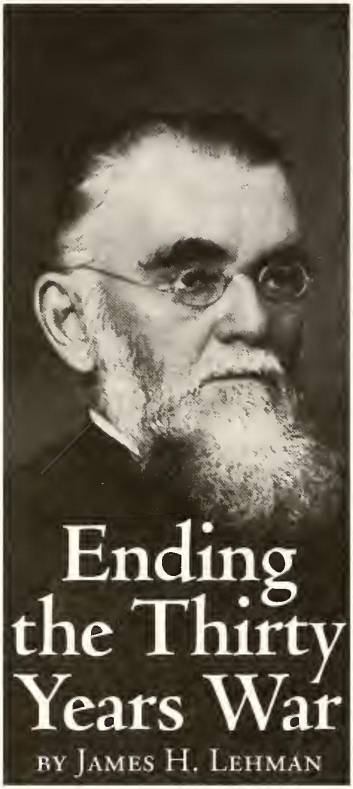
Another example of emphasis on individual responsibility and initiative comes from the practice of anointing. Because early Brethren were very literal in their reading of scripture, the physical/spiritual health care practice of anointing was typically initiated only at the request of the one who was sick. After all, Brethren observed, the text reads, "Are any among you sick? *They should call* for the elders of the church ..."(Jas. 5:14).

It is time for all of us to think seriously about accepting more responsibility for our spiritual health. It is time for us to become partners with our pastors, our districts, and our denomination. If we do, not only will we likely become more healthy spiritually, but our churches, districts, and denomination will become more efficient (that is, better stewards). And the more efficient our institutions are, the more lives will be touched by the Great Physician. M.

James Benedict is pastor of Troy (Ohio) Church of the Brethren.

Ending the Thirty Years War

BY JAMES H. LEHMAN



D.L. Miller, a wheeler-dealer *in the best sense of the word, was the pivotal figure in persuading the 1897 Annual Meeting to take possession of the Brethren's Publishing Company.*

In the three decades following 1850, more than 30 Brethren publications exploded onto the scene. While Brethren were starting all these periodicals they were founding colleges, launching a foreign mission program, establishing Sunday schools, and creating so much controversy among themselves that splits opened up between those who abhorred change, those who were open to it but at a moderate pace, and those who said it wasn't coming fast enough. Publishing was the engine that drove all these changes.

As this activity settled down and the Brethren began to organize it, the central institutions we know today began to form, starting with publishing. In 1997 we celebrate the 100th anniversary of that beginning when the Brethren took ownership of the Brethren Publishing House. Two years later they moved it to Elgin, Ill., and began what we know today as our General Offices.

To begin the story we have to go back to the early 1880s. By 1883, the three-way division was behind the Brethren. The middle body that would become the Church of the Brethren was regrouping. Many of those 30-plus publications had failed or had been merged into others, and two main weekly papers remained. One was published in Mount Morris, Ill., and was called *The Brethren at Work*. The other was published in Huntingdon, Pa., and was called *Primitive Christian*. Both were privately owned. In 1883, Annual Meeting advised the owners to consolidate the two ventures. They agreed, and the Brethren's Publishing Company was created, with offices in both Illinois and Pennsylvania. The two weeklies were merged into one, named *The Gospel Messenger* which continues to this day as MESSENGER.

In 1897, after three decades of controversy, confusion, divisions, and rancor, Annual Meeting was eager to establish a voice of unity in the brotherhood. Taking ownership of the Brethren's Publishing Company and locating it in just the right city were the girders for building a bridge to the 20th century.

The men involved in this merger were among the leaders in the brotherhood. James Quinter on the Pennsylvania side, long-time editor and educator was one of the preeminent elders of the latter half of the century. The Brumbaugh brothers, H. B. and J. B., also Pennsylvanians, were leaders in the early education movement and founders of Juniata College. Amick on the Illinois side was a very able businessman and leader in Northern Illinois District.

The other Illinoisan, D. L. Miller, was the most interesting of the group. Miller would be to the decades at the turn of the century what Quinter had been to the previous half-century. He had made his money in the grocery business in Polo, Ill. Without training as writer, editor, or publisher, he bought with Amick the nearly defunct *Brethren at Work*, and turned it into an interesting and financially successful publication. As the years passed, the Illinois office would become the stronger side of the merged company, because of Amick's business acumen and Miller's gifts as businessman, promoter, apologist, organizer, writer, and editor. Miller's money also played a role, both because it enabled him to fund new ventures and because it freed him from requiring a salary.

This was the cast of characters that ran the Brethren's Publishing Company as a private stock company, and reaped personal dividends from its profitability. But they really saw themselves as working for the church and they agreed to keep *The Gospel Messenger* and the other books and materials they published in line with Annual Meeting, which wanted to end the controversy and division of the past 30 years and provide a voice of unity in the brotherhood.

From the very beginning, though, D. L. Miller thought the brotherhood ought to own the Brethren's Publishing Company. He proposed this as early as the 1883 Annual Meeting, when his minority report was turned down by the delegates. Again in 1888 and 1890, church ownership was considered and rejected. Miller's determination grew. After that 1890 Annual Meeting, the company was reorganized and incorporated under Illinois law, and Miller insisted on an agreement that anytime the church was ready to take over the stock it should be surrendered at its par value of $100 a share.

In 1893, the General Church Erection and Missionary Committee, which supervised mission work, and the Brethren's Book and Tract Work, which distributed books, pamphlets, and other materials were consolidated as the General Missionary and Tract Committee (GM&TC). Miller was a member of this new committee, as was his brother-in-law Galen B. Royer.

In the Annual Meeting report establishing the GM&TC, among the stated purposes of the new committee were the following: "to assist in ... publishing and distributing printed matter ... and, when suitable arrangements can be made and wisdom dictates, to own and control all the publishing interests of the church."

Because of his interest in mission and also because of his native curiosity, Miller began to travel abroad in the early 1890s. After each trip, he returned and wrote a book sprinkled with strange and appealing photos of faraway places. The rural, still largely uneducated, stay-at-home Brethren were fascinated by images of this plaincoated, bearded elder in exotic scenes, and his books became Brethren bestsellers.

Despite these new ideas and changes, the Brethren in the 1890s still did not have a denominational headquarters, still had no professional staff, still had no church-owned publishing work, still had few central institutions beyond the General Missionary and Tract Committee and a few other nascent committees. But this was about to change.

UNION PACIFIC RAILROAD CO

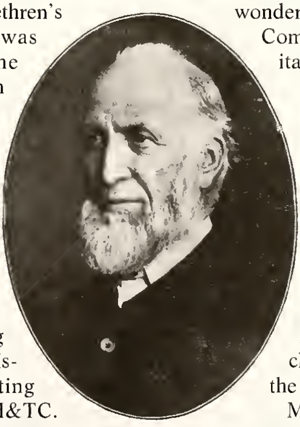
Galen B. Royer occupied a corner of a large, cluttered room *of the new publishing house in Elgin, Ill. The framed 1901 poster on the wall shows 1877 Annual Meeting leaders James Quinter, D.P. Sayler, and R.H. Miller. Royer, as D.L. Miller's brother-in-law and fellow member of the General Missionary and Tract Committee, and as Brethren Publishing House bookkeeper, played a key role in the drama of 1897–1899.*

Already in 1894, the GM&TC had a subcommittee on location looking into a place for permanent offices. Chicago was considered and rejected because of cost. The GM&TC was temporarily lodged at Mount Morris. This, of course, was where the Brethren's Publishing Company was and where D. L. Miller lived.

In May 1896, the GM&TC employed elder Daniel Vaniman as "general traveling secretary." The Brethren's Publishing Company was already using this same Daniel Vaniman as its own "traveling secretary," or sales representative. As early as March that year it too was discussing moving its offices.

Vaniman was well-suited for the job of traveling across the brotherhood, promoting the Publishing Company's materials, raising money, and recruiting missionaries for the GM&TC. He was a teacher, writer, church worker, and Annual Meeting moderator, known for his plain language, clear thinking, and spare writing style. He had helped set up the committee structure that became the GM&TC. As a fundraiser, he could raise thousands of dollars without using pressure.

So the elements for central institutions were forming—committees, staff, funds, location, but Annual Meeting was slow to act. The Brethren were reluctant to assume ownership of the publishing work because they were not sure they could raise the money; they were afraid it would be managed poorly under the church; and they wondered if the Publishing Company's vaunted profitability was real.



Daniel Vaniman

Finally, D. L. Miller took matters into his own hands. He wrote about this many years later: "In 1896, on my return from my trip around the world, I called bro. Vaniman and suggested to him a plan to turn over the Publishing House to the church without asking the church for a dollar."

Miller agreed to set apart and turn over to the General Missionary and Tract Committee $26,000. Vaniman would raise by donation the additional $24,000 needed to buy the rest of the stock at par ($100 per share). In just a few months Vaniman raised these funds from more than 40 donors.

The donations were in the form of annuities paying six percent interest

BRETHREN PUBLISHING HOUSE

The Brethren Publishing House *in Elgin was built in 1899. It would soon be enlarged to more than three times this size, including a fourth floor. Proximity to a railway line was important. The sign on the train station behind the building reads "West Elgin." The Publishing House property was sold when the Brethren moved to Dundee Avenue in 1959. The old building burned in 1991, and the site is now occupied by a strip mall.*

during the life of the donor and then reverting to the church at the donor's death. Like Miller, other stockholders were among the donors, in effect donating money to the church to buy their own stock. Even stockholders who were not donors were making a contribution because the company was paying large dividends and could have commanded twice the per-share price.

At the meetings of the GM&TC beginning on September 28, 1896, arrangements for the transfer to the church were made. A prospectus was drawn up indicating the organization, the leadership, even the salaries of the "Publication Department" of the GM&TC. An executive committee was named. Profits would be paid to the GM&TC to support the church's mission work.

A lengthy announcement was placed in *The Gospel Messenger* for October 10, 1896, reporting the ownership plan, citing growing sentiment in favor of church ownership, arguing that the cost of purchasing the publishing company had been the biggest obstacle, saying that "God put it into the hearts of the owners and others ... to make liberal donations of money and stock," and justifying the action by quoting from that 1893 Annual Meeting report.

On March 31, 1897, at the end of the Brethren's Publishing Company's fiscal year, the transfer was made. On April 1, the GM&TC assumed ownership on behalf of the church. The name would be Brethren Publishing House. All this was accomplished two months before Annual Meeting, without the body's approval

Although the leaders of the GM&TC thought the 1893 Annual Meeting had given them the authority, they were taking a risk—raising and paying out money, establishing annuities, and making the transfer legal. What would they do if Annual Meeting said no? The minutes and accounts of these actions do not tell us much. Church ownership had been rejected before. Why not check it out again with Annual Meeting? Why, if the GM&TC thought it had been given the authority in 1893, did it wait three years to act? Maybe Miller and others had a keen sense of timing. Maybe they knew the time was right, that "wisdom" now "dictated." Maybe Miller knew he had put together an offer the Brethren couldn't refuse.

But some of the members of the GM&TC were not so confident. At their meeting on May 31, just before Annual Meeting began, they made a special request that Miller "explain the transfer to Standing Committee and Conference." But their anxieties were groundless. Miller had read the Brethren right. Galen B. Royer, looking back 20 years later, wrote, "Some entertained fears of objections .... But in that large delegate body there was but one dissenting vote." Looking back himself from later years, Miller wrote, "This delegate favored the plan but his congregation had instructed him to vote against it."

Now that the mission committee and publishing company were one, they turned their attention to the question of location. Though the needs of the Publishing House were the first consideration, the location's suitability for the GM&TC and other church offices must have been on their minds too. The mission committee's secretary, Galen B. Royer, was one of the leaders of the search.

At its February 14, 1898, meeting, the GM&TC decided to make Chicago the "commercial center," meaning the offices and plant would be near the city. This eliminated several Indiana locations that had already been under discussion: Muncie, Fort Wayne, Lafayette, and Huntington. The following cities remained under consideration: Goshen, Elkhart, and South Bend in Indiana, and Downers Grove, Naperville, Polo, and Mount Morris in Illinois.

By October, interest had shifted to two Indiana cities not on the earlier lists: Walkerton and Plymouth. On October 12, members of a GM&TC subcommittee visited Walkerton and ruled it out. The next day they went to Plymouth, a town of 4,200 located 85 miles from Chicago on the Pittsburgh, Fort Wayne, & Chicago Railroad, the Lake Erie & Western Line, and the Vandalia Line. They liked what they saw, and took action to make it their site, subject to the following conditions: "1. What favors from the railroads, 2. Options for plant sites, 3. Options for church sites, 4. Social standing, 5. Relation to adjoining congregations."

On October 18, this subcommittee of the GM&TC made a proposition to the city of Plymouth asking for the following: "1. A bonus of $5,000 with pproved security . . . , 2. Electric light, vater, and sewage on the side of the round . . . ." The proposal contained wo further conditions: "This proposition shall be subject to the aid given y the Northern District of Indiana nd the approval of the General Misionary and Tract Committee."

The leaders of Plymouth were nterested in the Brethren. Joseph windell, of the Business Men's ssociation, wrote to Galen B. Royer ater in the month saying, "The Com. eels much encouraged and there is a ery fair prospect of raising the mount." In November, Royer eceived a letter dated the 22nd from). Frank Redd, who was secretary of he Association and principal of the igh school, reading, "We have ecured the subscription. It was a evere struggle, but still the people ave responded liberally, and with he best of feeling. We will immeditely proceed to put the subscription n such a legal shape that it may be ecured with approval by you. I will vrite more fully in a few days."

The deal seemed a sure thing. But esistance was developing. The district vas willing to give $10,000 if the site vere in Goshen, Elkhart, or South 3end, but not in Plymouth. Royer nused in a communication to GM&TC members, "If that is the seniment of Northern Indiana, then I am vondering if we had better locate in he district whatever."

On January 10, 1899, the GM&TC net at Mount Morris College. The ninutes carry this cryptic note: "Locaion of office was thoroughly discussed ll forenoon." In the afternoon session, he committee members tabled the eport of the subcommittee that had isited Plymouth. They turned their nterest to an Illinois site and reafirmed their decision that it should be n Chicago's orbit, within 100 miles. Then in the evening they took action lesigned to get the process moving.

They appointed a new "investigatng" committee of five men and gave it ull authority: "1. To select a location, 2. To close the contract, 3. To raise the necessary funds for location, building, and moving of plant, 4. To turn same over to the Executive Committee of the Brethren Publishing House," to whom special duties were given "to erect building and move plant."

On January 30, the investigating committee met at the Windsor Hotel in Chicago. It decided to solicit donations and issue annuity bonds and to borrow money for temporary operating funds. And then a city never before mentioned in any correspondence or minute suddenly came into consideration. Minutes of that January 30 meeting were hastily scribbled on small sheets of note paper. Even though they were later copied into the minute book, the originals were preserved and carefully glued into the book. The notes read, "That we make Elgin, Ill., our first choice of location and seek to secure a site there."

Since Elgin has now been our headquarters for nearly 100 years, and especially since there presently are discussions about moving the General Offices somewhere else, it would be helpful to know why church leaders settled on Elgin. We know *some* of the reasons: Like Plymouth, Ind., it had railroads and was inside the 100-mile radius of Chicago. It was near Mount Morris, which would make moving the Publishing House easier. It too had businessmen who wanted to lure new ventures to the city.

But Elgin's offer was not as good as Plymouth's and there was no talk of help from the district. And why wasn't Elgin on those earlier lists? The GM&TC and the Publishing House had been planning this move carefully, with much thought and deliberate investigation. Now all of a sudden they settled on a city they had never investigated, and they concluded the deal overnight.

And it *was* overnight. They met the next day, Feb. 1, in Elgin, and made the following offer to the city: "We propose to give you $6,000 in cash for the Fitzgerald property now owned by Mr. Lord and erect a building suitable for a printing plant thereon, within nine months from date on condition: 1st. That you give us $3,000 as a cash bonus, 2nd. That you secure a switch from the Chicago & Northwestern Railway Co. running along the east end of the south half of said ground." On February 2, in the Merchants Hotel on Douglas Street, Joseph Amick and Galen B. Royer closed the deal.

In April, Galen B. Royer moved his family to Elgin, opening an office in a private room belonging to William Grote, business promoter, former mayor, one of the men responsible for the deal. During the summer, a three-story brick building was erected on the site, 22 South State Street. By September 1899 it was finished, and the printing plant, its workers, and their families were moved from Mount Morris. A new congregation, the present Highland Avenue Church of the Brethren, was founded in October in a room at the new offices. E. C. Alft, Elgin historian, wrote in his 1984 book *Elgin: An American History*, "West side residents grew accustomed to seeing the newcomers' somber clothes, the women in black bonnets and the men in black hats with wide brims."

And so that's how the church took ownership of its own publishing company 100 years ago, placed it in Elgin, Ill., and planted the seed for our denominational headquarters. After letting the publishing work and the many other initiatives it engendered develop on their own, the church suddenly moved to accept them and center them in an office site. This was typical of the Brethren of that era—deliberating long and carefully, counting the cost, moving too slowly for some, then taking sudden, decisive, even bold action. They knew how to take their time, and they knew when to act.

James H. Lehman is a member of Highland Avenue Church of the Brethren, Elgin, Ill. He is a historian, as well as a writer of children's books. His most recent book is The Owl and the Tuba.

stepping STONES

by Robin Wentworth Mayer

If I were to name one mistake that Christians make more often than any other mistake, it would be to respond to the pain of others with "smiley face theology."

I said I'd never do it. I said it looked terminally boring. I said it was an activity that promoted narcissism, not fitness. I said I preferred the open roads of jogging to the sweat shops of weight training.

In spite of all that, I joined a "fitness center" hoping that an exercise routine that required neither daylight nor decent weather would better accommodate my schedule.

There is a weight machine called the Rotary Torture . . . I mean Rotary *Torso.* To use it, you sit down, grasp the handle, keep your arms and bottom half stationary while you use your inner and outer oblique muscles (that's "midriff bulge" in layman's terms) to move the handle from side to side as far as possible.

When this is done properly, the upper half of your body moves in a steady sweep of almost 180 degrees. This means that if you don't keep your eyes focused on a fixed spot, you will get dizzy and light-headed from a room that appears to be swirling by. The logical thing to look at is the bar in front of your face, since it moves with you.

Some joker long ago decided to stick a "smiley face" on that bar. Maybe that sounds to you like a nice touch. But for someone sweating and struggling through several dozen grueling repetitions, a smiley face seems to mock, rather than encourage.

If I were to name one mistake that Christians make more often than any other mistake, it would be to respond to the pain of others with "smiley face theology":

"Your mother died? Cheer up. She's with the Lord now."

"You had a miscarriage? Well, at least you're young enough to have another baby."

"You didn't get the job? Just remember that when God closes a door he opens a window."

"Your husband has cancer? You know that God doesn't give us anything we can't handle."

"Your 'ex' just got married? There'll be someone for you too."

"Your son's been arrested? Don't forget that all things work together for the good of those who love God."

I like the Living Bible's rendering of Proverbs 25:20: "Being happy-go-lucky around a person whose heart is heavy is as bad as stealing his jacket in cold weather, or rubbing salt in his wounds."

Just yesterday, I spoke with a dear sister in my congregation who has had more surgeries and debilitating complications in the last 15 years than most people would have in 15 lifetimes. She had returned from the doctor, who, predictably, had found something else wrong. As she talked, I listened. So deep is her pain, so unrelenting is her suffering, that I knew no words adequate to alleviate them. After a few minutes she thanked me, said she always felt better after talking to me, and hung up.

It is very important to underscore that I said absolutely nothing of any consequence to her. I bestowed no words of wisdom. I applied no clinical expertise. I quoted no scripture. I gave no advice. I offered no solutions. I just listened.

When people are suffering, "smiley face theology" makes a mockery of their pain. They do not need someone trying to "solve" their problems or "cheer them up." They just need someone to listen and to acknowledge that their problems are real and their pain is valid.

A few days ago at the gym I sat down at the Rotary Torso and realized I apparently have a kindred spirit: That smiley face had been ripped off. Which made *me* smile. M.

Robin Wentworth Mayer is pastor of Kokomo (Ind.) Church of the Brethren.

Stepping Stones is a column offering suggestions, perspectives, and opinions—snapshots of life—that we hope are helpful to readers in their Christian journey. As the writer said in her first installment, "Remember, when it comes to managing life's difficulties, we don't need to walk on water. We just need to learn where the stepping stones are."

Letters

"If the Board's energy is focused too heavily on the life of congregations, we may end up not sustaining them or the vitality of the denomination."

Focusing on self-survival

As a former general secretary and as someone involved directly in the life of the General Board during half of ts history (1952–1977), I read about redesign and restructure with much nterest (December, pages 6–9). The October actions, which begin to show the shape of things to come, prompt my reflections and comments.

A staff approach that utilizes a core staff at headquarters, with a few staff clusters in regional centers, is innovative. Success for that requires, however, a high level of staff flexibility, as well as maximum use of the latest high-tech communications. Unless there is full participation of all staff in basic program thrusts, the motivation that can be generated in a central staff may be seriously diminished.

The unity or wholeness of the General Board's ministry may be weakened by creating a somewhat independent representative agency (a Mission Planning Committee) that secures its financial support from a designated Emerging Missions Fund. This may tend to reduce the level of motivation for the total ministry of the Board.

I get the impression that the focus of the three major areas (Program, Leadership, and Finance) is primarily on the life of the congregation. (Remember that ministers and other leaders of congregations are versed in the nature of the church's mission.) Obviously, it is essential to have vital congregations to sustain our denominational life. But if the Board's energy is focused too heavily on the life of congregations, we may end up not sustaining them or the vitality of the denomination.

It is dangerous to pay too much

Andrew Center Seminars for 1997

The Andrew Center has planned a full schedule of seminars and teaching church events for 1997. Please note the schedule below and plan to attend one in your area. Brochures will be sent to all pastors, witness and nurture committees of each congregation in the Church of the Brethren, and to pastors in each partner denomination.

For more information, call The Andrew Center's toll-free number, (800) 774-3360.

Seminars:

1. **February 1, 1997**
   Fred Bernhard: "Hospitality and the Vital Church" - First Mennonite Church, Upland, Calif.
2. **April 5, 1997**
   Jim Moss: "Does Your Church Really Care?" - Boise, Idaho area
3. **April 12, 1997**
   Jim Moss: "Does Your Church Really Care?" - Sunnyside Church of the Brethren, New Creek, W. Va.
4. **April 19, 1997**
   Paul Mundey: "Unlocking Church Doors: Ten Keys to Positive Change" - Lititz Mennonite Church, Lititz, Pa.
5. **April 19, 1997**
   Fred Bernhard: "Hospitality and the Vital Church" - Clarence Center, Akron Mennonite Church, Akron, N.Y.
6. **April 26, 1997**
   Steve Clapp: "Reaching Out to Young Families" - Prince of Peace Church of the Brethren, Kettering, Ohio
7. **May 3, 1997**
   Paul Mundey: "Unlocking Church Doors: Ten Keys to Positive Change" - Harrisonburg Mennonite Church, Harrisonburg, Va.
8. **September 20, 1997**
   Fred Bernhard: "Hospitality and the Vital Church" - Frederick Church of the Brethren, Frederick, Md.
9. **September 20, 1997**
   Steve Clapp: "Personal Faith Sharing" - Antelope Park Church of the Brethren, Lincoln, Neb.
10. **October 11, 1997**
   Steve Clapp: "Building Congregational Self-esteem and Outreach" - Central Pennsylvania area
11. **October 18, 1997**
   Steve Clapp: "Reaching Out to Young Families" - Battle Creek Church of the Brethren, Battle Creek, Mich.
12. **October 25, 1997**
   Fred Bernhard: "Hospitality and the Vital Church" - Normal Mennonite Church, Normal, Ill.
13. **November 8, 1997**
   Steve Clapp: "Building Congregational Self-esteem and Outreach" - First Brethren Church, North Manchester, Ind.
14. **November 8, 1997**
   Jim Moss: "Integrating New Members: - South Hutchinson Mennonite Church, Hutchinson, Kan.

Teaching Churches:

1. **February 1, 1997**
"Reaching Baby Boomers" - Cape Christian Fellowship, Cape Coral, Fla.
2. **November 15, 1997**
"Developing Neighborhood Ministries" - Belmont Mennonite Church, Elkhart, Ind.

attention to self-survival. We need a creative balance between the needs of congregations and the needs of the world.

The church exists "for the sake of the world," not for "its own sake." And there are plenty of problems "in the world" to which the gospel speaks.

I hope this can be more evident as the redesigning and restructuring of the General Board goes forward.

S. Loren Bowman
La Verne, Calif.

A bright new format

Congratulations on Messenger's bright new format observable in recent issues. Together with the continued solid content of articles, news, and editorial comment, it makes an attractive and stimulating package.

When compared to periodicals of other denominations, it ranks high—even superior to most. The new makeup of the journal should retain previous subscribers and attract new ones.

Thank you for this improvement.

Don Durnbaugh
James Creek, Pa.

(Thanks. We are happy to report that subscriptions have increased monthly since last spring.—Ed.)

Thoughts on infallibility

I truly believe that *God's Word* is infallible. But is the Bible thereby infallible? Were those who gave us that book infallible in their understanding and interpretation of that Word? Or were they only helpless tools in God's hands?

I do not hold to either of these extremes. I feel the same about the infallibility of the early Christians and their understanding of Christ's life, works, and teaching.

I do not belittle those early saints. I believe the Bible is our best source of guidance for our sojourn here.

I also believe that God reveals his will for us—individually and corporately—as we are able and willing to receive it. No, I am not an unbeliever. I strongly believe that the Bible is *God inspired*.

But if, in order to remain in good

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When a fire broke out at Elkhart City Church of the Brethren in Elkhart, Indiana, many members wondered how long it would be before they could worship there again. But they were about to experience a wonderful surprise.

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The opinions expressed in Letters are not necessarily those of the magazine. Readers should receive them in the same spirit with which differing opinions are expressed in face-to-face conversations.

Letters should be brief, concise, and respectful of the opinions of others. Preference is given to letters that respond directly to items read in the magazine.

We are willing to withhold the name of a writer only when, in our editorial judgment, it is warranted. We will not consider any letter that comes to us unsigned. Whether or not we print the letter, the writer's name is kept in strictest confidence.

Address letters to Messenger *editor, 1451 Dundee Ave., Elgin, IL 60120.*

tanding, I were required to affirm a elief in the Bible's infallibiity, I ould not do so honestly. For me, hat would be affirming a belief in he infallibiility of the humans nvolved in the transmission of the ook.

Nor am I passing judgment on thers' beliefs. I am merely stating ny position.

Emma B. Dillon
Greenville, Ohio

ow sweet and sour

was excited by the October and ovember MESSENGERS. David Radliff's article, "Trick or Treat?" October, page 13)—although it ould have been deepened and roadened—is the first instance I ave seen of a Christian publication ealing with some of these negative ffects and deeper cultural questions hat impact Christian missionaries nd intercultural activities.

The two-part church burnings artile by Anthony Walton (October, age 16; November, page 12) was xcellent—sensitizing without being ysterical.

I have often faulted MESSENGER for eing a little too sweet. Here's oping it will carry more in-depth rticles in the future. I am not of our faith, but I continue to read our magazine with interest, and its pecial slant is important in my life.

Joanne Greenberg
Golden, Colo.

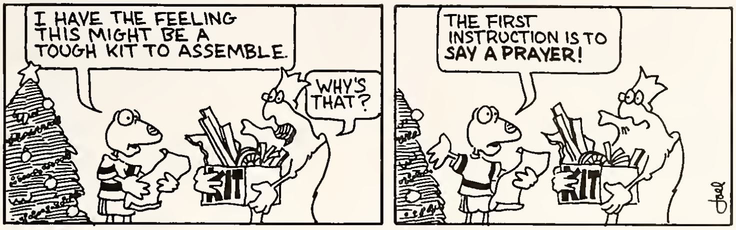
(Joanne Greenberg, author of I ever Promised You a Rose Garden *nd other novels and stories, spoke t the 1994* MESSENGER *Dinner in ichita. She is of the Jewish faith. —Ed.)*

assume no responsibility

don't share Gerald Crouse's enthuiasm for Promise Keepers November, page 20). And I don't nderstand how he can conclude that phesians 5: 21–33 is "clearly . . . a all for husbands to assume respon-

Pontius' Puddle

Send payment for reprinting "Pontius' Puddle" from MESSENGER *to Joel Kauffmann, 111 Carter Road, Goshen, IN 46526. $25 for one time use. $10 for second strip in same issue. $10 for congregations.*


I HAVE THE FEELING THIS MIGHT BE A TOUGH KIT TO ASSEMBLE.
WHY'S THAT?
KIT
THE FIRST INSTRUCTION IS TO SAY A PRAYER!
KIT
Joel

Statement of Ownership Management and Circulation

(Required by 39 U.S.C. 3685)

1. MESSENGER
2. Publication No. 340-760
3. January 1, 1997
4. Published monthly
5. No. of issues published annually 11
6. Annual subscription price $16.50

7/8. 1451 Dundee Ave., Kane County
Elgin, IL 60120

9. Names and addresses of Publisher, Editor and Managing Editor are: Publisher Dale Minnich, 1451 Dundee Ave., Elgin, IL 60120; Editor, Kermon Thomasson, 1451 Dundee Ave., Elgin, IL 60120; Managing Editor, Nevin Dulabaum, 1451 Dundee Ave., Elgin, IL 60120.

10. Owner: Church of the Brethren General Board, 1451 Dundee Ave., Elgin, Kane County, Illinois.

11. Known bondholders, mortgagees, and other security holders owning or holding one percent or more of total amounts of bonds, mortgages or other securities—none.

12. For completion by nonprofit organizations authorized to mail at special rates—does not apply.

13. Publication name: Messenger.

14. Issue date for circulation date below: January 1997.

15. Extent and nature of circulation.	Average no. copies each issue during preceding 12 months	Actual no. copies of single issue published nearest to filing date.
A. Total no. copies printed (Net Press Run)	20,027	20,000
B. Paid and/or requested circulation		
1. Sales through dealers, carriers, street vendors, and counter sales	0	0
2. Mail subscription	18,976	18,446
C. Total paid and/or requested circulation	18,976	18,446
D. Free distribution by mail.	169	141
E. Free distribution outside of the mail.	0	0
F. Total free distribution.	169	141
G. Total distribution	19,145	18,587
H. Copies not distributed	883	1,413
I. Total (sum of 15G & 15H)	20,028	20,000

16. This statement of ownership will be printed in the October issue.

17. I certify that the statements furnished on this form are correct and complete.

Dale Minnich, Publisher

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Partners in Prayer

Daily prayer guide:

Sunday: Your congregation's ministries
Monday: Annual Conference officers
Tuesday: General Board and staff
Wednesday: District executives, Bethany Seminary, colleges and university
Thursday: General Services
Friday: Parish Ministries
Saturday: World Ministries

January prayer concerns:

Congregation: New energy in the life of the local church; Ecumenical Sunday, Jan. 19; Week of Prayer for Christian Unity, Jan. 18–25.

Annual Conference: Nominating Committee; Review and Evaluation Committee; Moderator-elect Jimmy Ross' trip to Nigeria, Jan. 25–Feb. 10 (Merv Keeney, Bonnie Kline Smeltzer, and Kathy Hess going, too).

General Board: Staff Consultation, Jan. 13-15.

Districts and Colleges: CODE, Jan 12-13; January interim studies; Academy for Ministry Training at Bethany Seminary, Jan 6-10.

General Services: Personnel issues during "redesign."

Parish Ministries: ABC/OEPA sponsored trip to South Africa, Jan. 24–Feb. 6.

World Ministries: BVS unit 224 orientation; SERRV study team—Bonnie Kline Smeltzer, Rogers Fike, Charles Layman, and Bob Chase.

sibility for the spiritual well-being of their wives."

My wife and I are accountable to each other as life partners and as disciples of Christ, but for me to assume responsibility for her spiritual well-being, or her for mine, would be to treat each other as children, unable to make decisions for ourselves.

From the Office of Human Resources

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If Promise Keepers produces a higher level of integrity and responsibility in men, fine. Participation in such a program, however, is not equivalent to being Christian. I listened to a radio program of a rally in which tens of thousands of men in a stadium cheered the assertion of authority over their wives. It sent a chill down my spine.

There are plenty of us who are committed to being disciples of Christ, but who choose not to subscribe to cultural stereotypes in which men lead and women follow.

Lee Krähenbühl
Kalamazoo, Mich.

Classified Ads

FOR SALE

Condominium. One bedroom condominium furnished, with a swimming pool. Located in Sebring, Fla. For info., contact Isabel Mattingly, 555 SE Lakeview, Apt. 110, Sebring, FL 33870. Tel. (941) 385-0852.

Biography. *A Dunker Boy Becomes Ecumenical: Adventures Toward Maturity.* The experiences of the family of Bernard Nathan & Ella Baugher King, between 1930 & 1996. More than 200 pages of illuminating info. concerning prominent educator-minister in life of the Church of the Brethren. Covers historic & changing period between World War I and present. Elmer Q. Gleim, book editor. Hard bound, maroon color, & indexed. Price $20, plus $1.25 mailing cost. Contact Bernard N. King, 109-C Faith Drive, New Oxford, PA 17350. Tel. (717) 624-4021.

INVITATION

Cincinnati Area—Stonelick Church of the Brethren invites Brethren in Cincinnati area to worship. Located on Rt. 727 at Stonelick State Park, east of I-275 beltway, Milford exit. Contact Gene Grossnickle, tel. (513) 528-0002.

Shalom Church of the Brethren, a new & growing fellowship in Durham, N.C., invites Brethren moving to Research Triangle area (Raleigh, Durham, Chapel Hill) to worship w/ us. Eager to provide moving assistance (unloading, childcare, area info.) for those relocating to area. For info., contact: Fellowship, P.O. Box 15607, Durham, NC 27704. Tel. (919) 490-6422. E-mail, ShalomCOB@AOL.COM.

TRAVEL

China adventure featuring Yangtze River cruise. Aug. 4–19, 1997. ($3,189) Visit Narita in Japan. Shanghai, Wuhan, Shashi, Badong, Wanxian, Chongquing, Xian in China. Travel on cruise ship on the Yangtze River stopping at various cities & ports. In Beijing, walk the largest 'wonder of the world'—the Great Wall of China. Also, visit Tian'Anmen Square, & much more. Wendell & Joan Bohrer invite you to share this great experience w/ them. For info. & brochure, write: 8520 Royal Meadow Drive, Indianapolis, IN 46217. Tel. or Fax. (317) 882-5067.

European Heritage Tour, July 12–26, 1997. Visit scenic sites of Anabaptist, Pietist & Brethren significance in Switzerland, France, Germany & Netherlands. Sponsored by Brethren Encyclopedia, Inc., and the Brethren Historical Committee. $2,490 from New York (JFK). For complete brochure contact: Don Durnbaugh, P.O.B. 484, James Creek, PA 16657. Tel./Fax. (814) 658-3222.

Panama Canal Cruise—15 days, Apr. 20–May 5, 1997. By air to Fort Lauderdale, then by Princess Cruise Liner stopping at 3 ports en route to Panama Canal. After the canal, visit 4 ports on Pacific Coast of Mexico prior to sailing to San Diego & flying home. For details, contact Dr. Wayne F. Geisert, Box 40, Bridgewater College, Bridgewater, VA 22812. Tel. (540) 828-5494 or (540) 433-1433. Inquire now—limited space.

Tour the People's Republic of China including 4-day Yangtze River cruise to area where world's largest dam is being built; also visit Hong Kong. 16 days, June 24–July 9, 1997. Leave from & return to Los Angeles, Calif. For details, contact President Emeritus Wayne F. Geisert (or tour co-host, Dr. Bradley K. Geisert), Box 40, Bridgewater College, Bridgewater, VA 22812. Tel. (540) 828-5494 or (540) 433-1433. Inquire now—limited space.

WANTED

Seeking *The Diary of John Kline.* Send condition and the price wanted to Bonita H. McNaull, 699, County Rd. 1775, R #6, Ashland, OH 44805.

Turning Points

New Members

Note: Congregations are asked o submit only the names of ctual new members of the enomination. Do not include ames of people who have merely transferred their membership from another Church of he Brethren congregation.

Agape, S. Ind.: Angie & Jeff Underwood
Clover Creek, Mid. Pa. Joshua Banaszak; Jamie Bechtel; Annie, Ben, Debbie & Jim Byler; Jim Caporuscio; Shawn Dilling; Shana Doutt; Amy & Lisa Estep; Jim Eicher; Aaron Feather; Bob Harrison; Kyle Krehl; Mike Noel; Cherie Steele; Tim Stone; Lance Wareham; Leah Yingling; Allen Zimmerman
ndependence, W. Plains: Orville Springer
vester, N. Plains: Rachel Butler; Brenda Moats; Cheryl, Dennis &James Jensen
Lewiston, Atl. N.E.: Sheldon James Myer
Lewiston, N. Plains: Jenny & Joni Boynton
Logansport, S/C Ind.: Mike Osborn
North Liberty, N. Ind.: Jason Beyer, Andrew Holderread
Palmyra, Atl. N.E.: Donald & Patricia Strine
Parsons, W. Plains: Kenny Cruse
Quakertown, Atl. N.E.: Jennifer Hunkle
Shalom, Virlina: Anna Bauer, Matthew Brown, Jamie & Jesse Moon
Springfield, Atl. N.E.: Jarryd Bauder, Jeanette Kramer, Tammy Theobold
Uniontown, W. Pa.: Sarah Martin, Jeff Smitley, Carl Strube
University Park, Mid-Atl.: Ivan Shellenbarger
West Charleston, S. Ohio: Andrew Bowman, Glenda & Gordon Tron

Wedding Anniversaries

Amspacker, Clair and Emily, Abbottstown, Pa., 60
Beck, James and Ethel, Denver, Pa., 55
Berg, Clarence and Margaret, Hanover, Pa., 50
Burkholder, Noah and Bertha, Chambersburg, Pa., 50
Burns, Robert and Doris, Johnstown, Pa., 50
Bush, Warren and Hazel, Curryville, Pa., 65
Carter, B.L. and Zelma, Parsons, Kan., 60
Cohick, Eugene and Esther, Carlisle, Pa., 50
Diediker, Cliff and Lois, Parsons, Kan., 55
Duling, Galen and Florena, Scherr, W. Va., 50
Erb, Edwin and Dorothy, Ephrata, Pa., 50
Fillmore, Donald and Pauline, Live Oak, Calif., 50
Flood, Dale and Georgie, Boring, Ore., 50
Gilbert, Emerson and Althea, Reading, Pa., 50
Gortner, Harland and Hazel, West Salem, Ohio, 55
Grogan, Herman and Eva, Kansas City, Kan., 72
Hamsher, Eugene and Nadine, Parsons, Kan., 60
Hanson, Arthur and Olive, Hanover, Pa., 50
Hawk, Jess and Dora Lee, Scherr, W. Va., 50
Johansen, Charles and Vera, Ridott, Ill., 60
Johnson, Chalmer and Evelyn, Gridley, Calif., 50
Kehr, Joseph and Nellie, Wakarusa, Ind., 65
Lowe, Leonard and Viola, Lorida, Fla., 61
Moore, Art and Genevieve, Nampa, Idaho, 70
Pattee, Richard and Lois, Fort Wayne, Ind., 50
Petrone, Charles and Catherine, Phoenix, Ariz., 50
Purbaugh, Frank and Elaine, Johnstown, Pa., 50
Shafer, Oren and Mildred, Dupont, Ohio, 65
Simpson, Willard and Maxine, Franklin Grove, Ill., 50
Smith, Samuel and Mary, Galveston, Ind., 50
Stutzman, Merle and Miriam, Berlin, Pa., 56
Thomas, Donald and Erma Joyce, Elgin, Ill., 55
Wayne, Edward and Bernice, West Reading, Pa., 54
Weaver, Homer and Helen, Tipp City, Ohio, 50
Werner, Raymond and Carrie, Spring Grove, Pa., 60
Wine, Tracy and Mary, Mount Sidney, Va., 60
Worley, Laverne and Arlene, Hanover, Pa., 50

Licensing/ Ordination

Airesman, Roydon, ordained Aug. 2, 1996, Winder, W. Pa.
Archer, Alice, ordained April 13, 1996, Mount Pleasant, N. Ind.
Arnold, Patricia, licensed May 18, 1996, Reisterstown, Mid-Atl.
Barley, Shirley, licensed May 18, 1996, Reisterstown, Mid-Atl.
Beach, Gregory, ordained Jan. 6, 1996, Dunnings Creek, Mid. Pa.
Benbow, Timothy, licensed April 19, 1996, Valley View, Pac. S.W.
Borsman, Kenneth, licensed April 27, 1996, Pleasant View, Virlina
Boyd, Mary Louise, licensed May 11, 1996, Sebring, Atl. S.E.
Broyles, Dewey, ordained July 13, 1996, Spruce Run, Virlina
Caplinger, Robert, ordained Jan. 15, 1996, Gratis, S. Ohio
Cavaness, Ryan, licensed March 18, 1994, Nocona, S. Plains
Christiansen, William, ordained June 15, 1996, Frankline Grove, Ill./Wis.
Clapper, Steven, licensed May 9, 1996, Carson Valley, Mid. Pa.
Coates, Earl, ordained Sept. 28, 1996, Hickory Grove, S/C Ind.
Cookas, Katherie McKinlay, licensed Aug. 14, 1996, Open Circle, N. Plains
Croft, Eric, licensed March 12, 1996, Leakes Chapel, Shen.
Crumley, Paul, ordained Aug. 27, 1996, Montezuma, Shen.
Dietz, Arnold, ordained April 13, 1996, Baugo, N. Ind.
Dodd, Paul, licensed Feb. 24, 1996, University Park, Mid-Atl.
Ervin, Tavia, licensed Sept. 14, 1996, Springfield, Ill./Wis.
Feathers, George, licensed June 4, 1996, Arbutus, W. Pa.
Godfrey, Geraldine Mae, ordained July 20, 1996, Codorus, S. Pa.
Gresh, Kenneth, ordained June 22, 1996, Arcadia, S/C Ind.
Griffith, Sam, licensed March 23, 1996, Erwin, S.E.
Krähenbühl, Lee, licensed Aug. 16, 1996, Skyridge, Mich.
Lavin, Lisa Marie, licensed Aug. 14, 1996, Open Circle, N. Plains
Lovett, Diana, licensed April 29, 1996, Pleasant Hill, S. Ohio
Lowry, James, licensed March 18, 1994, Thomas, S. Plains
Lowry, Joan, ordained Aug. 3, 1996, Thomas, S. Plains
Marthur, Sajor, licensed Sept. 14, 1996, York Center, Ill./Wis.
McGlothlin, Judith, ordained Aug. 3, 1996, Freeport, Ill./Wis.
Meeks, Gary, licensed Nov. 12, 1994, Deshler, N. Ohio
Miller, Christen, licensed Sept. 28, 1996, Manchester, S/C Ind.
Miller, Steven, licensed June 22, 1996, Huntingdon, S/C Ind.
Miner, Blaine, ordained April 27, 1996, Highland Avenue, Ill./Wis.
Mitchell, Belita, licensed Sept. 16, 1996, Imperial Heights, Pac. S.W.
Naff, Lee, ordained July 13, 1996, Cedar Bluff, Virlina
Naff, Robin, ordained July 13, 1996, Cedar Bluff, Virlina
Neff, Daniel, licensed June 6, 1996, Pleasant View, S. Pa.
Neubauer, Cathy, licensed Feb. 24, 1996, Reistertown, Mid-Atl.
Olvera, Victor, licensed Sept. 16, 1996, Waterford, Pac. S.W.
Ort, David, licensed Sept. 17, 1996, Spring Run, Mid. Pa.
Osborne, Helen, licensed Feb. 7, 1996, Black Rock, S. Pa.
Patterson, Michael, licensed Dec. 15, 1996, Ellisforde, Ore./Wash.
Power, Christopher, licensed Aug. 25, 1996, Prairie City, N. Plains
Ray, Mark, licensed March 19, 1996, Blue River, N. Ind.
Rice, Robert, ordained Dec. 2, 1995, New Salem, N. Ind.
Rieman, Kenneth, licensed Sept. 28, 1996, Manchester, S/C Ind.
Runkle, Dwayne A., licensed June 6, 1996, Pleasant View, S. Pa.
Scott, Clarence, licensed Aug. 20, 1996, Bethel Center, S/C Ind.
Self, Kim, licensed March 23, 1996, Lake Charles, S. Plains
Snyder, Lisa Anne, licensed Aug. 14, 1996, Open Circle, N. Plains
Spangler, Joyce, ordained May 11, 1996, Mount Carmel, S.E.
Stouffer, Scott, licensed Sept. 14, 1996, York Center, Ill./Wis.
Taylor, Mark, licensed Aug. 20, 1996, Pipe Creek, S/C Ind.
Thacker, Robert, ordained July 27, 1996, Jennersville, Atl. N.E.
Townsend, Frances, ordained June 22, 1996, Manchester, S/C Ind.
Twigg, Charles, licensed July 1996, Petersburg Memorial, W. Marva
Vandermolen, David, licensed June 15, 1996, East Chippewa, N. Ohio
Wickline, Jerry Lynn, licensed July 13, 1996, Pleasant View, Virlina
Williams, Melvin, licensed July 27, 1996, Brake, W. Marva
Yates, Melinda, licensed April 27, 1996, Masons Cove, Virlina

Deaths

Albright, Betty, Grundy Center, Iowa, Aug. 12, 1996
Barnes, William, 66, Huntington, Ind., March 4, 1996
Beahm, Wanda, 43, Remington, Va., July 26, 1996
Becker, Thomas, 52, Dover, Pa., Sept. 1996
Birman, Iva, 93, Lake Odessa, Mich., Oct. 10, 1996
Blank, Mildred, 80, Lancaster, Pa., July 27, 1996
Bower, Evelyn, 82, Harrisburg, Pa., Sept. 5, 1996
Bowman, Elsie, 83, Goshen, Ind., April 7, 1996
Bowman, Luther, 97, Floyd, Va., Oct. 13, 1996
Boyer, Edwin, 75, Shelocta, Pa., April 2, 1996
Bradshaw, Iris, 89, West Milton, Ohio, Sept. 16, 1996
Brooks, Harlan, 88, Sterling, Va., July 8, 1996
Brown, Herbert, 84, Nezpence, Idaho, Aug. 25, 1996
Bucher, Cyrus, 83, Biglerville, Pa., Aug. 23, 1996
Clary, Fay, 68, Cabool, Mo., April 21, 1996
Cotter, Rhea, Berlin, Pa., May 25, 1996
Craun, Charles, 69, Harrisonburg, Va., Oct. 24, 1996
Earhart, Nina, 79, Nokesville, Va., Sept. 7, 1996
Earon, Terry, 56, Martinsburg, Pa., Oct. 11, 1996
Edris, Harold, 70, Hanover, Pa., Sept. 4, 1996
Eichelberger, Stewart, 97, York, Ill., Nov. 1 1996
Eshleman, Roy, 83, Akron, Pa., April 17, 1996
Fasick, Hazel, 92, Greenville, Ohio, July 22, 1996
Forbes, Thomas, 85, Rocky Mount, Va., July 29, 1996
Frymyer, Naomi, 83, Hanover, Pa., Sept. 22, 1996
Gettins, Elizabeth, 75, Greensburg, Pa., Sept. 29, 1996
Grim, Elvera, 90, Hanover, Pa., July 27, 1996
Grove, Mildred, 84, Aurora, Colo., Sept. 26, 1996
Harman, Alvin, 88, Floyd, Va., July 15, 1996
Harman, Eva, 95, Largo, Fla., Jan. 8, 1996
Hassinger, Mae, 94, Greensburg, Pa., June 2, 1996
Hawbaker, Aden, 76, Chambersburg, Pa., July 28, 1996
Hertzog, Jacob, 79, Jeannette, Pa., Sept. 24, 1996
Hinegardner, Benjamin, Mathias, W. Va., March 19, 1996
Hite, Sarah, Roanoke, Ind., June 16, 1996
Hodgden, Marshall, 90, Huntington, Ind., Oct. 25, 1995
Hodge, Dorothy, 94, Lincoln, Neb., Oct. 2, 1996
Hoffman, Chalmer, 92, St. Petersburg, Fla., April 22, 1996
Honsaker, Clifford, Martinsburg, W. Va., Sept. 22, 1996
Hoy, Viola, 96, St. Peterburg, Fla., July 4, 1996
Keeny, Doris, 69, Glen Rock, Pa., Sept. 25, 1996
Keller, Edna, 99, Trotwood, Ohio, Oct. 1996
Keller, Elsie, 89, Lancaster, Pa., Jan. 29, 1996
Keller, Wilma, 77, Chambersburg, Pa., June 1, 1996
Kerr, John, 93, Sigourney, Iowa, Sept. 26, 1996

Editorial

If this is redesign, then why my déjà ju?

In the course of shaping the article "Ending the Thirty Years War" for this issue (page 22), I had several conversations with the article's author, Jim Lehman. We are both keenly interested in history, particularly Brethren history, and the 1997 centennial of Brethren Press has occasioned our giving the past century more attention than usual.

In one conversation, Jim noted that in his research leading to the article and to a larger project—a booklet for Brethren Press use in marking the centennial—he discovered that before the emergence of denominational headquarters in Elgin, Ill., there were some people working in a capacity that was tantamount to being denominational staff.

Presently, the General Board is proposing to disperse the bulk of the denominational staff out among the districts (December, pages 6–9), and we are waiting with bated breath to learn whether, in the redesign process, Elgin, Ill., will continue to host our denominational headquarters. So I quipped to Jim, "It sounds as if history is repeating itself; a hundred years after the time of which you speak, we soon may have staff out there *somewhere*, but the Elgin headquarters created in 1899 will be abandoned." Jim laughed and agreed.

Ruefully, I could wish that history would repeat itself, as well, with MESSENGER's reception. A century ago, as Annual Meeting assumed ownership of the Brethren Publishing House, the magazine was widely received across the denomination. Today, while we hold our own, proportionally, with dwindling membership (and, in fact, are presently on an upswing in subscriptions), we are far from being the widespread periodical we were at the turn of the century.

The repeating of history in my aforementioned quip is, of course, only superficially a repetition. The Brethren of 1900 were different in many ways from Brethren of today. The Church of the Brethren (the name adopted in 1908) was consolidating after the three-way split of the early 1880s that separated us from the Old German Baptist Brethren and The Brethren Church. (We were the moderately conservative group, between the very conservative and very progressive groups.) The new configuration, still a very rural church, was widely scattered across the country in a time before up-to-date newspapers, much less radio and television, and wholly dependent on print media for information . . . not only for information about the world, but about themselves. Consequently, the fledgling Church of the Brethren looked to the newly adopted (by Annual Meeting) magazine for definition and for guidance. They hung onto the words of leaders such as D.L. Miller. He was of rural background, but was also a successful businessman, a world traveler, and an articulate writer. As editor, he told the Brethren who they were and who they might become. He steered them into overseas mission work and set the stage for the global witness and involvement that would come years later as Brethren Service. Brethren work would still be for the "glory of God," but "our neighbors' good" would be that of neighbors far beyond the farm family across the fields.

A century after the Brethren hung onto the MESSENGER editor's every word, the very character of the Brethren has changed. The Brethren of the turn of the century had, I perceive, what our just retired general secretary, Don Miller, says is so sorely lacking today: "the unity of vision that is so important for sensing and feeling a forward movement" (December, page 13).

A century after the Brethren hung onto the MESSENGER *editor's every word, the very character of the Brethren has changed.*

That forward movement of the early 20th century began running out of steam about 40 years ago. Many reasons for that could be put forward, and, as we like to note, the history of the mainline denominations is running parallel to our own.

Acculturation, as such Brethren historians as Don Durnbaugh, Carl Bowman, and Don Fitzkee have pointed out, has taken its deadly toll of us. And in today's world, the Brethren, like everyone else, get their information and their notions more from television than from any other source. Brethren in all our highly diverse congregations are more and more setting their own course without asking any central authority for compass bearings.

And this is the situation the redesigned General Board will address, reaching out to the congregations, spanning the communication gap that is perceived by the Redesign Steering Committee. MESSENGER, the flagship of General Board publications, will be trimming its sails in light of all this, seeking to be effective in this new reaching out. Under the proposals approved by the General Board in October, MESSENGER will be among those elements combined into "Brethren Press." Brethren Press, in turn, will be supervised by the general secretary. Which means that MESSENGER will be produced at whatever central headquarters is decided upon.

MESSENGER back under Brethren Press? Brethren Press is the successor to the Brethren Publishing House of 1899. The Brethren Publishing House published *The Gospel Messenger*. That *really is* history repeating itself.

The question that remains is whether MESSENGER readers will now sit up and take notice, the way they did when D.L. Miller was *Gospel Messenger* editor. For this answer I need not wait with bated breath.—K.T.

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Messenger

Church of the Brethren
February 1997

Moderator David Wine:

Keeping us in touch in a time of transition

Messenger

Vol. 146, No. 2 February 1997

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Study Guide Writer: Willard Dulabaum
Publisher: Dale Minnich

On the cover: David Wine, in the interview for our cover story (page 12), confided the secret of his shyness. But he has not let shyness interfere with the role he perceives is his as 1997 Annual Conference moderator.

Courtesy MAA

Glenn Mitchell

Features

12 Out of Enders

What do you do when you are a shy person and have to speak for an entire denomination? Moderator David Wine's answer is to act like an extrovert. And talking is one of the main things he has us doing this year . . . for a very good reason. Story by Kermon Thomasson.

16 Living up to a name

At first Berwyn L. Oltman wasn't sure his first cousin David Wine had been named properly, but now he has become convinced. Sidebar: "Vintage Wines of old Virginia," by Kermon Thomasson.

20 Nigerian Brethren have church growth down pat

When it comes to church growth, the Brethren in Nigeria can teach the Brethren in the United States a thing or two. Glenn Mitchell checked it out and tells us the Nigerians' secrets.

23 Farewell to Asia?

H. Lamar Gibble, who retires from the General Board staff next month, has made his farewell visit to Asia, but, he asks, must our denomination also bid that continent farewell?

Nancy Gibble

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From the Editor

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Messenger
1451 Dundee Avenue
Elgin, IL 60120
E-mail: CoBNews@AOL.Com
Fax: (847) 742-6103
Phone: (847) 742-5100
(800) 323-8039
Subscription rates:
$16.50 individual rate
$12.50 church individual plan
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Coming next month

Redesign Steering Committee member Tracy Wenger Sadd discusses the theology and philosophy behind the new structure of the General Board.

District Messenger representatives: Atl. N.E., Ron Lutz; Atl. S.E., Ruby Raymer; Ill./Wis., Kreston Lipscomb; S/C Ind., Marjorie Miller; Mich., Ken Good; Mid-Atl., Ann Fouts; Mo./Ark., Luci Landes; N. Plains, Faith Strom; N. Ohio, Alice L. Driver; S. Ohio, Jack Kline; Ore./Wash., Marguerite Shamberger; Pac. S.W., Randy Miller; M. Pa., Eva Wampler; S. Pa., Elmer Q. Gleim; W. Pa., Jay Christner; Shen., Tim Harvey; S. Plains, Mary Ann Dell; Virlina, David & Hettie Webster; W. Plains, Dean Hummer; W. Marva, Winoma Spurgeon.

Messenger is the official publication of the Church of the Brethren. Entered as second-class matter Aug. 20, 1918, under Act of Congress of Oct. 17, 1917. Filing date, Nov. 1, 1984. Member of the Associated Church Press. Subscriber to Religion News Service & Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the New Revised Standard Version. Messenger is owned and published 11 times a year by the General Services Commission, Church of the Brethren General Board. Second-class postage paid at Elgin, Ill., and at additional mailing office, Feb. 1997.
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ISSN 0026-0355.

Postmaster: Send address changes to Messenger, 1451 Dundee Ave., Elgin, IL 60120.

Printed on recycled paper

One of the fun things about working with the cluster of articles on our Annual Conference moderator and his Wine heritage was the selection of photos, old and new, to choose from. A family member slyly slipped one informal photo of the new moderator to me last July during the Cincinnati Conference. We used it. Another relative assured me he had a photo of Grandpa David Glick Wine, but failed to locate it as our deadline approached.

I had become rather anxious by the time a photo arrived in the mail—the photo we used on page 16. It was sent by Leta Wine Smith, a daughter of David Glick Wine, living in nearby Lisle, Ill. The relative who had earlier promised a portrait photo had frantically contacted her, and she had come through. Her handwritten letter was as interesting as the old photo. She wrote:

"It's a miracle that I could find this photograph. I am 90 years old and have a monumental storage space of mementos awaiting separation and decisions on which of my nieces and nephews is to receive which.

"I asked God to help me find the needed photograph, and within five minutes I opened the box that had *just one* portrait photograph among dozens of snapshots. Yes, I call it a miracle."

Leta is one of the seven daughters among the 13 Wine children. In my last-minute anxiety I had asked the moderator himself if he could dig up a photo of his grandpa. He overnighted his best effort—the family portrait (parents and 13 children) shown here.

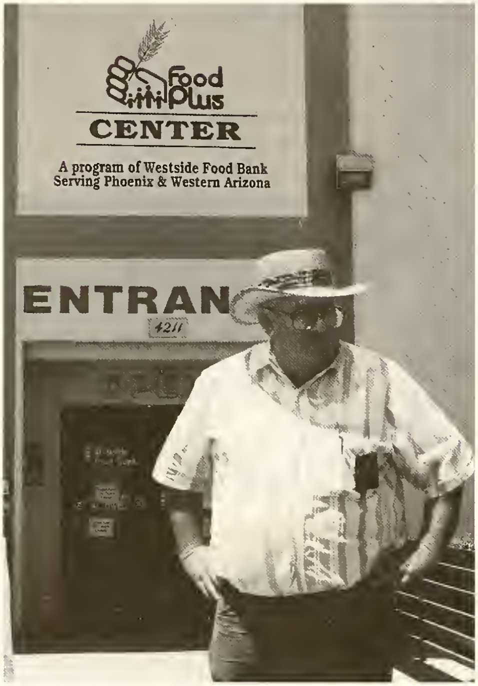
And this ties in with an article on a different subject in this month's Messenger. On page 20, Glenn Mitchell reveals one secret of how Nigerian Brethren produce members in such high numbers: They grow their own! Here in the United States, families with a dozen children weren't that uncommon back in the heyday of our Church of the Brethren growth. Maybe the answer to our present-day dwindling membership is simpler than our church-growth experts have made it out to be!

Kermon Thomasson

In Touch

A big-time banker

If you want to find land or a new facility to expand your services, **Paul Swartz** is the one to contact. A member of Glendale (Ariz.) Church of the Brethren, Paul has served on the board of Westside Food Bank for the past 23 years. In that time, he has helped the bank become one of the largest in the country by leading the acquiring of property and vehicles that dramatically increases the amount of food that can be processed and distributed.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Clay Myers-Bowman

Paul Swartz helped *Westside Food Bank become one of the largest in the country. It distributes over 26 million pounds of food a year to hungry families in Phoenix, Ariz., and the western half of the state.*

In 1973, the Glendale church was one of the founders of the food bank as a source of emergency food for hungry families. In those days, there was a great need for food, but no organized way to meet that need. Starting a food bank was the obvious thing to do, says Paul.

Paul grew up in a family that placed a high value on service. His father supervised the construction of the current building of the Glendale church in 1947, and his mother volunteered at farm labor camps, making soap and distributing food and used clothing.

"There are many people who don't have the ability or education to deal with so many layers of government," explains Paul. "In today's information society, lots of people fall through the cracks. We provide one of the basic needs of survival: food."

West Side Food Bank is successful. Last year it distributed over 26 million pounds of food to families in Phoenix and the western half of Arizona. Over 300 nonprofit agencies receive food from it, and another 100 agencies refer their clients to its programs.

Another program that Paul spearheaded was the acquisition of trucks and trailers to transport excess produce from fields and orchards. The produce is distributed to hungry Arizona families through the food bank network. "We saved seven to eight million pounds of produce last year alone," says Paul.

West Side Food Bank, with Paul's leadership, has provided food and hope to thousands of hungry people. Says Paul, "Until food banks can become a thing of the past, we will continue to see that each person who comes to us receives food for a hungry body and hope for a better future."—CLAY MYERS-BOWMAN

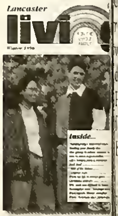
Clay Myers-Bowman, of Fargo, N.D., is a former editorial assistant on the MESSENGER *staff.*

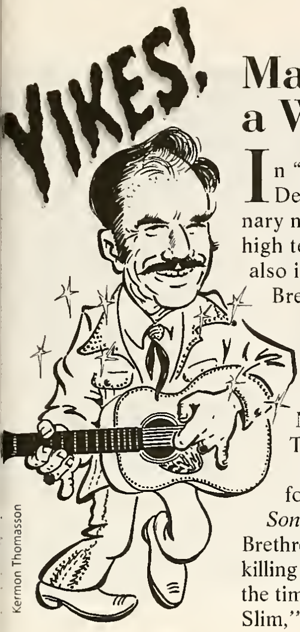
Names in the news

Enos Heisey, a member of Spring Creek Church of the Brethren in Hershey, Pa., attended the 12th worldwide conference of People to People International, in Newport Beach, Calif. He is a member of the organization's board of trustees. People to People International, founded by President Dwight Eisenhower in 1956, is dedicated to advancing international understanding and friendship. The Newport Beach meeting celebrated the 40th anniversary of the group's founding.

- **J.B. ("Jake") Hershey**, a member of West York Church of the Brethren in York, Pa., has been inducted into the National Auto Auction Association Hall of Fame. Selection was made from among 250 auctions worldwide. Jake Hershey is president of Pennsylvania Auto Dealers' Exchange, Inc. near Strinestown, Pa.

- **Bob Kettering** of Manheim, Pa., is chairman of the *Lancaster Living* Board of Directors. *Lancaster Living* is a new quarterly publication sent free to households in the Lancaster, Pa., area. It is a spin-off of a publication circulated in Virginia's Shenandoah Valley by Shalom Foundation of Harrisonburg, Va. *Lancaster Living* is an inspiration, feel-good piece. According to its editor, "the magazine will contain only good news — stories that leave people with a positive feeling." Bob Kettering is interim director of Evangelism on the General Board's Parish Ministries staff.





Kermon Thomasson

Martian attackers get a Whitman sampler

In "Mars Attacks!"—a movie released in mid-December—the fate of the world rests on one extraordinary man. And the man is **Slim Whitman**, the singer with the high tenor voice and the off-again-on-again popularity... who also is a member of Jacksonville (Fla.) Church of the Brethren.

Slim himself does not appear in the movie, but the distinctive high-pitched sound of his voice plays a pivotal role in saving humankind from bloodthirsty Martians.

As the movie opened, Slim was waiting in his home in Middleburg, Fla., listening hopefully for phone calls from TV talk shows.

Now there may be hope (*Slim* hope, as it were) as well, for the several hundred copies of Slim's biography, *Mr. Songman*, packed away on skids in an Elgin, Ill., warehouse. Brethren Press published the book in 1982, but failed to make a killing on a wave of Slim Whitmania that lapped weakly ashore at the time. (See "Mr. Songman: In Brethren Circles, He's 'Brother Slim,'" MESSENGER, January 1982.)

A ministry in magic

Forrest Gordon watched a seminary professor's magic act in 1972 and got the idea for a ministry in magic that he has provided ever since.

Using the stage name "Flash Gordon," he presents programs of magic for banquets, parties, and other occasions, using a repertoire he has built over the past quarter century. A member of Lost Creek Church of the Brethren near Mifflintown, Pa., and retired from the ministry, Flash is free to work his magic full-time. He figures he has done about 775 shows, traveling around Pennsylvania and into other states. The farthest afield he has performed is Cairo, Egypt, while visiting the Middle East.

The audiences that have enjoyed the magic shows include church groups, Boy Scouts, fraternal organizations, nursing homes, and elementary schools. Flash is also popular with the Juniata County (Pa.) Association for Retarded Citizens.

The magic works with both children and adults. After all, Flash points out, "If you can fool kids, you can fool anybody."

Flash has had no formal training as a magician, but he has become sufficiently expert that he is a member of the Fellowship of Christian Magicians.

Polly Davis Digon

"Flash Gordon" *uses his dummy sidekick, Benny, to pull off gags in his magic show.*

And as for the mystery of how he does his tricks, he confides that there is nothing magic about it. He depends on the same thing all magicians do—the hand being quicker than the eye.

Adapted from an article by Polly Davis Digon in the Juniata Sentinel, *Mifflintown, Pa.*

Kathleen Campanella

Margaret Garner *makes afghans for refugees.*

Adding warmth to a gift

Margaret Garner adds warmth to her gifts to the needy both physically and figuratively. For the past six years, this member of Lakewood (Ohio) Church of the Brethren has been making afghans for the denomination's Refugee Resettlement program.

As her sight failed, Margaret, who now is 90, sought a service project that didn't require keen eyes. While visiting her daughter, Eleanor Rowe, at the Brethren Service Center in New Windsor, Md., Margaret got the idea of tying in with the refugee program. She now has made and donated over 100 afghans—gifts that warm both the body and the heart.

Friends and neighbors who know of Margaret's project keep her supplied with yarn. She also donates afghans to church bazaars and gives some directly as gifts.

—KATHLEEN CAMPANELLA

Kathleen Campanella is staff for Public Information at the Brethren Service Center in New Windsor, Md.

"In Touch" profiles Brethren we would like you to meet. Send story ideas and photos to "In Touch," MESSENGER, 1451 Dundee Ave., Elgin, IL 60120.

Close to Home

New in Koreatown

On November 3, **Central Evangelical** Church of the Brethren in Los Angeles dedicated its new church building, capping 17 years of ministry begun by pastor John Park.

The congregation first met in a room of a driving school where pastor Park worked as a teacher. Since 1985, the Korean Brethren had been meeting in a house they bought in Los Angeles' Koreatown and remodeled for use as a church. Then, with the help of the denomination's New Beginnings Fund, they bought some adjacent land and built the new church.

The dedication service included a sermon, prayers, music, and history, as well as ordination and installation of three elders and a deacon. Also installed were six "kwonsa"—members of the women's auxiliary. A plaque was presented to Pacific Southwest District for its encouragement and help.

The women of the congregation dressed in traditional Korean costumes for the event. Over 20 floral arrangements from community businesses and neighboring churches decorated the sanctuary. The day's singing was accompanied by a string quintet. The Los Angeles Korean television station presented a half-hour program on the dedication.

The congregation follows a blend of Korean traditions and Church of the Brethren practices and organization. One of the church windows features feetwashing. Pastor Park holds a D.Min. degree from Claremont School of Theology.—Pattie Stern

Pattie Stern is co-pastor with her husband, Irven, of Live Oak (Calif.) Church of the Brethren. The Sterns, former Nigeria missionaries, were Pacific Southwest District co-executives during most of Central Evangelical's history.

Pattie Stern

Pattie Stern

Central Evangelical *built its new church with help from the New Beginnings Fund. Former Pacific Southwest District co-executive Irven Stern and pastor John Park (front center) stand with newly installed elders, deacon, and "kwonsa."*

This and that

Bella Vista Church of the Brethren in Los Angeles held its second annual "Shut-in with God" in October. Participants spent the time in fasting, prayer, preaching, and singing. The event ended with feetwashing, love feast, and communion.

- **Atlantic Northeast District**'s Stewardship Commission has appointed a Haitian Building Committee and authorized it to raise funds to purchase a building for the **Haitian First Fellowship** in New York City. The committee plans to raise up to $500,000. It is hoped that the Haitian fellowship can be in its new home by this fall.
- **San Diego** (Calif.) **First** Church of the Brethren hosted the sixth annual Kids Peacefest in November. All the entertainment related to getting along with others, building self-esteem, appreciating diversity, and expressing feelings in a prosocial way. On sale at the fest were peace-related toys and items from SERRV. Free was literature, including Brethren resource pieces promoting peacemaking. The fest is a project of the Children and Nonviolence Committee of the San Diego Peace Resource Center, of which San Diego First is a participant.

Oakton pastor Kurt Borgmann *led a "Buildingless Sunday" service to support arson-destroyed black churches.*

A buildingless Sunday

On last fall's World Communion Day, **Oakton** Church of the Brethren in Vienna, Va., held a "Buildingless Sunday" as an expression of support for the congregations (most of them African American) that have been lost in arson fires the past couple of years.

Oakton met outside in 55-degree weather, moving chairs from the church to the parking lot. Some people brought awn chairs from home; others brought blankets for seating.

The worship table held a basket containing charred wood and flowers, reminders of destruction and rebirth. Prayers reflected on the walls of racial division in the US and the unity in Christ with Christians of all races. Pastor Kurt Borgmann spoke from Philippians 3:4–14 and from his personal experience in a Florida community where a black church was lost to fire. A special offering raised $200 for the rebuilding of one of the burned churches.

A couple of weeks later, an Oakton member noted a news item about a black congregation in nearby Reston losing its church bus to arson. Oakton then took up an offering of $800 and presented it to that congregation. Out of this grew plans for the two congregations to get to know each other better. Funny thing was, Oakton had been trying to figure out a way to initiate just such a relationship without it appearing artificial. This is the genuine thing.—Keith Martin

Keith Martin, a member of Oakton Church of the Brethren, is the congregation's peace coordinator.

Campus comments

Elizabethtown College had originally begun a fundraising campaign with a goal of $20 million, but the first $15 million came in so readily that the college has raised the goal to $25 million. The campaign motto is "Celebrating a Century/Shaping the Next." Of the $25 million amount, $11 million is committed to student scholarships. Elizabethtown has been recognized for the third year in a row by *U.S. News & World Report* magazine as one of the top four regional liberal arts colleges in the North.

- The fall lecture series at **Ashland Theological Seminary** featured lectures on Anabaptism and Pietism by Brethren historian Don Durnbaugh and on Brethren hymnody history by Hedda Durnbaugh. One of the evening events was held at nearby **Maple Grove** Church of the Brethren, where the drafting of the charter of **Ashland University** (then Ashland College) took place in 1878. The lecture series brought together members of The Brethren Church and the Church of the Brethren to celebrate and contemplate their common heritage.

Tom Zuercher

Maple Grove participants *were (front) Linda Fry, worship leader, and the Durnbaughs. Back: pastor John Ballinger and Ashland Seminary professor Dale Stoffer, event coordinator.*

Courtesy James E. Houghton

Wendy and David Fisher *dedicated children Abrianna, David, and Sarah.*

A thrice-blessed event

Baby dedications are routine at **Moxham** Church of the Brethren in Johnstown, Pa. But the one held this past September was unusual. Wendy and David Fisher dedicated their triplets, Sarah Laynette, David James, and Abrianna Suzette. Pastor James Houghton called it a once-in-a-lifetime event.

Let's celebrate

Living Stone Church of the Brethren, Cumberland, Md., will celebrate its 75th anniversary in October, with the theme "Hallelujah! Let the Praise Go 'Round."

"Close to Home" highlights news of congregations, districts, colleges, homes, and other local and regional life. Send story ideas and photos to "Close to Home," Messenger, *1451 Dundee Ave., Elgin, IL 60120.*

News

COUNT
WELL
THE
COST

Counting the cost *is not a plea for stewardship; rather it is a warning about discipleship, said Rosanna McFadden of Goshen, Ind., designer of the 1997 Annual Conference logo.*

General Board's redesign tops business for Long Beach

A full agenda of business awaits Annual Conference delegates in Long Beach, according to the list of business items released in December.

The General Board's redesign plan will be presented to the delegates, with many items expected to need vote approval.

Northern Plains District is sending a "Proposed relationship of Church of the Brethren to the National Association of Evangelicals" query, which would explore an ecumenical relationship with NAE.

Southern Pennsylvania District is sending a query on domestic violence after not finding a denominational statement or study on this issue.

Oregon/Washington District is sending a "Defining Ministry Limits of Licensed Ministers" query, in response to the 1996 Ministerial Leadership paper.

Delegates also are expected to address these unfinished business items: the Human Genetic Engineering and Fetal Tissue Use Statement; Office of Deacon Statement; Report of Review and Evaluation Committee; Denominational Polity—Property and Stewardship Issues Statement; The New Testament as Our Rule of Faith and Practice Statement; World Mission Philosophy and Global Church Mission Structure Statement; and Statement on Child Exploitation.

Conference delegates also will be reminded of the 1996 Congregational Structure query. That query was tabled by Standing Committee until 1998 in light of General Board's redesign.

Three business items addressed by 1996 Conference delegates called for the creation of study committees.

Delegates elected Lowell Flory and Ann Gephart Quay and the General Board appointed William Eberly to respond to the query "Denominational Polity for Real Property."

The query "Understanding the New Testament as Rule of Faith and Practice" asked Standing Committee to prepare an interpretative statement for Annual Conference approval. Standing Committee appointed Carl Bowman, Earle Fike, and Carol Kussart to carry out this assignment on its behalf.

Though delegates adopted the "World Mission Philosophy and Global Church Mission Structure" query, the following committee was appointed at the request of Standing Committee to respond to the query: Charles Bieber, Atlantic Northeast; Bonnie Kline Smeltzer, Annual Conference; Berwyn Oltman, Atlantic Southeast; David Radcliff, General Board; and David Shumate, Virlina.

These committees will make interim or final reports to the 1997 Annual Conference.

The 1996 Standing Committee authorized three studies to be carried out on its behalf. A Standing Committee subcommittee was appointed to review for the first time the role and function of the Pastoral Compensation and Benefits Advisory Committee, a committee that was formed in 1985. Appointed to carry out the review of this committee were Fred Bernhard, Robert Faus, and Marlene Neher.

A second committee was formed to develop a statement that will formally integrate the free ministry into the denomination's polity. Serving on this committee are Samuel Cassell, Stanley Earhart, and Connie Burk Davis.

The third committee, in cooperation with the General Board, is addressing the issue of unfunded Conference mandates.

All three committees are expected to report to Standing Committee in Long Beach, and any recommendations adopted will be forwarded to a future Annual Conference for action.

Annual Conference information packets will be distributed around March 11. For additional information, contact the Annual Conference Office at (800) 323-8039 or AnnualConf@AOL.Com.

News items are intended to inform. They do not necessarily represent the opinions of Messenger *or the General Board, and should not be considered to be an endorsement or advertisement.*

Karen Peterson Miller chosen as interim general secretary

Karen Peterson Miller of Hagersown, Md., has been named interim general secretary for the Church of the Brethren General Board.

Karen Peterson Miller

Miller, 51, began serving in the General Board's top administrative position on Jan. 1. She is the first woman to serve in the position, even on an interim basis. Miller will serve in that position until a permanent general secretary is named.

Miller has served as the General Board's director of District Ministry from her Maryland office since 1992. She has been granted a leave of absence for up to one year while she serves as the interim general secretary; an interim director will be chosen to fill her position during her leave.

"I believe in the work of a new design for the General Board and my efforts in that direction will be to work toward being as inclusive as it can be with districts and congregations, developing working relationships across the denomination," Miller said.

"I accepted the position so I can assist with the process of moving redesign forward and to work with providing a sense of stability and direction with the current staff and the staff configuration in the future."

Miller previously served the General Board from 1987 to 1989 as editor of Study Resources, editing adult and youth curriculum.

Miller was ordained in the Church of the Brethren in 1987 at Christ Church of the Brethren, Carol Stream, Ill. She earned a bachelor's degree in elementary education at the University of Wisconsin at Eau Claire; a master's of education degree at Loyola University, Chicago; and a master's of divinity degree from Bethany Theological Seminary, now located in Richmond, Ind. She also enrolled in a two-year program in Spiritual Direction from the Church of the Savior in Washington, D.C.

Miller served as pastor of Nurture at Mountville (Pa.) Church of the Brethren, 1991.

She also has served as associate pastor of North Northfield (Ill.) United Methodist Church.

She is married to Dean Miller, pastor of Hagerstown (Md.) Church of the Brethren.

With the selection of an interim general secretary, the search committee chosen to select a permanent general secretary has delayed its search.

That committee believes that by postponing the search it can "observe how the General Board redesign process unfolds," according to Don Fitzkee, committee chairman.

The General Secretary Search Committee plans to resume its work in April following the General Board's meetings, March 8–11.

SERRV fields over 600 calls after national media focus

Over 600 phone inquiries and catalog requests to SERRV International were the result of the Church of the Brethren's alternative trade organization receiving coverage by two major media outlets late last year.

In October, SERRV was highlighted in *The Washington Post* and subsequently received 230 calls because of the article.

As of mid-December, over 400 calls had been made to SERRV after it was featured on National Public Radio's "Morning Edition" on Dec. 9. More than 210 calls were received within a day of the programs airing.

The five-minute segment focused on alternative forms of giving for the Christmas season, and SERRV was highlighted as an alternative trade organization.

The segment, which was heard twice during the drive-time program on NPR's 469 stations, featured Brian Backe, director of marketing.

"I think people are interested in the concept of doing something different this season," Backe said.

BBT reports substantial growth in its investments

During the past 15 years, investments managed by Brethren Benefit Trust have grown from $25 million to $192 million. That is one significant piece of news BBT Board members learned at their fall meetings, Nov. 22–23, at Morrisons Cove Retirement Community, Martinsburg, Pa.

"This large pool of money allowed BBT to structure an outstanding investment program by attracting top quality managers to invest pension and foundation funds," said Stan Morrow, former director of Investments.

Morrow, who served BBT for 18 years and was director of Investments since 1994, retired in December. During his years with BBT he also served as Legal Counsel and Benefits Consultant, and helped institute the self-insured medical plan, investment fund options for pension accounts, and the Brethren Foundation.

In other BBT news, Board members approved the dispersement of $132,000 in retirement supplements to 100 Equitable Annuity Plan annuitants.

Board members also approved a search for an international investment manager, and preliminary work on a "wellness initiative" for the Brethren Medical Plan.

Other reports heard by Board members dealt with the General Board's redesign, preliminary considerations on BBT's office location, and the Inter-Agency Council and its work.

The Andrew Center to host a variety of workshops in '97

Many training and resourcing workshops are scheduled this year by The Andrew Center:

- Hospitality and the Vital Church—Feb. 1, Upland, Calif.; April 19, Akron, N.Y.; Sept. 20, Frederick, Md.; and Oct. 25, Normal, Ill.
- Does Your Church Really Care?—April 5, Boise, Idaho; and April 12, New Creek, W.Va.
- Unlocking Church Doors: Ten Keys to Positive Change—April 19, Lititz, Pa.; and May 3, Harrisonburg, Va.
- Reaching Out to Young Families—April 26, Kettering, Ohio; and Oct. 18, Battle Creek, Mich.
- Personal Faith Sharing—Sept. 20, Lincoln, Neb.
- Building Congregational Self-Esteem and Outreach—Oct. 11, Rockhill Furnace, Pa.; and Nov. 8, North Manchester, Ind.
- Integrating New Members—Nov. 8, Hutchinson, Kan.
- Reaching Baby Boomers—Feb. 1, Cape Coral, Fla.
- Developing Neighborhood Ministries—Nov. 15, Elkhart, Ind.
- Business Leaders Sharing Christ in the Market Place—April 17, Lancaster, Pa.
- Persons with the Gift of Evangelism—Oct. 31–Nov. 2, Lebanon, Pa.
- Pastors of Growing Churches—Nov. 3–4, New Windsor, Md.
- New Life Assemblies: March 1, Saint Jacobs, Ontario; April 5, Calgary, Alberta; April 6, Edmonton, Alberta; June 6, Saskatchewan; and June 7, Winnepeg, Manitoba.
- Learning Together How to Grow a Church—March 14–15, Grantham, Pa.; March 15, Ashland, Ohio.
- Evangelism Workshop—April 27–28, Martinsburg, Pa.
- Growth Strategies for Smaller Churches—June 9–13, Ashland, Ohio.
- "Caring Ministries 2000"— Aug. 11–15, North Manchester, Ind.

For more information about any of the 1997 events, contact The Andrew Center at (800) 774-3360 or COB. Evang.parti@Ecunet.Org.

Brethren communicators invited to May conference

The 1997 Council on Church and Media Convention is scheduled for May 8–10 in Pittsburgh.

"Communication and Change" is intended for Church of the Brethren, Mennonite, and Brethren in Christ communicators who work for denominational agencies, homes, colleges or university, or other affiliated organizations. During this conference, Church of the Brethren communicators will meet to network with each other and to discuss communications issues.

For more information, contact Nevin Dulabaum, Church of the Brethren director of News Services, at 800 323-8039 or NevinCoB@AOL.Com.

Two directors named for the redesigned organization

Dan and Wendy McFadden have been named directors of Brethren Volunteer Service and Brethren Press, respectively, for the redesigned General Board. They will assume those positions if the Board's proposals are approved by delegates at the 1997 Annual Conference.

The General Board in October approved these new positions and two others for the redesigned organization, so that the directors can be included in the redesign process. A third directorship—Mission Partnerships—has yet to be filled. An open search for the fourth directorship—Mission Funding—was announced in December.

Although Dan and Wendy currently serve as directors of BVS and Brethren Press, those positions will receive additional responsibilities in the redesigned organization.

General Board and BBT announce staff changes

Tim Sollenberger Morphew resigned as director of Congregational Support, effective Dec. 31. Sollenberger Morphew had held that position since January 1995. He now is an outplacement counselor with a Chicago firm.

Cheryl Cayford was named interim associate director of Association of Brethren Caregivers, effective Jan. 1. Cayford is a 1996 Bethany Theological Seminary graduate and served as MESSENGER's editorial assistant, 1988–1993, first as a BVSer and then as a full-time employee.

Stan Morrow, director of investments for Brethren Benefit Trust, retired effective Dec. 31. Morrow served BBT in various capacities over 18 years, and helped to develop the benefit plans and the Brethren Foundation.

Tim Sollenberger Morphew

Cheryl Cayford

Stan Morrow

Calendar

"Reaching Baby Boomers," an Andrew Center Teaching Event. Feb. 1, Cape Christian Fellowship, Cape Coral, Fla. [Contact The Andrew Center, (800) 774-3360].

Advanced Pastoral Seminar, sponsored by Bethany Theological Seminary and the Bethany Academy for Ministry Training. Feb. 24–28 at Bethany Seminary and Quaker Hill Conference Center, Richmond, Ind. [Contact Kim Yaussy Albright, (800) 285-8822, ext. 1820].

In Brief

The disaster response project that was set up in response to Hurricane Marilyn in 1995 closed on Nov. 23.

The rebuilding projects on St. John and St. Thomas, Virgin Islands, began on Oct. 16, 1995, and ended on Nov. 23, 1996. Cooperative Disaster Childcare workers served on St. Croix, Virgin Islands, and in Puerto Rico for about three weeks, beginning Sept. 25, 1995.

More than 100 people participated in the disaster response efforts—12 CDCC volunteers cared for 1,174 children, and Brethren Disaster Response teams repaired and rebuilt homes.

The Seoul, South Korea, Church of the Brethren fellowship served Thanksgiving dinner and held a worship service for 150 elderly Koreans on Nov. 17. "The program was part of an effort to emphasize a Christian Thanksgiving holiday, as opposed to the traditional Korean Thanksgiving observance held in late August of each year," said David Radcliff, director of Korean Ministry. Participating in the worship service and in serving the dinner were former General Board field staff Dan Kim, Bethany Seminary student Steve Brady, and members of the fellowship.

A resource guide listing family-oriented books, videos, and booklets was released in November by Harriet and Ron Finney, former co-directors of the General Board's former Family Ministry program. Subjects included in the guide include family strengthening and enrichment; parenting; family life cycles; life crisis; family worship; rituals and activities; single people and lifestyles; older adult issues; sexuality; and addiction, abuse, and violence in families.

This resource was sent to all congregations in December. For additional copies contact Georgianna Schmidtke at (800) 323-8039 or at Georgianna.Schmidtke.parti@Ecunet.Org.

The black church rebuilding project by the Church of the Brethren in South Carolina, which was scheduled to begin late last fall, has been delayed. According to Glenn Kinsel, Refugee/Disaster Services staff assistant, the rebuilding of Butler Chapel African Methodist Episcopalian Church in Orangeburg was slowed due to the need to obtain permits, negotiate contracts, survey the land, and meet county regulations. The Butler Chapel congregation has approved working drawings of the new building, and Kinsel expects work to begin no later than early February.

Orders for 1997 Peace Resources through Denominational Peace Witness are being taken. Resources include papers, newsletters, information on opportunities to be involved through a peace witness, and skits and dramas. Contact David Radcliff at (800) 323-8039, ext. 229.

A big birthday party celebration is scheduled for the 200th anniversary of John Kline's birth, June 13–17, at and around the Linville Creek Church of the Brethren, Broadway, Va. Sponsored by the Linville Creek congregation and Shenandoah District, the celebration will feature six tours, including John Kline's home; 15 exhibits; presentations; a dinner theater and puppet play; and many other events for people of all ages.

The event is endorsed by the Brethren Historical Library and Archives and the Brethren Historical Committee. A handful of General Board programs will also participate.

The Elder John Kline Bicentennial Celebration planning committee sent a resource packet to all congregations in December that includes registration information and event descriptions.

To request a packet, contact Shenandoah District at (540) 879-2515 or Jim.Miller.parti@Ecunet.Org; or Linville Creek pastor Paul Roth at (540) 896-5001 or Proth@Bridgewater.Edu.

Tina Reiman

Twenty-two people *participated in Brethren Volunteer Service Unit 223 orientation in Indianapolis, Ind., Sept. 19–Oct. 5. Participants were: (front row) Ginger Bearden, Megan Blinn, Hugh Billhimer, Kay Billhimer, Karen Fackler, and Pauline de Jong. (Middle row) Sue Grubb (BVS orientation assistant coordinator), Allison Schmidt, Keith Rhoades, Michelle Williams, Patty Cleveland, Chris Weller, Jean Morgan, Todd Reish (BVS orientation coordinator), and Linda Timmons (BVS recruitment coordinator). (Back row) Elaine Campbell, Ingrid Bockstahler, Angela Shutak, Rhonda Narad, Keeley Waddle, Emily Pope, and Pascal Durr. (See page 31 for assignments.)*

The National Women's Council of Program for Women is seeking two women to serve on the Council beginning in June 1997. The council also is looking for input on whether to hold a national event, assistance in producing a publication, and comments and suggestions on the future of Program for Women. For more information, contact Cynthia Mason at (814) 466-6101.

And finally, William Shakespeare was a closet Roman Catholic, according to Margarita Stocker, fellow in English at St. Hilda's College, Oxford, England. Stocker states that it was punishable to be Roman Catholic during Shakespeare's day and that she is able to prove her theory through the coded messages she found in Shakespeare's play, ***Love's Labour's Lost***. However, leading Shakespeare scholar A.L. Rowse disagrees, stating that "Shakespeare attended (Anglican) church services and left a regular Protestant will. He was a theater person, and all theater people were anti-Puritan." ***(Ecumenical News International)***

Special Report

Bridging gaps in Arizona

By Shawn Replogle

The 1996 Church of the Brethren Young Adult Conference, held Nov. 28–30, worked at bridging gaps in many ways. For starters, the conference was the first of its kind to be held west of the Mississippi River, at Camp Pinerock in Prescott, Ariz.

In the past, Brethren young adults from the West have had to make the long trek eastward to the conference, held annually over Thanksgiving. This year eastern Brethren were invited to travel the long distance—and travel they did, with attendance at "East Coast" levels—106 participants.

The theme "Peace-ing It Together: Word and Deed" was chosen to allow participants to struggle with issues dealing with inner and outer peace. In small groups, participants discussed the things that do not make for lasting inner or outer peace—global conflicts, political strife, denominational divisions, and personal brokenness.

Main sessions led by Chuck Boyer, pastor of the La Verne (Calif.) Church of the Brethren, focused on the complexity of human beings and how that relates to issues of peacemaking. Boyer asked the young adults to identify the perspectives from which they approach issues of religion, such as peacemaking. Acknowledging the ways in which we each interpret the Scriptures, as well as recognizing what matters most to each of us as Christians, is an important starting point when engaging people who have differing beliefs. In the midst of our disagreements, it is easy to recognize the complexity of being human and simply "getting along" with one another.

"Chuck asked us to think about the perspectives that we bring to reading the Bible, whether radical, evangelical, fundamental, or liberal," said Lisa Ebaugh, a BVSer from Westminster, Md. "Obviously there was a broad spectrum at the conference; but when it came to worshiping God, from whatever perspective, you could really feel the praise."

Attendees had many opportunities to engage a variety of issues in workshops, and through diverse worship experiences: a celebration of the connections we share as human beings, a traditional Brethren love feast service, and a worship that included personal stories about peacemaking on global, local, and interpersonal levels, and anointing.

As a way of bringing the conference full circle from peacemaking skills to inner peace, Boyer guided the group through discussions of the creation account in Genesis. Acknowledging the varieties of ways that people interpret this story, Boyer noted, "To say that human beings are capable of wrong things is to speak of the complexity of human life."

Young adults are no strangers to the divisions in the church, many experiencing the pain of such divisiveness firsthand. But at the conference, participants were given the opportunity to discuss their pain from the past, speak about the present, and look toward the future in ways that will help bridge gaps among us all. M.

Enjoying the fact that *this year's conference was held west of the Mississippi are Jeremy Hoke, Andrea Wells, and Matt Guynn (above), who soak in the Grand Canyon's majestic scenery. Friends Tina Rieman and Elizabeth Farmer share a moment together (top right). Chuck Boyer, conference leader, addresses a workshop (left).*

Shawn Replogle is a third year student at Bethany Theological Seminary.

stepping STONES

by Robin Wentworth Mayer

Sunday, 10 a.m.: It was my turn to help with the once-a-month fellowship break. I watched with hungry eyes as the Young Adult Class set out dozens of picture-perfect, home-baked cookies. Temptations beckoned, but I prevailed.

Same day, noon: I joined the Senior High Youth for their meeting. The cookies were back, and they had only grown more lovely with age. Enticing, but I resisted.

Later, 2 p.m.: I arrived home, alone. I checked the messages, changed clothes, made a phone call, ate a dozen cookies, let the dog out, and read the paper.

Later, 4 p.m.: I left with family for a church skating party. At the skating rink I ignored the cookies, as if willpower somehow could take on retroactive properties and expunge my dastardly deed. Daintily I nibbled on low-fat veggies. Maybe no one would notice the scarlet *C* on my chest.

No one did.

God did not zap me. Friends did not forsake me. My secret indulgence brought neither shame nor ridicule.

> **My secret indulgence brought neither shame nor ridicule. Isn't it funny how we fool ourselves into thinking that the things we do in secret will not count against us?**

Isn't it funny how we fool ourselves into thinking that the things we do in secret will not count against us? As long as no one knows...as long as no one else gets hurt ...as long as I don't cause anyone else to stumble...as long as I keep my faith with other commitments...as long as it's *just this once.*

The problem is, though, as long as it remains hidden, it is never "just this once." "Then when lust has conceived, it gives birth to sin; and when sin is accomplished, it brings forth death" (Jas. 1:15, NAS).

A married woman becomes enamored with another man. Lust is conceived. While they transgress no physical boundaries, she attaches emotionally the soul that belongs to another. Sin is accomplished. As a result she no longer feels anything for this husband to whom she promised faithfulness. A marriage dies.

A man becomes dissatisfied with his work routine and longs for the power and status of his superiors. Lust is conceived. He begins to report luncheon meetings with bogus clients and pads his expense account. Sin is accomplished. He is not as smart as he thinks he is, so when his infraction is discovered, he is fired. A career dies.

A teenager resents his parents' rules and envies his friends who have no curfew. Lust is conceived. So, one night he lies to Mom and Dad in order to sneak over to a friend's older brother's apartment. Sin is accomplished. They drink beer and watch porno movies till dawn. Innocence dies.

A person who has resolved to lose weight begins to feel cheated because others do not have the same battle. Lust is conceived. She maintains a front publicly, but in secret makes choices that are diametrically opposed to her goals. Sin is accomplished. It only takes a few such offenses for her to feel like a total failure. Hope dies.

Every time we begin to resent something about our current situation and angrily tell ourselves: "I deserve better!" we have allowed lust to be conceived. After that, choices contrary to our standards and commitments (sin, that is) follow much more easily. Then when sin is accomplished, something dies.

And it's not always a physical death. More often it's the death of a relationship...the death of wonder...the death of trust . . . the death of integrity. . . the death of a dream.

That's why James also tells us to "confess your sins to one another...so that you may be healed" (Jas. 5:16, NAS). Lust can only grow in darkness. Sin can only prevail in secrecy. Confession brings them into the Light where lust's power is neutralized, and sin's appeal is weakened. Which in turn sets us free to make choices that lead, not to death, but to life.

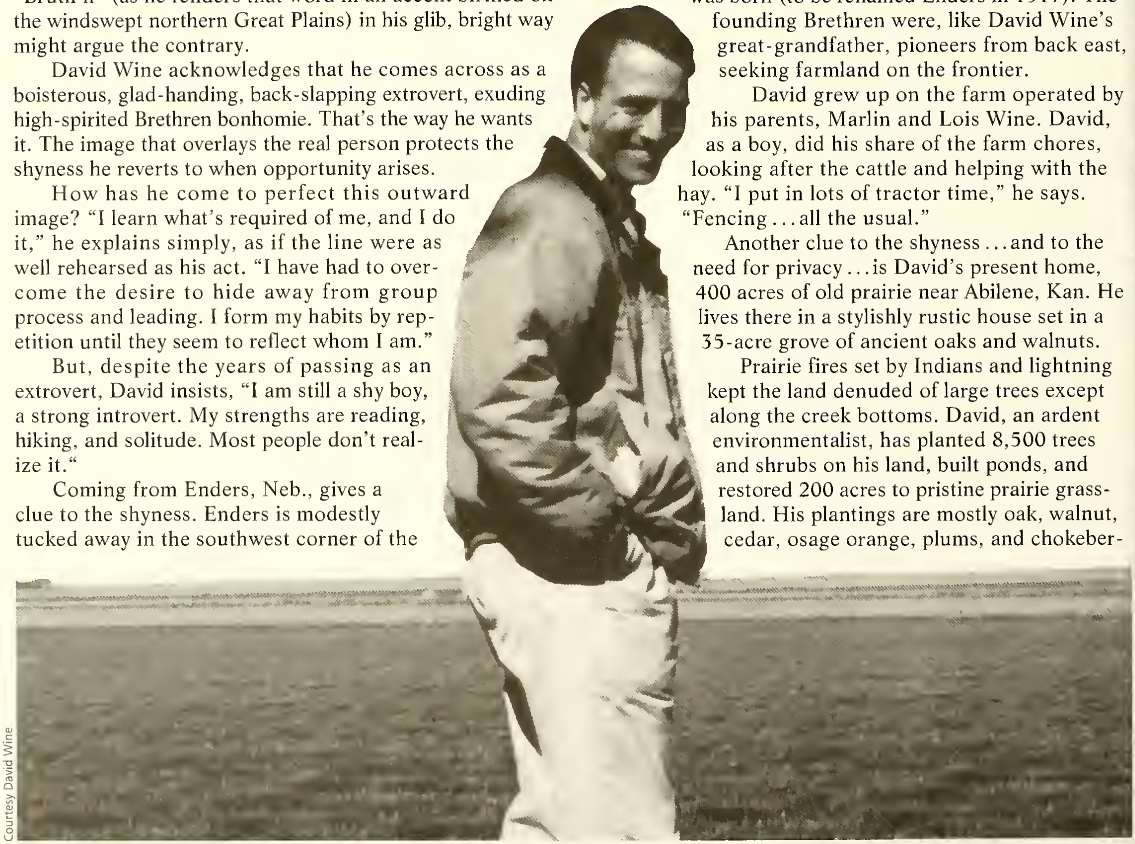
Robin Wentworth Mayer is pastor of Kokomo (Ind.) Church of the Brethren.

Stepping Stones is a column offering suggestions, perspectives, and opinions—snapshots of life—that we hope are helpful to readers in their Christian journey. As the writer said in her first installment, "Remember, when it comes to managing life's difficulties, we don't need to walk on water. We just need to learn where the stepping stones are."

Out of Enders

As a boy in Nebraska, David Wine resisted the calling that his grandmother said was his. When he finally accepted it, he set out on a path that has led him to the denomination's highest elective office.

BY KERMON THOMASSON



Courtesy David Wine

Moderator David Wine is shy, *very* shy.

That will come as a surprise to many. Anyone who has heard this tall, handsome man of sunny mien address the "Bruth'n" (as he renders that word in an accent birthed on the windswept northern Great Plains) in his glib, bright way might argue the contrary.

David Wine acknowledges that he comes across as a boisterous, glad-handing, back-slapping extrovert, exuding high-spirited Brethren bonhomie. That's the way he wants it. The image that overlays the real person protects the shyness he reverts to when opportunity arises.

How has he come to perfect this outward image? "I learn what's required of me, and I do it," he explains simply, as if the line were as well rehearsed as his act. "I have had to overcome the desire to hide away from group process and leading. I form my habits by repetition until they seem to reflect whom I am."

But, despite the years of passing as an extrovert, David insists, "I am still a shy boy, a strong introvert. My strengths are reading, hiking, and solitude. Most people don't realize it."

Coming from Enders, Neb., gives a clue to the shyness. Enders is modestly tucked away in the southwest corner of the state, with blank space all around it on the Rand McNally *Road Atlas* map. Brethren meetings began there in a vacant sod house in 1887, and the Pioneer congregation was born (to be renamed Enders in 1917). The founding Brethren were, like David Wine's great-grandfather, pioneers from back east, seeking farmland on the frontier.

David grew up on the farm operated by his parents, Marlin and Lois Wine. David, as a boy, did his share of the farm chores, looking after the cattle and helping with the hay. "I put in lots of tractor time," he says. "Fencing . . . all the usual."

Another clue to the shyness . . . and to the need for privacy . . . is David's present home, 400 acres of old prairie near Abilene, Kan. He lives there in a stylishly rustic house set in a 35-acre grove of ancient oaks and walnuts.

Prairie fires set by Indians and lightning kept the land denuded of large trees except along the creek bottoms. David, an ardent environmentalist, has planted 8,500 trees and shrubs on his land, built ponds, and restored 200 acres to pristine prairie grassland. His plantings are mostly oak, walnut, cedar, osage orange, plums, and chokeberries. He has won a National Wildlife Habitat Conservation award for his work.

In earlier times, the Pawnee Indians made the area their stomping grounds. In solitary hikes around his acres, David enjoys picking up artifacts left by his Pawnee predecessors. Getting away to his own land is, for David, a restorative exercise.

Many moderators, he observes, cite their year in the church's highest elective office as the highlight of their career. "They thrive on it," he says. "They grow stronger by it." But his year will never be that, he insists. "I can't *wait* until July 6, 1997."

In order to find the strength to play the extrovert, David has to first find time to pull away. "I have to find time to rejuvenate my spirit. I often retreat right on my own land. I can go out and sit by a stream for half a day, all alone, just reflecting and thinking."

That revelation is in line with the covenant that David made with the denomination in his inaugural remarks last July. He stated that in the coming year, he would devote himself to spiritual renewal through spending an hour a day in prayer, a day a month in prayer, and a week in a personal prayer retreat sometime during the year.

To the question of how that's working out, the moderator laughs and replies, "Every day is a challenge. To carry through with the commitment, to recommit myself: That's a challenge."

Part of the challenge is just to find the time during a busy day to draw away. "I have had to learn to be creative in order to find the time each day to pray. Sometimes I'm in an airplane seat. Sometimes I'm in a church sanctuary before I preach." And, he adds, he has had help: "Many people, sensitive to my need, have made sure I had a place to pray."

David is pleased with the response his prayer covenant has sparked. "Literally hundreds of people have written me about the prayer commitment and taken up the same challenge. Whole congregations or church boards, in some instances."

David has found more than one personal benefit from his prayer regimen. His family—wife Jana, and teenage daughters Jennifer and Tiffany—claim that his praying has made him "nicer." He laughs, but acknowledges it's a fact. "The prayer discipline provides a sense of balance, of centering, of prioritizing. It *does* make me 'nicer.'"

If not for having to stop for prayer, David likely could talk all day about the benefits of the discipline. "Prayer gives me a sense of peace and inner-confidence. It's 'spiritual fitness.' It's like jogging, in a way. You have to keep doing it. If you break the routine, you have to rebuild the discipline. The apostle Paul emphasized spiritual fitness over physical fitness. The spiritual side of us doesn't just happen."

Courtesy David Wine

The moderator enjoys nothing better than solitary *walks as time for prayer and reflection (facing page). He admits that his wife, Jana, and daughters, Jennifer and Tiffany, say that his increased prayer time this year has made him "nicer."*

Drawing away from the crowd to pray fits right in with being shy. David tells a story on himself that demonstrates just how shy he was as a boy. Once, in high school, he was slated to give a speech before his FFA (Future Farmers of America) group. On the morning of the speech, he announced to his mother that he was ill and needed to stay home in bed. A thermometer was produced to check this story out. David stuck the thermometer under the water heater to produce the "proof" of his claim. It worked. Tom Sawyer could not have improved upon the trick.

David's grandfather was David G. Wine (1871–1950). A pioneer Brethren minister in Nebraska, he won wide renown (see next story). He died three years before the future moderator was born, but his widow, Lottie Keller Wine, lived on until 1973. Lottie used to tell her young grandson, "You are going to be the next 'David Wine.'"

His shyness and typical kid's cussedness regarding family observations prompted David to resist his grandmother's prediction. But it is significant, David points

A deserted mining camp *in the Colorado Mountains is one of David's favorite hiking destinations. He hasn't had many getaway times this past year.*

Courtesy David Wine

out, that despite his shyness and his resistance to filling the shoes of his grandfather as his namesake, "whenever the other kids and I played 'church,' I always insisted on being the preacher!"

When high school was completed, David entered McPherson College, in Kansas. Having resisted the call to ministry that his grandmother had proclaimed, David, as a McPherson sophomore, began to feel the inexorable pull toward ministry. And he yielded. "I graduated in 1975 with a dual degree in education and in philosophy and religion. I did that because of my conviction that the small church was critical to denominational life, and I wanted to serve a small church."

And as for the call to ministry, David is grateful that his grandmother lived to see him licensed in 1973. "She took satisfaction in my fulfilling her prediction; at least I was *headed* toward fulfilling it." During his last year of college, David served as associate pastor at Monitor Church of the Brethren, a small congregation north of McPherson.

Upon college graduation, David took two steps that steered him in the direction his career would take for the next 20 years at least. He took the pastorate of Buckeye Church of the Brethren, a small church 10 miles from Abilene, Kan. Across the rural road intersection from Buckeye church are the offices of Mutual Aid Association (MAA), a Brethren-based insurance company founded in 1885. (See "Big Times in Buckeye: Celebrating a Century of Mutual Aid," by Kermon Thomasson, August 1985.) The company was looking for someone to develop MAA across the denomination, and so it hired the new Buckeye pastor. Since then, David has worked himself up the MAA leadership ladder—secretary/treasurer, vice president, and, since 1991, president.

> *"I have to find time to rejuvenate my spirit. I often retreat right on my own land. I can go out and sit by a stream for half a day, all alone, just reflecting and thinking."*

When David became the Buckeye pastor, then Western Plains District executive Wilbur Hoover steered him to the new Education for a Shared Ministry (EFSM) program launched by the General Board's Parish Ministries Commission and Bethany Theological Seminary. In November 1980, David graduated from EFSM and was ordained all in one ceremony.

By then he had already cut his teeth in denominational leadership, having served during his college years on the planning committee for the 1974 National Youth Conference and on an Annual Conference Alcohol Study Committee.

Buckeye flourished under David's leadership. It had from 15 to 20 people attending Sunday services when he began. It had about 60 when he left. And the growth was mainly among young families. Mutual Aid also grew during those years, doubling its size, and becoming increasingly a denominationwide ministry.

And *ministry* it is, according to David. "The vision of Mutual Aid is to serve and strengthen the Church of the Brethren. It's a ministry that I am in."

It's a full-time ministry, too. In 1987, David resigned as Buckeye pastor to take on additional leadership at Mutual Aid. But he considered this merely a shift of ministry, not a removal from ministry. "It was only a move from a congregational ministry to an organizational ministry," he clarifies.

Along with becoming president of Mutual Aid Association, David moved into deeper involvement in denominational life. At the 1989 Orlando Annual Conference, he was elected to a five-year term on the denomination's General Board. Two years later he became chairman of the Board and served for three years. A year after that he was elected Annual Conference moderator-elect, to serve as moderator in 1996–1997. The past decade has been busy for David.

The current redesigning and restructuring of the General Board, to be acted on this summer at Long Beach, likely will overshadow everything else on the Annual Conference agenda, as it already is doing for the denomination at large. David considers this process to be his main challenge as moderator, and it is dominating his year.

David sees a definite role for himself in the redesign and restructuring as the highest elected official in the denomination, even though, as moderator, he is only an

Courtesy David Wine

David believes *that the different components of the denomination need to continuously communicate with one another. A meeting of the Mutual Aid Association Board gives him a chance to talk with Henry H. Gibbel (left) of Pennsylvania and Wilfred E. Nolen (center), president of Brethren Benefit Trust.*

ex officio member of the General Board. "When one organizational component decides to redesign, the new design can't help but impact the rest of church life," he says. "It has a ripple effect, a domino effect."

That being the case, David sees the need for him to work as moderator at fostering communication during this crucial time. "The challenge is to make sure that all the components are talking to each other—that they are communicating."

David works intentionally at this. Several times, for example, he has called together such agencies and people as the Brethren Benefit Trust, Bethany Seminary, the General Board chairwoman, staff administrators, and Annual Conference officers. These are brought together not as a formal group, but for the purpose of communicating, ironing out differences, seeing the potential sticky wickets before the ball has to pass through them.

This has led to the moderator having a higher profile than usual and a deeper involvement that some other leaders have questioned. David is aware of the criticism around the denomination. "People keep saying that I apparently have an 'agenda' I want to accomplish. But they misunderstand my purpose. And if they think I am overstepping my stated duties, then they are not familiar with those duties. The *Manual of Organization and Polity* clearly calls for the moderator to serve the General Board in a consultative capacity."

> *David sees the need for him to work as moderator at fostering communication during this crucial time of redesign. "The challenge is to make sure that all the components are talking to each other—that they are communicating."*

Eyebrows were raised when, at David's urging last June, Program and Arrangements Committee hired consultant Bentley Peters in a one-year-at-a-time contractual agreement. The consultant, it was felt, was particularly needed in this time of redesign and restructure, coupled with the transition of general secretaries. Consultant Peters works mainly with the Conference officers, as they, in turn, work with the various agencies of the denomination.

David likes to refer to any present lack of clarity in the steps toward restructuring as "muckiness." In the midst of the "muckiness," our various components really need to be communicating . . . networking. He bowed out of an official visit to the church in Nigeria last month to avoid taking time from his stateside travels. The farthest afield he will travel is to the Caribbean later this month, attending the Annual Assembly of the Church of the Brethren in Dominican Republic, then pushing on to visit Brethren congregations in Puerto Rico.

David sees himself as a proactive moderator. "I am spending more hours and days than most moderators at working on communication." And not only is he the first Baby Boomer moderator, he is the first one to get out and cruise on the Information Superhighway. "I am the first moderator to give out an e-mail address, a toll-free telephone number, and a toll-free fax number to the entire church," he points out. Those, by the way, are (e-mail): dwine@maabrethren.com; (telephone): (800) 255-1243, ext. 11; (fax) (800) 238-7535; and (mail) 3094 Jeep Road, Abilene, KS 67410.

Another first for the moderator is his own newsletter, *ModCob*, which has been mailed since September to pastors, leaders, and denominational employees. In it, David keeps Brethren informed about and in dialog with the Annual Conference office.

The response to all these overtures toward communication has been "voluminous." And David claims he answers every contact. "It takes two or three hours a day to answer the responses I receive. I come back from a trip and have 120–130 e-mail messages alone."

What kind of messages does a moderator receive? Most of them, David says, are affirming. "Most people just want to be in touch, to bring greetings, to express concerns. They raise structural questions. They ask how they can get involved. And some of the messages are issue-oriented."

David is not worried that he might be building a personal following. "It's not David Wine the people are reaching out to. Brethren still want to hear from and be in

Courtesy David Wine

David grew up on an Enders, *Neb. farm, starting early in life to help his father, Marlin Wine, with the chores.*

touch with their moderator. They know the moderator is the highest elected official in the denomination. The moderator is somebody they can reach."

In a time when the Brethren are seen by some as joining the rest of society in cynical despair over leadership, David finds them maintaining a deep trust in the church. That's why, he thinks, so many Brethren are reaching out to the moderator this year. But David insists it has nothing to do with him personally. "Other moderators have told me I would see that people have an awe and reverence for the moderator. And it is proving true."

As for the redesign of the General Board, David takes comfort in his view that what may appear to be radical is not that radical at all. Basic to the redesign is the idea that the General Board's job is to serve the congregations. That is a "major paradigm shift," David admits. But, he goes on to point out, "in a sense, the redesign is getting

Living up to a name

BY BERWYN L. OLTMAN

From the day that I received the announcement of his birth, I questioned the wisdom of his parents giving him the name David. Moderator David M. Wine is my first cousin. He was born after I left our home church and community, and I knew him only as the mischievous boy who was hanging around the church or at family gatherings when I was home on vacation. I am closer to his father, my Uncle Marlin Wine, who was my peace hero when he served in Civilian Public Service during World War II, and who was always ready to discuss the deep questions of life with me.

Courtesy Leta Smith

The problem with the choice of names was that my grandfather was named David Wine, and I venerated him. As the years go by, I am more and more impressed with the spiritual stature of my grandfather and am increasingly proud of my heritage. I miss having William Beahm around to greet me (as he did almost every day at Bethany Biblical Seminary), "Good morning, Berwyn Oltman, grandson of elder D.G. Wine of Enders, Neb." I have had the feeling that no one could live up to the name "David Wine." I have a brother David and two other cousins have David for a middle name, but there are different surnames involved. I realize that our moderator's maternal grandfather was also a David—David Frantz, a dedicated layman from eastern Nebraska. But can there really be us back to our traditional way of doing ministry at the local level. Thus what sounds radical isn't."

Expect David Wine to be upbeat in his state of the denomination address at Long Beach. "I live with a tremendous amount of hope and excitement for the Church of the Brethren. Why? In periods of great change, we are called back to what is important—to our foundation."

And the foundation, David declares, is Jesus Christ. Building on him, the Brethren, in their work and ministry, have something special, unique, and needed to give. "For example, Brethren have special gifts of stewardship and management."

But in the midst of hope-filled talk, David throws in a caution: "At some time we must rethink what it means to be the church. It is not numbers and dollars that count. It is more to faithfulness to the the teachings of Christ, toward the stewardship of life in total."

David enjoins the Brethren not to measure their success by the world's standards. He is intrigued that the present Brethren membership, about 144,000, has a scriptural ring to it. Revelation 7: 3–4 has 144,000 "servants of God" being marked for salvation with a seal on their foreheads.

Rather than wringing our hands over our small membership, we should think positively, David says. "There is a magnitude of possibilities with the numbers we *do* have. I tell churches that the gospel began with 12 disciples. We have *12 times 12,000*—144,000. Now wouldn't Jesus consider that extravagant?"

David harks back to his growing up in the Enders congregation in the far reaches of Nebraska. "Enders has had 40 to 60 members steadily through the years. But just start listing the ministries and people that have come out of Enders and its ministry becomes large. As a denomination, we should measure our ministry that way."

And so we come back to where we began, in Enders, Neb. There a shy farm boy in the 1950s heard his grandmother say he would be the next David Wine. So he proved to be. And he has expanded the role. Grandfather David G. Wine was affectionately known as the "Bishop of Nebraska." The grandson's calling has taken him beyond Nebraska to the denomination's highest office. Not bad for a boy from the backwaters who is so shy.

Now the *next* David Wine really has his work cut out for him.

David Wine's grandparents, *Lottie and David G. Wine, played important roles in his life. The "Bishop of Nebraska" had a famous name to be lived up to.*

another David Wine?

D.G. Wine was a *patriarch.* He and my grandmother, Lottie M. Keller, were parents of 13 children, all of whom were strong willed and talented. D.G. Wine was a gentle, loving father, always ready to listen to his children. (An introduction to his compassionate character is found in the Brethren Press book *A Bonnet For Virginia*, by Evelyn Frantz). He taught his family carefully. It took only one stern look from his piercing eyes or one word in his strong voice to stop a disobedient act. That same gift of discipline was used with people who were mentally ill and placed under his care. The strength of leadership that he offered to his family was also his gift to the church. He was often referred to as the "Bishop of Nebraska."

D.G. Wine was also a *philosopher.* His keen, questioning mind was involved in a life-long pursuit of truth. Because of the death of his mother when he was 13 years old, he did not have the opportunity to complete his formal education. He compensated for this by reading voraciously. (The story of his youth is recorded in a booklet, *Keeping the Promise*, written and published for the family by Gladys Snavely Welch). His library included almost every book that was made available through the Gish Fund. He once said that he always read a book from cover to cover, staying up all night if necessary to complete what he had started. He was ready to engage in dialog about theological issues or philosophical questions.

Paul Bechtold, who spent most of his adult years as a college professor, told me about a visit to the Wine home when he was serving as a pastor of the Bethel Church in Nebraska. He was so hungry for serious discussion that he had a marathon conversation with D.G. Wine at the dining room table at the Wine home, beginning with a noon meal and continuing through the noon meal the next day. D.G.'s sons left the table to continue the farm work and to do chores, and the daughters cleared the table and set it for the next meals at appropriate times while the two isolated preachers voiced their lofty thoughts.

An important part of every family gathering during my high school years was the time when I could sit at a footstool by Granddad's chair and ask questions that were on my mind or be stimulated by questions that he would ask me.

In 1934, M.R. Zigler wrote to D.G. Wine: "I want to express my sincere thanks for the letters you write me. I like to read them over and over again. They are always filled with things that make me think. I hardly ever make an address but that somehow some of your letters come before me as great challenges to present my convictions more fervently."

D.G. Wine was a *pioneer*, one of many Brethren ministers who located on the western frontier. Instead of moving on west, he put down roots and built a church. As a leader on the District Mission Board, he also played a part in planting other churches. He gave direction to pastoral placement and planning for funding of mission churches. His version of the free ministry involved not only serving the Church of the Brethren congregation that he started, but also providing pastoral services to an entire county. Quite often he would give instructions to his sons about the work that needed to be done on the farm, then hitch up his team and head across the county to conduct a funeral. At times the barbershop in the county seat town became his pulpit. The conversations always took on a different tenor when he walked into the shop. For years he was a favorite baccalaureate speaker at the county high school.

At **one time Granddad** was a *prisoner*. A Brethren family seeking a new start responded to his enthusiasm about the potential of land in western Nebraska. D.G. Wine was a master with words, and his description of the land was proba-

Vintage Wines of old Virginia

Courtesy Brethren Historical Library and Archives

Moderator David Wine, a product of the Great Plains, sets great store by his Wine heritage and makes pilgrimages back to the family shrines in Virginia's Shenandoah Valley. These are in the Forestville area north of New Market.

The chief shrine is the old Wine homestead, built by Michael Wine, who, as a three-year-old, migrated from Germany with his father, George, in 1749. George Wine, upon arriving at Philadelphia from Rotterdam on the good ship *Elliot*, signed in as Johann Gorg Wien and settled among the Brethren in Pennsylvania. Michael moved down to the Shenandoah Valley in the 1780s and was an early and active member of the Flatrock congregation. That congregation's exact date of organization is uncertain, but likely the church had been established a few years before Michael Wine arrived from Pennsylvania about 1782.

Most Brethren congregations of that time did not have meetinghouses. Like many Brethren, Michael Wine designed his house to be used for religious gatherings. Hinged partitions were used instead of interior walls, so that on meeting days the partitions could be folded up and hooked to the ceiling joists, creating a large meeting room. The Wine house, still standing today, was one of four homes in which the Flatrock Brethren met on a 16-week rotation basis, until the first meetinghouse was erected in 1841.

The 1794 Annual Meeting was held in the Wine house. In 1800, Annual Meeting was again held in the area, but there are no records that specify the exact location. Quite likely, however, *that* Annual Meeting was also hosted by the Wine family.

While Annual Meeting usually was held at Whitsuntide, the 1794 meeting convened on October 20. (The Old German Baptist Brethren still hold their Annual Meeting at Whitsuntide.)

The business before the 1794 Annual Meeting included a discussion of the "ban" (excommunication). The Brethren agreed to continue invoking the ban in extreme cases.

The ban may actually have been invoked eventually in another 1794 business item—dealing with the case of maverick minister John Ham of North Carolina, who was stirring up controversy by his preaching of a "strange doctrine" (universalism). The case dragged on until 1800. Ham and his followers were then drummed out of the church.

The Wine family continued to be prominent in the Flatrock church until it pulled up stakes and migrated to Nebraska in 1877. Moderator David Wine's grandfather, David Glick ("D.G.") Wine, was six years old at the time of the move.

Six score years of life on the Great Plains, in the extreme southwest corner of Nebraska, have left their ly quite poetic. A year of drought and crop failure prompted the rother to sue for "misrepresentation of facts." Since the communication had been by letter, the district court convicted D.G. Wine of mail fraud. In good Dunker fashion, he chose not to have legal representation. He simply responded to questions in a straightforward way. No one in his congregation offered to testify in his behalf. When he was being handcuffed to be transported to a state prison, however, a neighboring farmer who never attended church services objected. "You are not going to treat this honest man like a common criminal. I will accompany him on the train, and I can guarantee you that he will not escape."

e Wine house *north of New arket, Va., shown here as it ppeared in 1908, hosted the 794 Annual Meeting, and ssibly the 1800 event as well.*

ark on the present-day Wines, but e heritage of the Shenandoah alley years and the ongoing values the Brethren have not diminished. oderator David Wine comes to us om the Nebraska prairies, but as s periodic pilgrimages to Virginia test, he cherishes his legacy estabshed in the Brethren heartland back st.—Kermon Thomasson

Leaving his teenage sons in charge of the farm and his wife in charge of the young family and the frustrating business decisions, Granddad spent the next 18 months in prison. He was granted liberty to spend time in the public library, and enjoyed the luxury of having hours to read and read. Correspondence with his family from those months provide poignant expressions of faith and love. Granddad once told me, "Those were some of the most productive months of my life for the development of my mind."

D.G. Wine was a *progressive churchman.* The untimely death of his mother prompted him to question some of the traditional platitudes of preachers. Prompted by the culture of the frontier, he was forced to discern which of the old Brethren values represented timeless truths. His children have vivid memories of the day when he had his beard shaved off and came home to face toddlers who cried because they didn't recognize their daddy.

The church that he planted had not only a piano but also an entire orchestra. The Wine family orchestra was featured at community events and at district meetings. No wonder Grandma Lottie was upset when she heard a California preacher (during a visit in 1922) preach against the use of instrumental music in church. She wrote to D.G.: "I have no desire to discuss things like that where the Bible does not say 'don't,' and it's up to the different congregations and circumstances as in our frontier experiences . . . especially with men like brother _____, who likely never has labored in fields like ours and others similar to it."

Today we would say that my grandparents planted a "seeker-sensitive" church. It is only in recent years that I realized the significance of an uncle's statement when, as a senior in high school, I joined the family in viewing my grandfather's lifeless body laid out in a coffin. He said, "We should put a Bible in one hand and *The Christian Century* in the other hand. Then it would look just as if he had fallen asleep while he was reading."

D.G. Wine was a *prophetic preacher.* He spoke the truth with conviction. His physical stature and his booming voice and his concise logic made his messages unforgettable. He spoke without apology about peace in a time of war, about sacrifice in a time of affluence, about hope in a time of depression and drought, and about love and forgiveness when the popular mood was that of hatred and revenge.

It was at the 1993 Annual Conference that I had to rethink my thoughts about my cousin. As chairman of the General Board, David Wine stood up to respond to a question from the floor. He stood tall; he was poised; he spoke forthrightly and with conviction. I rode home from that Conference with David's parents, and stopped at the Abilene home. David came to greet us, having replaced his business suit with his farmer's clothes. His voice was warm with affection and friendliness. We talked briefly about issues facing the church. Although this David was born after our grandfather died, he certainly is carrying on the legacy. Just as his grandfather led the Church of the Brethren into the 20th century, he is leading it into the 21st century. So now I can say with complete sincerity, "Brother moderator, you are truly living up to your name—David Wine."

Berwyn L. Oltman is executive of Atlantic Southeast District.

Nigerian Brethren have church growth down pat

At a time when the Nigerian economy is at a record low, and most congregations have little capital, EYN is continuing to start new worship centers and raise new church buildings at an astonishing rate.

Story and Photos by Glenn Mitchell

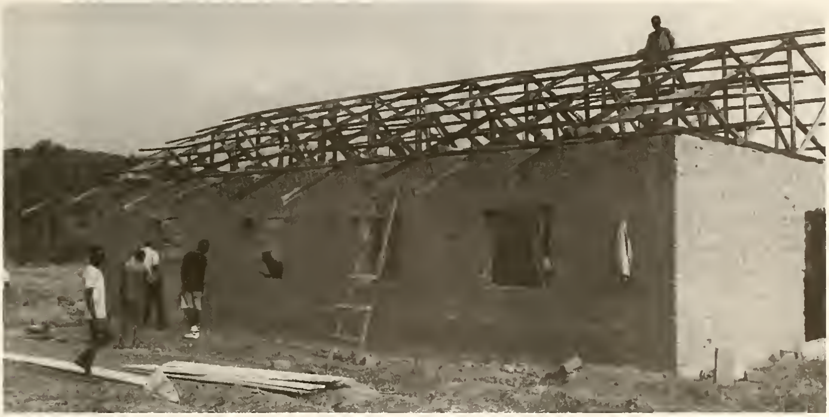
The people who worship at Mado are undergoing a change. After six years as an *Ekklesiyar Yanuwa a Nigeria* center for Christian Religious Instruction (CRI), under the Jos congregation, they are becoming a congregation of their own. At the EYN *Majalisa* (Annual Meeting) in April 1996, their request for congregational status was granted. They are the 283rd congregation in EYN. A total of 28 worshiping communities were given congregational status at that Majalisa, which brings the current number of congregations to 310. Also received were two new *Gundumomi* (districts), which now number 35.

As a US pastor working for seven months with the Jos congregation of EYN and its pastor, Samuel Dali, while on sabbatical from my congregation in Pennsylvania, I had time to take a closer look at this pattern of growth. (Samuel Dali's wife, Rebecca, was the subject of the November 1996 Messenger cover story.)

Part of this growth comes from the large number of children EYN families are bringing into the world. Families with six children are not uncommon, and some simple math quickly reveals the growth potential projected from such birth patterns alone. EYN also seems to retain members well. Much of the church growth that is occurring, especially in the larger cities, is related to EYN members who have relocated there and established an EYN presence in their new setting. US Church of the Brethren boom years in membership growth correlate as well to these two factors of high birth rate and expansion into new areas.

What I have found more intriguing, however, and what is a model worth noting, is EYN's approach to

A drummer sets the beat *for hymn-singing at Mado (facing page). The church at Utane (right), under construction last year, is built of handmade blocks. A zinc roof would be added. The Mado church (lower right) is already so crowded that latecomers have to stand at the windows.*



church planting. A worshiping community begins as a CRI center. All congregations have CRIs or what are commonly called preaching points or worship centers. What this means practically is that *every* congregation is directly invested and involved in growing the church. When a request comes for a new CRI, from either people in a given geographic area or the witness committee, the congregation considers it, and, if it is approved, an evangelist is appointed by the congregation to work with the new community. The evangelist provides pastoral care and visitation, and leads in the preaching on Sunday mornings.

Usually the evangelist has received some training, but is not ordained. The most important qualities are a strong personal faith and a high commitment to working with the people to establish a growing faith community.

These centers for worship and instruction often begin by meeting for worship under a tree or in a home, but as soon as the congregation can afford it, a meeting house is built to accommodate the worshipers. Although the first congregation established in a new area often draws heavily on existing EYN members living in the community, the preaching points of that fellowship in turn pull membership from the unchurched people of the area, which results in church growth beyond those who were EYN members in other locations.

There are over 1,000 EYN CRIs in Nigeria. The Jos congregation is not unusual among EYN churches in working with three preaching points at the same time. In addition to Mado, there is a CRI on the outskirts of Jos, in the community of Utane, and another one a 45-minute drive into the bush in the community of Nitseng. Both of these CRIs were started in 1993, and are good examples of different aspects of development.

On the Nitseng site, a church building was erected over two years ago and now has a worshiping community of about 75 people. The focus of those from the Jos congregation working with the Nitseng community over the past year also has been on buying more land around the meeting house for a parsonage and possibly a health clinic, and the digging of a well to service the community's present needs. In addition, several people from that community are being sent to a community health training program sponsored through EYN's Rural Health Program. Those who are trained will return to their village to assist the people in primary health care. Establishing a strong concern for health care, especially in the rural areas, goes far to legitimate a worshiping community's presence in the village.

With the Utane CRI, the people moved into a new church building last summer, following several years of worship in the garage of one of their members. The Jos Brethren have assisted paid carpenters in the construction work—making and laying the mud blocks, filling in the dirt subfloor, raising the rafters, nailing on the zinc roof, and plastering the walls. Simon Sati, one of the Jos members helping with the project, exclaimed while shoveling fill dirt, "It is good for us to be out here together, working side by side, laughing together, and having a good time. We are all a part of what is happening here."

From the beginning, there is a strong incentive for each

CRI to become a congregation. Like a child in the family during adolescent years, there is the desire for freedom and independence, for until it reaches congregational status, the lines of authority and accountability are clearly back to the parent church. To receive congregational recognition, a preaching point must reach the following levels of participation:

- 150 members
- 20,000 naira a year (at current exchange rate, about $240).

In addition, the preaching point must have:

- Approval of the sponsoring congregation
- Ability to provide housing for a pastor when one is appointed.
- An evangelist or leader.

Mado officially marked its passage to congregation last summer, but already plans were under way for shifting the Utane CRI to its congregation, while "Jos No. 1" congregation continues with its other preaching point at Nitseng and considers beginning a couple of new CRIs in the coming years.

For the Jos congregation, like other congregations established in a new area, there is the added incentive to grow to the numbers that qualify it to become its own *gunduma* (district), which necessitates a minimum of six congregations.

The rough-hewn pulpit *at Mado bespeaks, in its stark beauty, the simplicity of the gospel as preached in EYN.*

People desiring to join an EYN congregation typically spend up to a year in classes. Three to six months of that year are spent in a covenant class, then an additional six months in a baptism class.

The story of congregational starts is similar in other parts of Nigeria. I worshiped with the "Maiduguri No. 1" congregation early in my EYN sojourn.

Its story is often cited as an example of the growth potential that is being realized as EYN moves from the rural areas into the city. In 1978, 12 people met in a home, and officially began the EYN worshiping community in the Maiduguri area. There are today over 3,000 worshiping in two services on Sunday morning in "Maiduguri No. 1." Six congregations, each with an attendance of over 500 members, have been recognized in the area, and now form their own Gunduma. The Maiduguri church currently has five preaching points, with some of them moving quickly toward congregational status.

This rapid growth does not indicate a chasing after numbers per se nor a lessening of membership standards. People desiring to join an EYN congregation typically spend up to a year in classes. Three to six months of that year are spent in a covenant class that looks at the question: "What does it mean to be a Christian?" This time is spent in Bible study and discussion around the foundational tenants of the faith. Another important goal of these classes is teaching some educational basics missed in Nigerian schools. Following the class, if a person affirms, "Yes, I want to become a Christian," there is participation for an additional six months in a baptism class that looks at the question "What does it mean to be a member of this congregation?" Following completion of these classes, the candidates are recommended for baptism. In 1994, some 8,000 people were baptized in EYN. In 1995, the number was 12,000, bringing the total to over 132,000 members. At the current rate of growth, *Ekklesiyar Yanuwa a Nigeria* will numerically surpass US Church of the Brethren membership in two to three years.

At a time when the Nigerian economy is at a record low, and most congregations have little capital to work with, EYN is continuing to start new worship centers and raise new church buildings at an astonishing rate. Clearly, one of the strengths of the *Ekklesiyar Yanuwa a Nigeria* model for beginning new congregations is rooting the accountability for church growth in the sponsoring congregation. This accountability is possible because a significant part of the congregation's identity and mission is invested in evangelism.

As Samuel Dali says, "The primary goal of the EYN church, as it is in the minds of our members, is that once you become a Christian, you bring someone else to the church who is *not* a Christian. Our people know that evangelism is the basic responsibility of the Christian—moving from yourself to the other person who has not heard the gospel—moving from your neighbor to your village."

In Mado, Utane, and Nitseng, the fruit of this commitment born out of the Jos congregation is evident. Welcoming the neighbor and helping to meet the needs of the village, all in the name of Christ, is growing the church in Nigeria.

Glenn Mitchell is pastor of University Baptist and Brethren Church in State College, Pa. He spent a sabbatical in Nigeria in 1995–1996.

Nancy Gibble

BY H. LAMAR GIBBLE

Farewell to Asia?

The harsh realities of our day, indeed of any era, compel us to re-envision and reformulate the church's mission just as was the case in our first mission efforts in Bulsar a century ago.

There it was on the shelf of the Brethren Archives—*Girdling the Globe* by D. L. Miller. I hadn't thought about this book for years. But "girdling the globe" was on my mind while planning my farewell administrative visit to Asia because the least expensive travel would be a round-the-world fare. No, it would not be a "girdling-the-globe" fare. It appears as if "girdling" has fallen into disuse. Once again I held and perused this book that had planted some indelible memories on the impressionable mind of my youth.

Other than the Bible, I grew up with a limited number of books in my home. This was a reality partly because of expense but also partly because "book learning" was not highly valued in the Brethren congregation of my boyhood. There were two books at home, however, that I do remember. One was a scary book on the 1889 Johnstown flood, which generated some of my youthful nightmares. I don't remember its title. The other book was the one plucked from the archives shelf. Stories from this book, along with the verbal pictures of global exploits painted by Lowell Thomas on his regular evening radio news broadcasts, provoked the first yearnings in my youthful mind and soul to know and experience more in God's magnificent creation than that which confined me then to a Pennsylvania Dutch and Brethren cultural and religious heritage.

While memory had dimmed on the details of that book, I remembered a major focus on India. What I had forgotten was that brother Miller's global tour, with a lengthy stop related to the Brethren mission in India, had taken place less than a year after Wilbur and Mary Stover and Bertha Ryan began the witness and work in Bulsar. How could I have ever dreamed as I read those stories in my youth that 100 years after that account was written I would have the privilege of "girdling the globe" on my last administrative visit with our brothers and sisters in India who continue that work and witness begun a century ago?

This farewell visit to the church and congregations of the Church of North India again focused mainly on the former Brethren areas. It was an exhilarating experience as we met with groups of pastors who gathered everywhere we went to express excitement about their ministry. In Anklesvar, Bulsar, Vyara, and Surat, large churches were filled with people from the surrounding congregations who had come to greet, garland, thank, and convey good wishes on my retirement. The new bishop of Gujarat, V.M. Malaviya, wanted us to know that the most rapidly growing area of the church is now in South Gujarat, where the Brethren had first planted the Christian church, and largely among tribal peoples. It is not only Wilbur Stover's famous banyan tree that still grows in South Gujarat.

But all is not well. In these areas where I visited, as in much of India, population is exploding beyond the ability of the society to provide ade-

Lamar Gibble was garlanded *at a November 1996 farewell reception in Bulsar (page 23). Over the 28-years of his World Ministries staff work, Gibble has worked in many ecumenical and international settings. At right: He receives a medal from Poland's Minister of Agriculture Stanislaw Zieba in 1987, poses with Church of North India bishops Paul Chauhan and Samuel Joshua at the 1988 Annual Conference, and participates in a World Council of Churches Central Committee meeting in 1976. Below: Gibble works on the China Agriculture Exchange with members of the Chinese Ministry of Agriculture in Elgin, Ill., in 1994.*

Kermon Thomasson

Kermon Thomasson

Alan Boleyn

quate food and shelter. The green revolution brought increases in food production, but that has now peaked. Heavy use of irrigation and chemicals to increase food production now results in massive soil and water pollution. In the Anklesvar area the air reeks of chemical pollution out of control, a situation exacerbated by transnational corporations that exploit minimal national restrictions.

Nor is the church immune to problems. Disputes and schism divide and diminish its witness, particularly in the area where the Brethren first began the work. Litigation over property drains the energies and coffers of the diocese and the breakaway group. Years of exposure to this schism have convinced me that the central differences are not related to theology, doctrine, or ordinances, but to issues of property and power. Unfortunately, some in our fellowship in the US naively or intentionally provide funds that support the schism, funds that assist more in covering costs for litigation than for ministry.

Consultations and meetings in Hong Kong and Myanmar (Burma) revealed a similar mix of pain and possibility. In Hong Kong, the last vestiges of colonial control will soon be gone, and the territory will be returned to China. Within a vital Christian community there is awareness that the future will possibly bring major changes. Some anticipate new opportunities for witness, while others are fearful.

In Myanmar, Christians live under a very repressive military regime. Private conversations confirmed this repression. We were prevented from visiting with democratic movement leader and Nobel Prize winner Aung San Suu Kyi. At the Judson Baptist church on the university campus, where I was invited to bring greetings by its pastor and president of the Myanmar Council of Churches, it was Student Sunday, and the theme that the students had chosen was from Revelation—envisioning "a new heaven and a new earth." But amid all these difficulties, there is bold evidence of a vital Christian church, hallmarked by cooperation and unity—a church that longs for fellowship and support from the global Christian community.

Certainly a collage of Asia today reflects pain and possibility. The painful images include burgeoning populations that exacerbate poverty, starvation, and homelessness. They include political and religious repression, widespread pollution and ecological damage, a ravaging HIV/AIDS epidemic, refugee and displaced populations, sexual exploitation of women and children, and expanding drug trafficking and addiction.

But scattered through this painful collage are the images of possibility—bold challenges for the witness and service of a caring Christian community. These images reveal a vibrant and faithful church, usually a distinct religious minority, that is committed to minister and serve and that longs for links with the larger church to support and sustain them in the struggle to be faithful in this critical time.

L. Bianco

Reflecting now on Asia, I am overvhelmed by how much has changed ince brother Miller's globe-girdling xperiences. His trip took more than year; mine took three weeks. Now t takes about 15 hours to fly across he Pacific; then it took 17 days by oat. But more than transportation nd technology has changed our vorld. The Western colonial powers o longer hold sway in Asia. New olitical and economic centers have eplaced them. And within Christenlom, most of the churches planted luring that colonial past have ecome independent, often united, nd are creatively and effectively in nission in their respective social and ultural contexts while facing the arsh realities just described.

It is well then to remember that the arsh realities of our day, indeed of any ra, compel us to re-envision and reormulate the church's mission just as vas the case in our first mission efforts n Bulsar a century ago. We sent and vent with evangelical fervor and found nassive human need in the midst of amine, and the good news found its ertile soil in orphanages, schools, nedical care, and hospitals; the harsh ealities required nothing less than a olistic gospel. It is dangerous then to ecome arrogant and to delineate mision too sharply or self-confidently.

Some approximations of what the nission of the church should be in our lay are appropriate, but it is the gospel responsibly and sensitively communicated and appropriated in a particular context that is crucial. And if we accept Christ's life and ministry as a critical part of a holistic gospel, the missionary task of the church then becomes as broad and deep as the exigencies of life in our global community.

My understanding of the missionary task of the church, formed during my childhood and youth, focused heavily on Matthew 28:19–20. Now it is clear to me that while evangelism is one of the essentials of mission, it is not the only one. Of as great importance is the focus given as our Lord began his ministry (Luke 4:16–21) and in the parable of the great judgment (Matt. 25:31–46). As I traveled again through Asia, this more holistic understanding of mission was reinforced.

Being impacted again by the needs and the opportunities for witness and service in Asia, I find it implausible that at a time when the membership of the Church of the Brethren is financially more wealthy than it has ever been in its history we are seriously considering further radical reductions in our global witness. Given the reductions now being seriously considered by the General Board, I recognize that this might not only be my farewell to Asia but also our denomination's farewell. Will our brothers and sisters in Asia, and other regions, understand? Will Brethren be able in good conscience to live with such decisions?

Discussion and debate about the mission of the Church of Jesus Christ involves risks and dangers, unavoidable risks if we are to be responsible and faithful witnesses as we face the exigencies of the 21st century. Therefore, recalling words of my favorite missiologist, the late David Bosch (*Transforming Mission*), I write of these experiences and perspectives in "bold humility." And, in "bold humility," Bosch goes on to say of the mission of Christ in today's world: "We know only in part, but we do know. And we believe that the faith we profess is both true and just, and should be proclaimed. We do this, however, not as judges or lawyers, but as witnesses; not as soldiers, but as envoys of peace; not as high-pressure salespersons, but as ambassadors of the Servant Lord." Amen! *M.*

H. Lamar Gibble retires next month as director of Peace and International Affairs and representative for Europe and Asia on the General Board's World Ministries staff. He has served on the staff since 1969.

M.
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Opinions

On bypassing study committees

Dale W. Brown

Let's model a new way

In the debate at Cincinnati on the query "How Should Christian Faith Be Expressed in Political Processes?" a young sister in her teens bravely stood before the microphone. She simply asked, "What do Brethren believe about the Christian Right?" The officers requested that she rephrase the concern so that it spoke to the query.

She retreated, somewhat confused. Fortunately, she was met with empathetic and encouraging voices. And whether or not she or the Conference officers recognized it, she was very much in order: She was raising the same question as the query from the Crest Manor congregation and Northern Indiana District.

In the context of asking how Christian faith should be expressed in political processes, the query sought clarity as to whether current political movements that claim a Christian identity are consistent or inconsistent with Brethren understandings of biblical teachings about Christian discipleship and the Lordship of Christ. Although most Brethren would agree that Christian beliefs can be misused by people at any point along the political spectrum, many Brethren, like our young sister, are presently concerned about the Christian Right.

Standing Committee recommended acceptance of the query at the same time that it rejected the request for a study committee, saying a committee would cost a lot of money and minds would not be changed. It did encourage everyone to pray and study, using resources available from the General Board and the Washington Office, as well as Annual Conference statements.

I reacted to the pessimism of Standing Committee's representative because I have heard many testimonies of minds having been changed by Annual Conference study committees on controversial issues such as divorce and abortion. In response to the delegate who argued that a year's study would extend months beyond the fall elections and be too late, I say that the politics of the Christian Right will continue even now that the 1996 elections are past.

Let's take seriously the action of Conference to encourage congregations, districts, and individuals to prayerfully study the concerns of the query. Let's encourage interested parties to read the query carefully, obtain the suggested resources, and formulate written answers. I suggest that those answers be sent to the Northern Indiana District office (357 E. Market St., Nappanee, IN 46550 or Herman.Kauffman.parti@ecunet.org) and that concerned Northern Indiana Brethren distill the material as a possible answer that could be processed through Standing Committee and Conference at Long Beach.

Not only the young sister but many others as well will welcome the guidance of the church on how to apply our faith and tradition to contemporary political movements that identify themselves as Christian. And this process models a way to do Annual Conference business without funding study committees.

Dale W. Brown is a former Annual Conference moderator, a member of Elizabethtown (Pa.) Church of the Brethren, and a retired member of the Bethany Theological Seminary faculty.

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Opinions" are invited from readers.

We do not acknowledge our receipt of obvious "Opinions" pieces, and can print only a sampling of what we receive. All "Opinions" are edited for publication.

Letters

"Jesus called disciples away from *the world's economic models, not* to *those models. He invited people to live in such a way that all of God's creation, especially the people on the bottom, received the benefit of God's gifts."*

Time for downward mobility

Reading about the redesigning and downsizing of the General Board (December, pages 6–9), described in such stark terms, I feel that economic expediency, more than Christian discipleship, is directing our efforts.

We Brethren, as individuals and as a denomination, have benefited from he economic system that holds sway n this society. The economy is biased to benefit the rich. The same system leaves most of the world's people destitute in its wake. The chasm between wealth and poverty is going through an exponential growth. Should we in the church adhere so tightly to this model?

Jesus called disciples *away from* he world's economic models, not *to* hose models. He invited people to ive in such a way that all of God's creation, especially the people on the bottom, received the benefit of God's gifts. Have we recognized the significance of this and been willing to turn our lives around in order to participate in God's new order?

Instead, it seems that standards of profitability, institutional security, and lowered labor costs are prominent in our redesign decisions. We support the increasing divide between rich and poor. Is there something about Jesus' invitation or Jesus' dying for the sake of the world that runs contrary to our practices?

Upward mobility is the desired mode for most of us. But if we are concerned about biblical justice and environmental sustainability, we, the elite of the world, must be downwardly mobile. This should begin to answer some of our troubling choices between program and staff.

What if we chose the simple life that results from giving up all we have and following Jesus to the salvation of the world?

Cliff Kindy
North Manchester, Ind.

We'll never be the same

Regarding reaction to the General Board's financial troubles reported at Annual Conference, I believe that if someone told your congregation that 30–40 percent of the people were going to lose their jobs if something wasn't done, every one of the members would do something.

There is no doubt in my mind that if people at Conference had paid attention to the reports and *believed* what the reports were showing, they would have done something to change the reports.

None of us should think for a minute that the irreplaceable work of the General Board will continue to be accomplished at its current level after a 30- to 40-percent staff reduction.

Believe it, folks. The Church of the Brethren will never be the same.

Jackie Kallal
Indiana, Pa.

Jesus was an immigrant

How ironic for Donald B. Miller (December, page 21)) to condemn US immigration policy in the season of celebrating our Lord's birth. Shortly after Jesus' birth, he and his parents were immigrants (Matt. 2:14). The story might have been different if Egypt had had a stricter immigration policy.

Hebrews 13:2 (NAS) instructs us: "Do not neglect to show hospitality

---

The opinions expressed in Letters are not necessarly those of the magazine. Readers should receive them in the same spirit with which differing opinions are expressed in face-to-face conversations.

Letters should be brief, concise, and respectful of he opinions of others. Preference is given to letters hat respond directly to items read in the magazine.

We are willing to withhold the name of a writer only when, in our editorial judgment, it is warranted. We will not consider any letter that comes to us unsigned. Whether or not we print the letter, he writer's name is kept in strictest confidence.

Address letters to Messenger *editor, 1451 Dundee Ave., Elgin, IL 60120.*

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Letters

to strangers, for by this some have entertained angels without knowing it." The context is that of teaching about God's kingdom. This calls us to a higher standard, a higher loyalty. Faithfulness to God's kingdom means we welcome strangers, because that is what we once were and, in some ways, we still are. Leviticus 25:23 (NIV) tells us, "The land is mine, and you are but aliens and my tenants."

Jeff Boshar
Ithaca, N.Y

From the Office of Human Resources

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- Bachelor's degree.
- Graduate work in this field preferred.

For prompt consideration phone or write to the address below by Feb. 28, 1997.

Karen Norstrom, Office of Human Resources, 1451 Dundee Avenue, Elgin, IL 60120. (800) 323-8039.

Calling the roll

Olden Mitchell's congregational statistics (December, page 10) set me to thinking. The Frederick (Md.) congregation lists 993 members, but an attendance of 524—a 469-person deficit. The Manchester congregation in North Manchester, Ind., reports a similar disparity—757 members, but just over 320 in attendance. Other congregations have comparable figures.

What membership classifications (or lack thereof) are used by congregations that have hundreds more people as members than as attenders?

What happened to the denominational guidelines for classifying inactive people as "separated members" (no response or attendance for three consecutive years)?

And what about the number of Annual Conference delegates (and district delegates) that are allowed? Without congregational integrity regarding membership classification, churches may send a disproportionate number of delegates to Conference. They, indeed, may be sending delegates according to their *membership*, although "separated members" are not to be included in

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elegate determination.

Under these circumstances, repre-entation is given at Annual Con-erence for thousands of nonexistent eople. (Denominational member-ip is over 140,000, but attendance just over 80,000.)

With the majority of us being miss-g members, does even death separate eople from membership? "When the ll is called up yonder," some people ay have duel memberships!

Let's get realistic and responsible.

Kurt M. Snyder
Roann, Ind.

rop that stone

am amazed as I read Letters in Mes-enger to see how many of us "have o sin." Jesus said, "Let anyone mong you who is without sin be the rst to throw a stone ..." (John 8:7). nd for those of us who follow Jesus, t's stop throwing stones.

Olden D. Mitchell
North Manchester, Ind.

ood news for bad guys

obin Wentworth Mayer did an excel-nt job of creative writing to enhance ur thoughts on war (December, age 20).

War can't get rid of the "bad guys" ecause all have sinned and fallen hort of God's glory. Mayer states orrectly that "Jesus Christ is the ood news for bad guys everywhere."

Christ gave himself for all of umanity, especially for the bad who now that there is hope in the edeemer of all mankind.

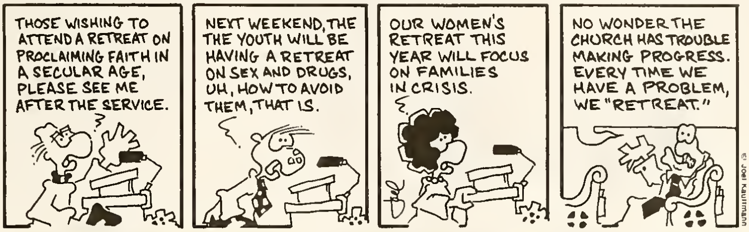
Earl Hammer
Waynesboro, Va.

ditorial short on truth

agree with the November editorial, A God Without Tunnel Vision," as ar as it goes. But it stops short of elling the essential truth about the ituation in Jerusalem and the sraeli-occupied areas. Having spent

Pontius' Puddle

Send payment for reprinting "Pontius' Puddle" from MESSENGER *to Joel Kauffmann, 111 Carter Road, Goshen, IN 46526. $25 for one time use. $10 for second strip in same issue. $10 for congregations.*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Monday: Annual Conference officers
Tuesday: General Board and staff
Wednesday: District executives, Bethany Seminary, colleges and university
Thursday: General Services
Friday: Parish Ministries
Saturday: World Ministries

February prayer concerns:

Congregation: Children ministries; Youth and Young Adult Ministries; Women's Fellowship; Men's Fellowship.

Annual Conference: Study committees; moderator-elect Jimmy Ross' trip to Nigeria, Jan. 25–Feb. 10; Planning Coordinating Committee, Elgin, Feb. 20–21; moderator David Wine's trip to Dominican Republic and Puerto Rico, Feb. 21–27.

General Board: Interim general secretary Karen Peterson Miller, providing leadership during redesign and transition; Transition Team (Kathy Hess, Glenn Timmons, Beth Middleton, and Dorothy Gall); General Board staff.

Districts and Colleges: Advanced Pastoral Seminar at Bethany Seminary, Feb. 24–28; professors.

General Services: Communication Team; Planned Giving Team.

Parish Ministries: Reaching Baby Boomers, an Andrew Center training event, Feb. 1; ABC co-sponsoring with OEPA in South Africa Study Tour, Jan. 24–Feb. 6.

World Ministries: Global missions and ministries; Brethren Volunteer Service.

Letters

seven weeks this past summer in Hebron with Christian Peacemaker Teams, I am aware that we are not talking about a level playing field.

If we use the editorial's analogy, we must have the parent in the car take the side of only one of the fighting children, providing assistance for only that child, and allowing that child to bully the other child . . . professing all the while to be neutral.

I am referring to the millions of dollars a day in aid that the United States gives to Israel, aid that makes possible its oppressive occupation of Palestinian areas. Examples of the oppression are the frequent confiscation of land for settlements, roads, and alleged military purposes; the demolition of Palestinian homes; the closing of universities; the closing of borders that prevents Palestinians from going to their jobs in Israel and from developing their own economic base; and ongoing harassment by Israeli settlers and soldiers.

For details about this situation, contact Christian Peacemaker Teams, P.O. Box 6508, Chicago, IL 60680-6508, or e-mail cpt@igc.org for CPT's newsletter and news updates. Another resource is the *Washington Report on Middle East Affairs*, P.O. Box 53062, Washington, DC 20009.

Esther Mohler Ho
Hayward, Calif.

From the Office of District Ministry

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urning Points

ew lembers

ote: Congregations are asked submit only the names of tual new members of the nomination. Do not include mes of people who have erely transferred their mem- rship from another Church of e Brethren congregation.

rist the Servant, Atl. S.E.: Liza Fultz, June Hill, John & Phyllis Karns, Regina & Scott Kilhefner, Catherine & Chester Lowe
anor, Mid-Atl.: Richard Gossard, Melvia Miller
aple Grove, N. Ohio: Nora Fultz, Sam & Mary Keener, Diana Massie, T.J. Wilkinson
idland, Mid-Atl.: Judy Funkhouser, Tia Kimball, Ray Roberts, Dottie & Tom Williams
alnut Grove, W. Pa.: Stephen Guydo; Benjamin, Sara, Stephanie & Warren Herr

23rd BVS rientation Unit

(Completed orientation in Indianapolis, Ind., on Oct 12, 1996)

earden, Irma, from New York, N.Y., to Deerpark Road, Belfast, Northern Ireland
illhimer, Edith, from McPherson, Kan., to Gould Farm, Monterey, Mass.
illhimer, Hugh, from McPherson, Kan., to Gould Farm, Monterey, Mass.
linn, Megan, from Conner, Mont., to Kilcranny House, Coleraine, Northern Ireland
ockstahler, Ingrid, from Teningen, Germany, to Gould Farm, Monterey, Mass.
ampbell, Elaine, from Thorntown, Ind., to Multicultural Resource Center, Belfast, Northern Ireland
leveland, Patricia, from Neward, Del., to Center for Non-Violent Conflict, Nis, Serbia
eJong, Pauline, from Saskatchewan, Canada, to Fellowship of Reconciliation, Alkmaar, Netherlands
urr, Pascal, from Wiesloch, Germany, to Catholic Worker House, San Antonio, Tex.
ackler, Karen, from Syracuse, Ind., to Lend-A-Hand, Walker, Ky.
organ, Jean, from Omaha, Neb., to Brethren Service Center, New Windsor, Md.
arad, Rhonda, from Greensburg, Pa., to Tri-City Homeless Coalition, Fremont, Calif.
ope, Emily, from York, Pa., to Washington City Soup Kitchen, Washington, D.C.
Rhodes, Keith, from Greenville, Ohio, to The Brethren Home, New Oxford, Pa.
Schmidt, Allison, from York, Pa., to Balkan Peace Team, Minden, Germany
Shutak, Angela, from Greenburg, Pa., to Catholic Worker House, San Antonio, Tex.
Waddle, Keeley, from Panora, Iowa, to Friendship Day Care, Hutchinson, Kan.
Weller, Christopher, from Girald, Ill., to Karlovac Committee for Human Rights, Karlovac, Croatia
Williams, Michelle, from Shawnee, Okla., to Bread and Roses, Olympia, Wash.

Pastoral Placements

Austen, Gordon, from other denomination to LaPlace, Ill./Wis.
Baker, Donald, from secular to Chambersburg, S. Pa.
Bowser, Thomas, from secular to Nokesville, Mid-Atl.
Bright, Richard, from Pine Crest Manor, Ill./Wis., to West Branch, Ill./Wis.
Brumbaugh, Alan, from Point, M. Pa., to Bellwood, M. Pa.
Brumbaugh, Lillian, from West Branch, Ill./Wis., to Community Mesa, Pac. S.W.
Callahan, Wanda, Wawaka, N. Ind., from interim to full-time
Croft, Eric, from secular to Rileyville, Shen.
Deeter, Jeanne, from seminary to Worthington, N. Plains
Dorsey, Janice, Downsville, Mid-Atl., from interim to full-time
Eisenbise, Debbie, from Bethany Seminary staff to Kalamazoo/Skyridge, Mich.
Elmore, Carolyn, from secular to Midland, Mid-Atl.
Elmore, Kendal, from Green Hill, Mid-Atl., to Midland, Mid-Atl.
Fisher, Chester, from Mount Hermon, Virlina, to Buena Vista Stone, Shen.
Foster, Chris, from Cedar Bluff, Virlina, to Vinton, Virlina
Fowler, Michael, from Nappanee, N. Ind., to Ephrata, Atl. N.E.
Hall, Lloyd, from other denomination to Bethel Center, S/C Ind.
Hazen, Lisa, from Prince of Peace, S. Ohio, to Beavercreek, S. Ohio
Hendricks, David, from Quinter, W. Plains, to Prince of Peace, N. Ind.
Hewitt, Nancy, from secular to Black Rock, S. Pa.
Holderread, John, from Enid, S. Plains, to Big Creek, S. Plains
Holland, Scott, Monroeville, W. Pa, from interim to full-time
Huffaker, Michael, from seminary to Trotwood, S. Ohio
Krähenbühl, Lee, from secular to Kalamazoo/Skyridge, Mich.
Manges, John, from secular to Morrellville, W. Pa.
McClelland, George, from secular to West Manchester, S/C Ind.
McGlothlin, Judith, from secular to Freeport, Ill./Wis.
Mundey, Paul, from General Board staff to Frederick, Mid-Atl.
Noffsinger, Bruce, from Hollins Road, Virlina, to Blue Ridge Chapel, Shen.
Orndorff, Jan, from secular to Trout Run, Shen.
Poole, Daniel, from Elizabethtown, Atl. N.E., to Covington, S. Ohio
Reeves, Catherine, from Mexico, S/C Ind., to Cherry Lane/Snake Spring, Mid. Pa.
Schwarze, Robert, Rossville, S/C Ind., from interim to full-time
Senger, Garold, from secular to Hiner, Shen.
Shoemaker, E. B., from Hiner, Shen., to Forest Chapel, Shen.
Simmons, Ben, from Swatara Hill, Atl. N.E., from interim to full-time
Smith, Rufus, from retired to Johnson City First, S.E.
Stauffer, Paul, from Moxham, W. Pa., to Bethany, Mid-Atl.
Thacker, Robert, from secular to Greencastle, S. Pa.
Wiser, Tracy, from secular to Harmony, Mid-Atl.

Deaths

Barnhart, Nevin, 55, Waynesboro, Pa., Oct. 5, 1996
Bauserman, Ethel, 90, Bridgewater, Va., Sept. 17, 1996
Blocher, Kenneth, 91, Greenville, Ohio, Aug. 28, 1996
Block, Velda, 81, Dixon, Ill., Aug. 21, 1996
Bonitatibus, Irma, 88, Philadelphia, Pa., Aug. 12, 1996
Books, Olive, 94, Modesto, Calif., Oct. 26, 1996
Boyd, Esther, 92, Milledgeville, Ill., Aug. 6, 1996
Bucher, Cyrus, 83, Biglerville, Pa., Aug. 23, 1996
Caricofe, Orpha, 95, Bridgewater, Va., Sept. 5, 1996
Cooper, Troy, 65, Continental, Ohio, May 19, 1996
Courtney, Mary, 88, Canton, Ill., May 22, 1996
DeHart, Freeda, 74, Bassett, Va., May 18, 1996
Diehl, Robert, 66, Hagerstown, Md., May 8, 1996
Early, Maxine, 71, Harrisonburg, Va., Sept. 13, 1996
Fogle, Carrie, 86, Waynesboro, Pa., Oct. 12, 1996
Frymyer, Naomi, 83, York, Pa., Sept. 22, 1996
Gibble, Ira, 87, Palmyra, Pa., Sept. 19, 1996
Ginder, Menno, 89, Manheim, Pa., Aug. 20, 1996
Green, Guira, 97, Wichita. Kan., May 23, 1995
Grossnickle, Jason, 25, Dayton, Ohio, May 23, 1996
Grote, Harold, 78, Sabetha, Kan., July 23, 1996
Groth, Margaret, Bridgewater, Va., Sept. 3, 1996
Grubb, Luke, 89, Palmyra, Pa., Sept. 19, 1996
Hackman, Naomi, 102, Lancaster, Pa., Sept. 7, 1996
Hantz, Kathryn, 80, Columbiana, Ohio, Aug. 6, 1996
Hasselwander, Walter, 83, Garber, Okla., July 24, 1996
Hosletter, Jennie, 98, Elizabethtown, Pa., Aug. 20, 1996
Jarrett, Fannie, 90, Bassett, Va., July 5, 1996
Johnson, Audrey, Wichita, Kan., Oct. 8, 1995
Junkermeier, Gene, 54, Wichita, Kan., Nov. 13, 1995
King, Frank, 81, Phoenix, Ariz., Sept. 23, 1996
King, Harold, 80, Boones Mill, Va., Aug. 4, 1996
Kiracofe, Erma, 93, Bridgewater, Va., Oct. 8, 1996
Kissinger, Josephine, 88, Waynesboro, Pa., Sept. 7, 1996
Kreitzer, Mary, 93, Dayton, Ohio, Sept. 28, 1996
Kuhar, Jennie, 77, Vinden, Ill., Aug. 13, 1996
Kulp, Mary, 76, Ephrata, Pa., March 2, 1996
Landes, Evagene, 82, Cicero, Ind., Aug. 18, 1996
Lantz, Charles, 93, Broadway, Va., Aug. 24, 1996
Leatherman, Dorothy, 72, Boise, Idaho, May 2, 1996
Leck, Mary, 103, McPherson, Kan., Oct. 21, 1996
Ledbetter, Gladys, 85, Dixon, Ill., Sept. 26, 1996
Lehman, Ada, 84, Pinellas Park, Fla., March 19, 1996
Lehman, Margaret, 91, Canton, Ill., May 20, 1996
Lester, Minneah, 47, Peace Valley, Mo., Sept. 19, 1996
MacFarland, Evelyn, 89, Scottville, Mich., July 18, 1996
Main, Lorene, 82, Lawrenceville, Ill., July 4, 1996
Martin, Katie, 91, Lititz, Pa., July 12, 1996
Mason, Ida, 84, Elkhart, Ind., July 9, 1996
Mauzy, Carl, 77, Seneca Rocks, W. Va., July 27, 1996
McCann, Douglas, 39, Greensburg, Pa., April 12, 1996
McGuffin, Lois, 83, Roanoke, Va., Oct. 2, 1996
Mentzer, Melvin, 88, Sebring, Ohio, May 30, 1996
Miller, Raymond, 83, Treasure Island, Fla., Oct. 21, 1996
Miller, Sophie, 96, Riverdale, Md., April 21, 1996
Miller, Verna, 64, Johnstown, Pa., May 1996
Mock, Bly, 87, Wichita, Kan., April 7, 1995
Moyer, Virgil, 76, Independence, Kan., May 28, 1996
Mull, Martin, 79, Ephrata, Pa., Aug. 1, 1996
Mumma, Esta, 76, Lititz, Pa., June 26, 1996
Mummert, Sheldon, St. Petersburg, Fla., Dec. 18, 1996
Mummey, Willis, San Diego, Calif., Oct. 14, 1996
Myers, Harold, 95, Westminster, Md., Oct. 30, 1996
Myers, Loretta, 71, Huntington, Ind., Nov. 28, 1995
Naff, Wesley, 62, Boones Mill, Va., Aug. 2, 1996
Nichols, Cora, 84, Virden, Ill., Aug. 24, 1996
Nicholson, Mildred, 84, Johnstown, Pa., March 29, 1996
Nies, Raleigh, 91, Manheim, Pa. Aug. 9, 1996
Ober, Mildred, 77, St. Petersburg, Fla., Sept. 17, 1996
Ohmart, Bernadine, 81, McPherson, Kan., Oct. 3, 1996
Perry, Julie, 88, Modesto, Calif., Sept. 7, 1996
Phillips, Wilda, 94, Scottville, Mich., Aug. 7, 1996
Pickeral, Larry, 49, Washington, Iowa, Aug. 27, 1996
Poling, Lucy, 97, Lima, Ohio, Oct. 20, 1996
Ramer, Lottie, 96, Shelocta, Pa., Feb. 16, 1996
Reeves, Ernie, 69, Parsons, Kan., Sept. 13, 1996
Reiman, Claire, Berlin. Pa., Feb. 5, 1996
Renner, Gladys, 89, Astoria, Ill., Sept. 17, 1996
Ritchey, Arthur, 72, Bridgeport, Ill., Sept. 1, 1996
Rittle, John, 45, Montgomery, Ill., June 22, 1996
Rody, George, 82, Huntingdon, Ind., Sept. 9, 1996
Rotenberger, Linford, 81, Quakertown, Pa., Sept. 10, 1996
Salonen, John, 38, Kingsburg, Calif., May 6, 1996
Sands, Melba, 79, North Manchester, Ind., Jan. 16, 1996
Sanford, Lyla, 88, Dixon, Ill., Aug. 16, 1996
Saylor, Rhonda, 82, Elizabethtown, Pa., Aug. 9, 1996
Scott, Dorothy, 78, Wichita, Kan., Oct. 5, 1995
Seeders, Paul, 84, Martinsburg, Pa., March 27, 1996
Senger, Russell, 86, Mount Solon, Va., Nov. 6, 1996
Shirley, Lee, 50, Wichita, Kan., April 27, 1996
Show, James, 60, Farmington, Pa., Aug. 29, 1996
Simmons, Suzon, 40, Ephrata, Pa., Aug. 8, 1996
Smith, Eleanora, 8, Chambersburg, Pa., Aug. 23, 1996

Editorial

Fear not the February funk

Could it be that I was birth-marked by coming into the world on a frigid February day, the dreariness of which deepened until the leaden skies dropped 13 inches of snow on our Blue Ridge Mountains hollow? Why else would I, so many years later, still lapse into somber introspection whenever the elements in February replicate the conditions of that day?

That master of gloomspeak, Edgar Allan Poe—though January born—roamed with his Soul on "a night in the lonesome October," and by ghostly firelight he distinctly remembered the bleak December. But my deepest soul-searching comes in my birth month; I'm sent into a free-fall funk by February. Could be that it's just winter's discontent, but the romantic in me reasons there's that other connection.

My deepest soul-searching comes in my birth month; I'm sent into a free-fall funk by February.

I was surfing my inner thoughts the other day, while nursing a cup of coffee and staring out at the snow, and chanced to ponder this question: Why did the great religions such as Judaism, Christianity, and Islam originate in barren desert lands? Did the climate have something to do with it? Could the shepherd wanderer Abram as easily have been a Laplander with a reindeer herd? Could Jesus have returned "filled with the power of the Spirit" if he had spent 40 days shivering on snow-capped Mount Hermon instead of sweating out 40 days in the heat of the wilderness?

They do have snow occasionally in the Holy Land. Benaiah, son of Jehoiada, was remembered for killing a lion "on a day when snow had fallen" (2 Sam. 23:20). And Trypho was heading out on a relief mission, "but that night a very heavy snow fell, and he did not go because of the snow" (1 Macc. 13:22). But basically the people of the Bible were shaped by desert conditions.

I was made keenly aware and appreciative of this during my 13-year missionary sojourn in Nigeria. The land and its people were a fair approximation of their scriptural counterparts. Bible scenes were part and parcel of our daily life: Shepherds watched over their flocks; sowers went out to sow; fields grew white unto harvest; women went to the well; in the market we encountered the lame, the halt, and the blind; and always we suffered the little children—swarms of them.

Of course, I experienced no snowy Februarys in Nigeria. But I managed to work into my schedule my annual funk. In February in Nigeria, the hot season is just around the corner, but usually the *harmattan* (thick dust clouds from the Sahara) lingers, providing a relative coolness. Thus, conditions were agreeable for me to take solitary hikes into the surrounding wilderness. There I could sit and brood as handily as if I were snowbound on the trackless prairies of Illinois. I kept my Februarys.

As I interviewed our Annual Conference moderator, David Wine, for this month's cover story, it was all I could do to keep my professional cool and not match his stories of spiritual retreats and solitary strolls with anecdotes from my own experience. Vicariously, I clasped him to my bosom as a kindred soul. I do resonate to his expressed need for spiritual re-energizing gained through contemplation and prayer . . . preferably far from the madding crowd.

I confess I have not joined the moderator in his covenanted setting aside for prayer an hour a day and a day a month, and spending a week during the year in a personal prayer retreat. I match his shyness and his penchant for solitary contemplation, but not his firm self-discipline. I'm even leery of making public commitments, indulgently attributing my avoidance to "keeping my options open."

But I do publicly endorse the moderator's challenge for those with the jogger-like self-discipline it takes to meet it. For those like me, whose spiritual and physical sides are flabbier, I say seize, instead, those random moments when you can get away to ponder life's great questions and to commune with your Maker. Call it prayer or call it contemplation; it's still good for your soul.

I rather look forward to my February funk. It may sound like wintertime depression, but it anticipates happier times to come, when one is wiser for one's wonderings. As poet John Greenleaf Whittier put it,

The Night is mother of the Day,
The Winter of the Spring,
And ever upon old Decay,
The greenest mosses cling.

I'm sure that Whittier had February in mind. It's just that, like the word "orange," "February" is so hard for poets to rhyme with anything. Otherwise he could have been more specific in naming the mother of Spring.

So, in February I sink into this temporary torpor, confident that I will rise from it rejuvenated in spirit—a wiser, stronger man.—K.T.

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Annual Conference Office
1451 Dundee Avenue
Elgin, Illinois 60120

Church of the Brethren March 1997

Messenger

Listen to the voices of Children

Messenger

Vol. 146, No. 3 March 1997

Editor: Kermon Thomasson
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David Sollenberger

Lowell Flory

On the cover: Engaging faces of Sunday school children at Highland Avenue Church of the Brethren in Elgin, Ill., invite us to heed the admonition of a special cluster of March articles: Listen to the voices of children.

David Radcliff

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4 Close to Home
6 News
9 In Brief
23 Stepping Stones
26 Letters
27 Pontius' Puddle
30 Partners in Prayer
31 Turning Points
32 Editorial

Features

10 Listen to the voices of children

Four Brethren writers lay out what can be done by way of "positive parenting" to ensure that our children grow up feeling loved and supported, ready and equipped to find their place in society.

11 Children in the Bible

Harriet Finney cites many Bible stories that demonstrate the important role of children as full participants in the community of faith.

12 Churches, children, and focus

What would church be without the children? asks Judith Myers-Walls. Children bring young families with them to church, they are fun, and they are our future. But they are much, much more.

16 Listening in our homes

Forget all those other things you thought were most important as moms and dads, write John and Deb Lahman. Nothing is more important than parenting.

18 Where there's all work and no play

David Radcliff describes the plight of children at risk all over the world, and reminds us we have the capacity to work for change.

20 Doing General Board ministries in a new way

Tracy Wenger Sadd writes about the "new design," and deals with the questions people are asking.

22 Pressing toward the goal

Interim general secretary Karen Peterson Miller introduces herself in her new leadership role.

24 Open wide your hearts

Lisa Ebaugh, D. Miller Davis, Holly Peele, and Kirby Leland tell stories of Brethren operating in the servant mode.

From the Editor

I **have had two recent experiences** with no apparent similarities, but, looking back on them, I see that each one left me with something of the same feeling.

Among numerous maintenance chores at the homeplace in Virginia, my son and I burned a large brushpile. As the flames quickly consumed the debris and grew into an inferno, we remarked at the awesome power in it, and how easily we had unleashed that power with the mere striking of a match. One moment there was an inert pile of brush, a welcoming haven for small wildlife. The next moment it became a powerful source of heat, so radiant we had to back away from it and shield our faces. And nearby grass that we had not thought flammable reacted like tinder.

More recently, as we prepared this March MESSENGER, I got the idea of shooting photographs of Sunday school students to produce cover art for this issue focusing on children. Managing editor Nevin Dulabaum, a capable photographer, joined me in visiting a class of youngsters at our own Highland Avenue Church of the Brethren. When we entered the classroom, the children were seated around a table, quietly working at some project. The teacher's announcement of our purpose was like a match touching off a brushpile fire. To achieve the desired expressions, we provoked the children with silly questions. They were more than cooperative. There was an explosion of energy. I almost backed away from the unexpected uproar we created.

Nevin Dulabaum

Keith Sollenberger-Morphew *was among the Highland Avenue children serving as magazine cover models.*

Now you catch the similarity between these two experiences.

And what I gained from the photography experience was a brand-new appreciation of the energy and potential of children. What an awesome responsibility we have to nurture and steer that energy so that the potential comes to fruition not only when the children become adults, but right now, while they are such delightful live wires. But I am stealing thunder. Turn to pages 10–17 for the words of ones who say it better than I.

Kermon Thomasson

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E-mail: CoBNews@AOL.Com
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Phone: (847) 742-5100
(800) 323-8039
Subscription rates:
$16.50 individual rate
$12.50 church individual plan
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Coming next month

Glenn Timmons, Administrative Council liaison to the New Design Transition Team, tells what we can accomplish with a $4.7 General Board budget.

District Messenger representatives: Atl. N.E., Ron Lutz; Atl. S.E., Ruby Raymer; Ill./Wis., Kreston Lipscomb; S/C Ind., Marjone Miller; Mich., Ken Good; Mid-Atl., Ann Fouts; Mo./Ark., Luci Landes; N. Plains, Faith Strom, N. Ohio, Alice L. Driver; S. Ohio, Jack Kline; Ore./Wash., Marguerite Shamberger; Pac. S W., Randy Miller; M. Pa., Eva Wampler; S. Pa , Elmer Q. Gleim; W. Pa., Jay Christner; Shen., Tim Harvey; S.E., Donna Shumate; S. Plains, Mary Ann Dell; Virlina, Jerry Naff; W. Plains, Dean Hummer; W. Marva, Winoma Spurgeon.

Messenger is the official publication of the Church of the Brethren. Entered as second-class matter Aug. 20, 1918, under Act of Congress of Oct. 17, 1917. Filing date, Nov. 1, 1984. Member of the Associated Church Press. Subscriber to Religion News Service & Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the New Revised Standard Version. Messenger is owned and published 11 times a year by the General Services Commission, Church of the Brethren General Board. Second-class postage paid at Elgin, Ill., and at additional mailing office, Feb. 1997. Copyright 1997, Church of the Brethren General Board. ISSN 0026-0355.
Postmaster: Send address changes to Messenger, 1451 Dundee Ave., Elgin, IL 60120.

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In Touch

Bells! Bells! Bells!

Kendra Flory is a handbellaholic. The 19-year-old McPherson College freshman began playing handbells in third grade at McPherson (Kan.) Church of the Brethren. For the past two-and-a-half years she has been solo-ringing, using two octaves and sometimes three. Most of her repertoire is sacred music.

Three years ago a friend invited Kendra to watch a handbell practice at McPherson's Trinity Lutheran church. Kendra stepped in when one of the Trinity ringers couldn't make a performance. The director asked her to continue, and she did.

Kendra learned to ring for solos and duets, and now rings in Trinity's adult choir, helps with a children's bell choir, and plays for credit in Bethany College's Handbell Ensemble.

Lowell Flory

College freshman Kendra Flory *has been ringing bells in church choirs since she was in third grade.*

Music surrounds Kendra. She plays the piano and organ. In the McPherson College Band and Bethany College Brass Ensemble, she plays the French horn. She also sings in the McPherson College Concert Choir.

When Kendra begins practicing a new bell solo, she memorizes the notes as quickly as possible. "Once I have the melody in 'muscle memory,' I find it easier to work on the movement, emotion, and grace of the composition," she says.

Last summer, Kendra and her sister, Janelle, who rings duets with her, played a duet in Omaha, Neb. Kendra rang the solo "Joshua" for 800 ringers.

A year ago, the sisters performed the Christmas duet "Angels' Canon." "Janelle follows me in wearing a golden halo," Kendra explains. "After the accompaniment starts, I steal it. We ham it up and snatch the halo back and forth as we ring. She pretends anger when I am wearing the halo at the end. She pulls another halo out, and we both smile and bow."

Kendra has performed in many settings, including a Bethany Seminary board meeting, a minister's ordination, Trinity church's St. Lucia festival, and community bell caroling.

"Where I ring doesn't matter. I love it everywhere," she declares.—Irene S. Reynolds

Irene S. Reynolds is a freelance writer from Lawrence, Kan.

Names in the news

Gregg A. Wilhelm, a member of Woodberry Church of the Brethren, Baltimore, Md., heads a new publishing company in Baltimore, Woodholme House Publishers. He is the former director of Baltimore's Cathedral Foundation Press.

- Three members of Manchester Church of the Brethren, North Manchester, Ind., who also are professors at Manchester College, have been named to Who's Who Among America's Teachers. They are **Ed Miller**, **Steve Naragon**, and **Scott Strode**.
- **Gary A. Dill** is being inaugurated as president of McPherson College on March 7. Featured speaker for the ceremony is **Donald F. Durnbaugh**, Brethren historian.

Gary Dill

Seeing with the heart

Pamela Brown, a member of Happy Corner Church of the Brethren in Clayton, Ohio, has second sight . . . not that she is clairvoyant.

One day she observed a clean-cut family in a restauant. She thought, "What a ice family." But she hanged her mind when the ather kicked his fidgety ttle son and made him cry; he father denied what he ad done, so the mother lapped the boy.

The next day, Pam bserved another family, cruffy and apparently ower-class. The long-aired father projected the tereotype of the macho notorcyclist: leather jacket, oots, and wallet with requisite chain. Pam recoiled, s did other diners. But the ouple drew pictures with heir children, hugged hem, told them they loved hem, and laughed a lot. They said a prayer over heir meal.

At that point, Pam says, he heard a voice: "Judge ot that ye be not judged" Matt. 7:1, KJV). Now she ries to see with more than er eyes.

Her resolve was heightned by an incident nvolving her 18-year-old on, John, who has Down's yndrome. Pam had been othered and embarrassed y John' penchant for hugging people. Recently, in a izza parlor, a man pproached John and Pam nd offered to buy them whatever they wanted. Pam declined. When Pam's parents came in to join John nd her, and ordered drinks, the same man umped up and offered to ay for them.

After the meal, John ran over and hugged the stranger. "I wanted the loor to open up and swallow me," Pam says. Then she saw that the stranger and another man at his table were crying. The second man asked John for a hug.

The mystery was solved when the pair explained that they had just lost a sister with Down's Syndrome. Reaching out to John helped them deal with their grief.

"I now look at people with my heart as well as with my eyes," Pam says. "I let God direct me instead of letting society dictate to me what it thinks is right and wrong."

With her new organ of sight, Pam cherishes the admonition of Luke 6:37–38: "Do not judge, and you will not be judged; do not condemn, and you will not be condemned. Forgive, and you will be forgiven; give, and it will be given to you."

Adapted from an article by Pamela Brown in Happy Corner church's newsletter, Good News.

HELP
CROP
STOP
HUNGER
CROP

Anne Fouts

Long Green Valley pastor Pete Haynes *(fourth from left) got the idea of promoting his church's Crop walk not only as a fundraiser, but as a community-builder.*

Taking a walk together

Crop Walks are familiar to most Brethren. But for Long Green Valley Church of the Brethren in Glen Arm, Md., the one last fall was special. Pastor **Pete Haynes**, who coordinated it, wanted not only to raise money for hunger relief and to raise awareness of hunger needs, but to promote Christian community in the congregation's neighborhood.

Thus was kicked off the First Annual Jacksonville/Long Green Crop Walk. Nearly $8,000 was raised by 125 walkers (36 of them from Long Green Valley). Eight community churches participated in the walk, held along a scenic former railroad right-of-way. The walk was so successful in getting the church groups acquainted that the second annual walk has already been planned for next fall.

Remembered

J. Calvin Bright, 82, died Jan. 9, in Dayton, Ohio. Pastor of East Dayton Church of the Brethren at the time of his death, he was a missionary in China, 1947–1951.

• **Clara B. Myer**, 87, died Dec. 16, 1996, in Neffsville, Pa. She was a missionary in Nigeria, 1946–1954.

"In Touch" profiles Brethren we would like you to meet. Send story ideas and photos to "In Touch," MESSENGER, *1451 Dundee Ave., Elgin, IL 60120.*

Close to Home

Everyone loves a parade

When **Fairview** Church of the Brethren in Williamsport, Pa., was thinking about Easter 1996, the idea emerged to do something different: Stage a parade on Palm Sunday.

Several values were in mind: Celebrate Jesus' ministry; encourage believers to go public with their faith; promote unity, cooperation, and fellowship among area churches; and invite unchurched people to join in celebrating Christ's life, death, and resurrection.

With little publicity beforehand, the parade took the form of Jesus riding into Jerusalem on a donkey. Neighborhood people, caught by surprise, rushed to see what the racket was about. Participants sang, shouted praises, rang bells and shook tambourines, and strewed palm branches. Fairview folks handed out 400 palm crosses, as well as palm leaves, to spectators. One church youth group performed a joyful, interpretative dance, waving palm branches to Jewish music. Participants took time to explain the meaning of the event to spectators who asked.

So successful was the parade that a second one, with elaborations, is planned for this year's Palm Sunday.

Fairview pastor Eric Fether *rides forth on Clinton the donkey in the church's first annual Easter parade.*

Altoona Mirror Gary M. Baranec

Going international

Lower Miami Church of the Brethren, near Dayton, Ohio, has been, for some time, racially integrated. And it sponsored a Bosnian family in 1995.

In 1996 a Rwandan couple, Leonard Uwiringiyimana and his wife, Francine, began attending Lower Miami upon the invitation of pastor Ron McAdams. Leonard is a Hutu and Francine is a Tutsi; their tribes in Rwanda have been at war for the past few years.

On their first Sunday at Lower Miami, Leonard and Francine announced that they were expecting 13 Rwandan refugees—members of Leonard's family who had fled from Rwanda into Zaire. The couple already had seven family members in their apartment

Lower Miami pitched in and found housing and other necessities for the newcomers. They also helped with English classes and provided transportation

Since then, more refugees have arrived and now there is a community of 38 Rwandans in Dayton.

A Dayton peace group has taken on the cause of the Rwandans. Last August the Miami Valley Peace Network held a Harvest of Peace Day that featured the Rwandans. Working through their congressional representative, the peace activists hope to spur Congress to give greater attention to the Rwandan crisis. Their ultimate goal is Rwandan peace accords paralleling the Bosnian peace accords arranged earlier in Dayton.

This and that

Upper Conewago Church of the Brethren near East Berlin, Pa., planted a "Lord's Acre" in corn last summer, then spent a fall day picking, shucking, cutting, cooking, bagging, and freezing 674 quarts of corn. The corn was donated to the Bowery Mission in New York City, which serves up some 600 meals a day for the city's hungry.

Learning to do ministry

Huntsdale Church of the rethren in Carlisle, Pa., olds an after-school Bible Club meeting for neighbor hildren each Wednesday. The children sing, work n craft projects, eat inner together, and then ave a one-hour Bible lass.

Pastor Jan Custer, who eaches the 4th–6th grades roup, set as her goals to each about ministry and to nvolve the children in ministry, as well. The children tudied a book *When Did Ve See You?*, focusing on Matthew 25:35–45. The tudy asks "Where do we ee Jesus suffering, and ow can we minister to im?"

This led to the making of quilt, which was given to homeless child at Christmas. The children created heir own quilt blocks, using fabric markers. The quilt was put together with he help of Sharon Swank, Huntsdale member. The inished product was presented to the congregation on Blanket Sunday and delivered to a homeless helter.

The quilt was only one ministry project for the children. Other activities ncluded making cards for people in the hospital, sending Christmas cards to prisoners, visiting the ill, and making cookies for shut-ins.

Pastor Custer hopes that his actual *doing* of ministry will be a first step for the children toward long lives of service to Christ and the church.

Courtesy Camp Mack

Phyllis and John Carter and Pat Helman *worked with others to create "A Quiet Place" at Indiana's Camp Mack.*

Creating a quiet place

As a response to Jesus' call for solitude, prayer, and rest, a new ministry in the contemplative mode has been established at **Camp Mack**, which serves the Indiana districts.

"A Quiet Place" is a small retreat center that allows individuals and groups to experience new dimensions of prayer and spirituality. The project has been facilitated by Phyllis Carter, an Indiana minister and former Annual Conference moderator.

At Camp Mack, a small house that once housed camp directors and caretakers had stood vacant for some time. Its dark interior was slowly transformed into a light-filled space that beckoned seekers into the unlikely sanctuary. Up to six people can be accommodated for overnight. The Quiet Place's steering committee invites anyone needing a place for silence and solitude or asking for spiritual direction to contact it through Becky Ball-Miller, executive director of Camp Mack.

Huntsdale children *Westly Gingrich, Natasha Sennett, Katy Sheaffer, and James Clark, with quilt consultant Sharon Swank and pastor Jan Custer, display the quilt made as a ministry project.*

Courtesy Jan Custer

Campus comments

At **Manchester College**, residents of Schwalm Hall held a food drive at Thanksgiving, benefiting local people in need. Raising $740, the students bought 69 turkeys, along with vegetables, stuffing, and gravy to go with them.

- **Juniata College** held its sixth annual Martin Luther King Jr. convocation on Jan. 13. Featured was a dramatic performance, "The Meeting," about a confrontation between King and Malcolm X.

"Close to Home" highlights news of congregations, districts, colleges, homes, and other local and regional life. Send story ideas and photos to "Close to Home," MESSENGER, *1451 Dundee Ave., Elgin, IL 60120.*

News

Open wide your hearts

Courtesy One Great Hour of Sharing

Contemporary China, *as depicted on these faces and in the background by river boats and construction cranes, is the centerpiece of this year's "One Great Hour of Sharing," scheduled for March 16.*

"Open Wide Your Hearts" OGHS theme for 1997

China, once closed to church mission efforts, now is a land open to Christian mission work.

"While Christians represent only a small fraction of China's total population, they are seen as the leaven in the loaf, lifting up the needs of the poor, holding governmental officials accountable for quality of life concerns, giving increasing attention to stewardship of the earth, and infusing spiritual values into national life."

That, according to One Great Hour of Sharing printed materials, is why OHGS—the largest of the three annual theme offerings in the Church of the Brethren—has chosen to focus on China for this year's offering, using the theme "Open Wide Your Hearts," based on 2 Cor. 6:13.

One Great Hour of Sharing, an initiative supported by 11 denominations and ecumenical programs, including the Church of the Brethren and Church World Service, is scheduled for March 16. Contributions fund hunger, development, and refugee and disaster service ministries in 70 countries.

To prepare for the 48th annual OGHS Sunday, congregations of the participating denominations received a sample packet of One Great Hour of Sharing materials in January. Included in the packet are resource guides in English and Spanish, a theme poster, an offering bank, and a general distribution folder.

Also in the packet is a children's activity folder. The four-page folder relates mission stories and activities for children ages 5-10.

Global maps and stamps representing Church World Service projects around the world in over 100 countries also are included.

Congregations may request the free "Open Wide Your Hearts" video, which relates the biblical calls from God to the needs of the world today. To request the video and accompanying study guide, as well other materials, contact Howard Royer, director of Interpretation, at (800) 323-8039, ext. 260.

Identifiable contributions by Church of the Brethren members to OGHS exceed $250,000 annually.

Ballot for Conference-elected positions announced

The ballot for Annual Conference-elected positions was announced in January by the Annual Conference office. Conference is scheduled for July 1–6 in Long Beach, Calif.

In pre-Conference meetings, Annual Conference Standing Committee will select half of the nominees for election by Annual Conference delegates during a Conference business session.

- Moderator-elect—Joan Deeter, North Manchester, Ind.; Lowell Flory, McPherson, Kan.; Joel Kline, Fort Wayne, Ind.; and Craig Smith, Eaton, Ohio.
- Annual Conference Secretary—Elaine Gibbel, Lititz, Pa.; Lena Miller, Westminster, Md.; Cathy Huffman, Rocky Mount, Va.; and Mary Sue Rosenberger, Greenville, Ohio.
- General Board, at-large—David Gerber, Hanover, Pa.; Dale Grosbach, Gladstone, Mo.; Violet Hosler, Penn Run, Pa.; Donald Parker, West Salem, Ohio; Julianne Stout, Hagerstown, Ind.; John Thomas, Guthrie, Okla.; Christy Waltersdorff, Lombard, Ill.; and Myrna Wheeler, San Dimas, Calif.
- General Board, Idaho—Phyllis Howard, Nampa; Edward Kerschensteiner, Boise; James Schmidt, Boise; and Ethel Schulz, Nampa.
- General Board, Shenandoah—Martha Barlow, Dayton, Va.; Shirley Bruffey, Clifton Forge, Va.; J.D. Glick, Harrisonburg, Va.; and Merlin Shull, Bridgewater, Va.
- General Board, Western Plains—Donald Booz, McPherson,

News items are intended to inform. They do not necessarily represent the opinions of MESSENGER *or the General Board, and should not be considered to be an endorsement or advertisement.*

an.; Karen Calderón, Grand Junc-on, Colo.; Christy Dowdy, Lincoln, Ieb.; and Eugene Lichty, McPher-on, Kan.

- Program and Arrangements ommittee—Marla Abe, Akron, hio; Wendi Hutchinson, Goshen, nd.; Becky Rhodes, Roanoke, Va.; nd Jane Shepard, Portland, Ore.
- Pastoral Compensation and Bene-ts Advisory Committee (representing inistry)—Scott Duffy, Westminster, Id.; Kevin Daggett, Tryon, N.C.; haron Hutchinson, Mount Joy, Pa.; nd Janet Ober Miller, Redondo each, Calif.
- Pastoral Compensation and Ben-fits Advisory Committee representing district executives)—on Beachley, Davidsville, Pa.; Gene lipskind, La Verne, Calif.; Kenneth Iolderread, Elgin, Ill.; and Sidney ing, Nampa, Idaho.
- Committee on Interchurch Rela-ions —Joe Loomis, Furnace, Pa.; dward Pugh, Dayton, Ohio; Ken line Smeltzer, Modesto, Calif.; and arah Young, Akron, Ohio.
- Brethren Benefit Trust—Wayne Fralin, Fremont, Calif.; Gregory Geisert, Harrisonburg, Va.; Rosalyn Neuenschwander, Decatur, Ind.; and Philip Stover, Quinter, Kan.
- Bethany Theological Seminary elector (representing the colleges)—Eric Bishop, Upland, Calif.; Carl Bowman, Verona, Va.; Stephen Olin Mason, McPherson, Kan.; and Ron Wyrick, Huntingdon, Pa.
- Bethany Theological Seminary elector (representing the ministry)—Debbie Eisenbise, Kalamazoo, Mich.; Carroll Petry, North Manchester, Ind.; Guy Wampler, Lancaster, Pa.; Bev Weaver, Indianapolis, Ind.

Calendar

General Board meetings, March 8–11, General Offices, Elgin, Ill. [Contact General Secretary's Office, General Offices, (800) 323-8039].

Association of Brethren Caregivers Board meetings, March 21–22 [Contact ABC, General Offices].

Christian Citizenship Seminar, April 5–10, New York City and Washington, D.C. [Contact Youth and Young Adult Ministry Office, General Offices].

Regional Youth Conferences, April 18–20, McPherson (Kan.) College; April 19–20, Bridgewater (Va.) College; April 25–27, Manchester College, North Manchester, Ind. [Contact Youth and Young Adult Ministry Office, General Offices].

Brethren Benefit Trust Board meetings, April 19–20, Elgin, Ill. [Contact BBT, (800 746-1505].

General Board 1996 finances better than first predicted

The General Board's Finance Office reported in January that preliminary General Board end-of-the-year financial figures are better than expected.

The figures were produced through a first-run look at the books and prior to the year-end audit, reported Judy Keyser, General Board treasurer.

According to Keyser, congregational giving exceeded budget projections by $87,000 and direct gifts exceeded budget projections by $124,000. The Brethren Service Center's Center Operations was expected to end the year with a $16,250 deficit, but preliminary figures show it ended the year about $40,000 in the black.

SERRV International and Brethren Press both expected to end the year with a slight surplus, but SERRV's surplus is expected to be about $100,000, while Brethren Press' is estimated at $20,000. The Andrew Center, which was budgeted to break even, is expected to show a surplus of about $16,000.

Overall, Keyser expects the General Board's budgeted deficit of $268,130 to come in much lower than that once final figures are determined.

"These numbers could not have been achieved without much effort and sacrifice on the part of the (General Board staff), the Brethren Service Center and our other locations," Keyser said. "The strong support from our constituency lends a great feeling of support during these times."

Redesign plan of the General Board to be considered

Finally.

After two years of working on redesigning itself, the Church of the Brethren General Board this month is expected to unveil its redesign plans, take action on those plans, and then, if approved, devise a plan for taking its proposals for polity changes to Annual Conference delegates in July.

The redesign, or new design, which officially began in March 1995, is expected to consume most of the Board's time March 8-11, when it meets in Elgin, Ill. It is during those meetings that the Board is expected to respond to a host of proposals submitted by the Board's Redesign Steering Committee, Transition Team, and Administrative Council.

Information expected to be made public during these meetings includes the RSC's recommendation on the locations of the Board's central offices and staff who will be assigned to work out of one of a handful of yet-to-be-created areas; descriptions of all General Board jobs that will be incorporated into the newly-designed Board; and the names of salaried staff asked to remain with the organization. The retention of support staff will follow the hiring of their respective supervisors.

General Board representatives assume the Board's new design will go into effect in July, but that is dependent on the actions taken by General Board members and Annual Conference delegates.—Nevin Dulabaum

Twenty-one Brethren help construct a sanctuary in DR

From Feb. 22 through March 1, Earl Ziegler, pastor of Lampeter (Pa.) Church of the Brethren, and 20 other Brethren helped the Santo Domingo congregation in the Dominican Republic build a new sanctuary.

The Dominican Church Board had identified the Santo Domingo congregation's building project as a priority and asked Ziegler for assistance with the project. Ziegler, who has been involved with other Dominican church building projects, joined forces with the General Board to raise the funds needed to construct the two-story, 600-seat sanctuary.

"We will be doing it with them, not for them," Ziegler said of the project that both Brethren from the States and from the Dominican Republic will participate in.

The $40,000 obtained to finance the construction project was raised through the donations of two congregations and several individuals.

Jeff Leard

Earl Ziegler *and a member of the Church of the Brethren in the Dominican Republic work on the Santo Domingo church, one of several that Ziegler has helped build in the Dominican Republic since 1990.*

Deeter to retire as executive of World Ministries Commision

Joan Deeter, World Ministries Commission Executive since 1992, has announced that she will retire on June 20.

Joan Deeter

Deeter also served the General Board as Parish Ministries executive, from 1988 to 1992. From 1982 to 1988, she pastored West Manchester Church of the Brethren, North Manchester, Ind.

Three coordinators named for NYC, workcamps in 1998

Brian Yoder has been named coordinator of the 1998 National Youth Conference, scheduled for August 1998, in Fort Collins, Colo. Yoder, a senior at Juniata College, is a member of Stone Church of the Brethren, Huntingdon, Pa.

Joy Struble has been named one of two assistant NYC coordinators. Struble, a 1996 graduate of University of Michigan, is a member of Lansing (Mich.) Church of the Brethren.

The second assistant NYC coordinator will be Emily Shonk, a member of Manassas (Va.) Church of the Brethren who is scheduled to graduate from Bridgewater College this year . She also will coordinate the 1998 Youth and Young Adult Ministry workcamps.

General Board, one district announce staff changes

Ron Finney in January was named interim director of District Ministry, replacing Karen Miller, who began serving as interim general secretary, also in January. Finney also serves as co-executive in South/Central Indiana District with his wife, Harriet.

Phil and Louie Rieman completed their service to the General Board on Jan. 4. The Riemans had served as mission interpreters in the US since May; before that they worked for about four years with the New Sudan Council of Churches. They have accepted an interim team pastorate at Wabash (Ind.) Church of the Brethren.

Warren Eshbach has resigned as executive of Southern Pennsylvania District, effective April 30. He has served in that position for 13 years. He has accepted positions as pastoral care director of The Brethren Home, New Oxford, Pa., and as dean of Graduate Studies at Bethany Theological Seminary's Susquehanna Valley Satellite, Elizabethtown, Pa.

Ron Finney

Phil and Louie Rieman

Warren Eshbach

In Brief

The Global Mission Partnerships director for the redesigned General Board will be Mervin Keeney, representative to Africa and the Middle East, who was named in January. This new position will begin in July, when the Board's new structure is expected to go into effect.

Keeney's responsibilities will include administering and monitoring the General Board's current and future global mission work.

Flooding in the Northwest US prompted Brethren assistance. Disaster response coordinators in Pacific Southwest and Oregon/ Washington districts in January were assessing the situation to take action if needed. Cooperative Disaster Child Care volunteers set up child care centers from Jan. 4 to 11 in Modesto, Calif., and in Medford, Ore.

Brethren nationwide can aid those affected by constructing "Gift of the Heart" kits. To learn how to construct "Gift of the Heart" kits, contact Church World Service at (219) 264-3102.

The 1997 Nigeria workcamp was canceled for American participants after they were denied visas by the Nigerian government. The workcamp was still held for six workcampers from Germany and Switzerland affiliated with the Swiss-based Basel Mission, the Church of the Brethren's mission partner in Nigeria. This situation is similar to that of two Nigerian students from Ekklesiyar Yanuwa a Nigeria (the Church of the Brethren in Nigeria), who planned to attend Bethany Theological Seminary in Richmond, Ind., but were denied visas by the US in 1995 and 1996.

Jubilee was rated the best children's curriculum in a phone poll last year of over 1,300 people in nine denominations. Jubliee, the children's Sunday school curriculum developed by the Church of the Brethren, the Mennonites, and Brethren in Christ, was rated "highest in customer satisfaction and emerged as a model for future curriculum planning," said Wendy McFadden, director of Brethren Press.

The survey was conducted for an ad hoc ecumenical publishing group, including Brethren Press, hat is planning curriculum for the next century.

Brethren were involved in several events organized by Christian Peacemaker Teams this winter. The Christian Peacemaker Congress was held Dec. 27–30 in Washington, D.C. The congress, sponsored by CPT and New Call to Peacemaking, met under the theme "Joining the Nonviolent Struggle: Getting in the Way." Brethren Art Gish of Athens, Ohio, served as a plenary speaker. Over 200 participants concluded the congress by circling the Pentagon and reading the following statement: "We have come to the Pentagon from across America to lament the harvest of violence which our nation is reaping in the form of unemployment, hunger, poverty, homelessness, depression, crime, and despair."

CPT also held its fifth annual demonstration against violent oys on New Year's Day in Chicago. Thirty Brethren, Mennonites, and Quakers began the protest at the Art Institute and then walked to a nearby Toys "R" Us, where they held a peaceful protest. The protest was covered by the Chicago Tribune.

During a protest in January at the US Navy's Project ELF (extremely low frequency) facility in Ashland County, Wis.,—a government radio facility that communicates with submarines that are at sea—11 CPT members were arrested for protesting with over 50 others. The protesters held a mock trial, charging ELF with "crimes against humanity and the environment," according to Gene Stoltzfus of CPT. The protestors stated that ELF should be "shut down," and then symbolically "closed" the station by hanging closure signs on the outer fence of the facility, while others attempted to climb the fence to place more signs within the facility. The arrested protesters included Brethren Cheryl Cayford, Elgin, Ill.; Kryss Chupp, Chicago, Ill.; Mark Frey, North Newton, Kan.; and Cliff Kindy, North Manchester, Ind.

"It has been a great media year for us," said Brian Backe, SERRV International marketing director, after he appeared on Cable News Network (CNN) on Christmas Day to promote SERRV in a seven-minute segment on alternative giving. CNN contacted Backe following SERRV's segment on National Public Radio in November. Backe showed several SERRV crafts during the segment which was filmed at the CNN studio in Washington, D.C.

Congregational peace coordinator training events are being held this year. Five districts are hosting the events, which began with Middle Pennsylvania on Jan. 19. Other districts involved are Northern Ohio—March 15; Southern Pennsylvania—April 27; Pacific Southwest—May 16–18; and Western Pennsylvania—June 7.

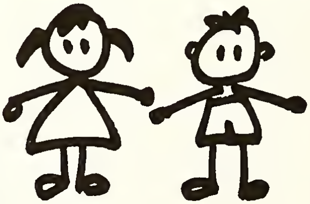
"Peace coordinators are selected by congregations to serve as a peace resource person for the church, while also representing ways to involve the congregation in various forms of peace witness," said David Radcliff, director of Denominational Peace Witness. Participants will learn of resources and ideas for peacemaking, the biblical and Brethren basis for peace, and denominational action in peace.

A first-ever grant to North Korea of $35,000 grant from the Global Food Crisis Fund was approved in January to assist in a first-time effort at double cropping. The funds will help plant wheat, barley, and rice on over 1,600 acres that will feed nearly 3,000 families for a year. The assistance is in response to flooding in North Korea over the past two years because, according to David Radcliff, director of Denominational Peace Witness, "International agencies estimate that over three quarters of the population is experiencing some form of malnutrition."

Radcliff was scheduled to visit North Korea in February with a delegation that includes the Heifer Project International Asia director. "With Brethren encouragement, HPI is actively exploring projects in that country," Radcliff said.

Edward Wallowitch

Listen to the voices of Children



In the media we are assailed daily with stories of children molested, children abused, children exploited, children neglected, children gone bad. But, unlike a dreaded new disease for which years could pass before a cure is found, this is a problem that needs no cure, just simple prevention. Call it positive parenting. This special cluster of articles encourages our learning more about children, learning parenting skills, and learning what we can do in our churches to bring out the best in our children and to help them find their place in society.

Children in the Bible

By Harriet Finney

The voices of children, while sometimes seeming unnecessarily noisy and annoying to parents, are nonetheless, often not really heard by adults, unless they are given voice by people who are more articulate and have greater power. In the Bible the voices of children speak to us through the stories, through the commandments of God, and through the words of Jesus and the early church. What do we hear these voices saying? How do they speak to us and to our relationship with children today?

Isaac was definitely a "wanted" child (Gen. 18:21). In the book of Genesis we read that the grief and shame of childlessness had profoundly affected the lives of his parents, Abraham and Sarah, from their personal relationship to their ability to trust in God's promise that they would be the ancestors of a great nation. For people living in that culture, children, especially sons, brought not only the joy of their immediate presence into a family, but also a certain status or prestige, a promise of honor and assistance in old age, and a heritage of hope for the future. The conception and birth of Isaac was understood to be a special gift from God.

The voices of children speak to us, saying: I am a unique child of God, to be loved and valued for who I am as well as for who I may become.

Isaac was loved and valued. Yet there was the expectation in the society in which this family lived that the firstborn child would be sacrificed because the gods demanded it. Abraham was tested as he too heard God's command to offer his son as a sacrifice. As the sacrifice was about to be made, God spoke and Isaac's life was spared (Gen. 22).

In Judges 11, there is another child whose life was ended at an early age because of her father's vow to God that he would offer up the life of the first person who greeted him when he returned home victoriously from battle. When Jephthah came to his home and was excitedly welcomed by his daughter, who had planned to surprise him with a dance and song that she had created especially for the occasion, his response to this exuberant expression of love was to tear his clothes and say, "Alas, my daughter! You have brought me very low; you have become the cause of great trouble to me. For I have opened my mouth to the Lord, and I cannot take back my vow" (Judg. 11:35). Thus, this young girl with such a passion for living was left to mourn the life she would never know because of societal understandings and traditions.

The voices of children speak: Help us to grow and mature without becoming entrapped in the many expectations of our society that may harm us. Guide us gently in what is right, while encouraging us to live our own lives.

From the Law through the Prophets, in the Psalms and in the gospel message of Jesus, the Bible reminds us that we are to show compassion toward, and provide special care for people who may be weaker or have special needs. The ordinances that God commanded in Exodus include these words: "You shall not abuse any widow or orphan. If you do abuse them, when they cry out to me, I will surely heed their cry" (Exod. 22:22–23). The prophet Zechariah said, "Do not oppress the widow, the orphan, the alien, or the poor" (Zech. 6:10). And James said: "Religion that is pure and undefiled before God, the Father, is this: to care for orphans and widows in their distress, and to keep oneself unstained by the world" (Jas. 1:27).

In the early years following Jesus' death and resurrection, the church was a part of a society dominated by the Roman Empire, in which children were considered to be the property of their father.

The epistles reflect that social reality, while also encouraging Christians to follow Jesus' example and teachings concerning children. "Children, obey your parents in the Lord, for this is right. . . . And fathers, do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord." (Eph. 6:1,4). "Children, obey your parents in everything, for this is your acceptable duty in the Lord. Fathers, do not provoke your children, or they may lose heart" (Col. 3:20–21). Titus 2:4 has words of instruction for mothers, advising young women to love their children.

The voices of children speak: We need dis-

David Sollenberger

The voices of children speak: Let us listen and learn from you about the faith that is yours. And will you also listen to us, hear our questions and learn from us as well?

Edward Wallowitch

The voices of children speak to us, saying: I am a unique child of God, to be loved and valued for who I am as well as for who I may become.

cipline and guidance as we learn and grow, yet always with love and patience, and with the understanding that we are still children.

"Hear, O Israel: The Lord is our God, the Lord alone. You shall love the Lord your God with all your heart, and with all your soul, and with all your might. . . . Recite (these words) to your children and talk about them . . ." (Deut. 6:4–6). Again and, again biblical passages give us the message that children are to be included in experiences of faith. Not only are they to be taught, but also invited to participate in the community of faith as it gathers to praise God, to worship, to hear solemn words of commandment, to remember and give thanks to God, to participate in commemorative acts.

The understanding of a child about matters of faith is not to be underestimated. Samuel's call from God came when he was a young boy, assisting the priest Eli in the temple. Jeremiah was called to begin his prophesying when he thought himself much too young. Mary was undoubtedly barely more than a child when the angel Gabriel appeared to her with the amazing message that she would become the mother of Jesus. And even she was astonished to find her son in the temple at age 12, amazing the theologians and teachers there with his questions, his perception and understanding.

Jesus himself spoke clearly on this matter. "Let the little children come to me. . . . for whoever does not receive the kingdom of God as a little child will never enter it" (Mark 10:14,15). And he blessed the children.

The apostle Paul encouraged the Corinthians to be like children in one aspect of their living, while being adult in another. "Brothers and sisters, do not be children in your thinking; rather, be infants in evil (maliciousness), but in thinking be adults" (1 Cor. 14:20). Childlike behavior may take us from malicious words and deeds.

The voices of children speak: Let us listen and learn from you about the faith that is yours. And will you also listen to us, hear our questions and learn from us as well? Invite us to be a vital part of the community of faith, so that we can learn and worship and praise God together. M.

Harriet Finney of North Manchester, Ind., is co-executive of South/Central Indiana District of the Church of the Brethren.

Listen to the voices of Children

Churche

BY JUDITH A. MYERS-WALL

Imagine a church with no children. Everyone in the church is 18 years old or older. Imagine Sunday morning—worship service, Sunday school hour, and fellowship time. Imagine a potluck or carry-in dinner. Imagine the church facilities. How would such a church look, sound, and feel?

There would be some notable benefits for this type of church. There would be no nursery expenses. Spaghetti dinners for National Youth Conference would be unnecessary. No one would need to be convinced to work in the nursery or teach children's Sunday school. Compared to churches with lots of children, it would be quieter during the worship service, and there would be fewer fingerprints in the cake icing at the church meals. Pastors could concentrate entirely on the sermons and other adult activities instead of being distracted by the children's story. Almost everyone in the church would be a potential board member or Annual Conference delegate.

For many people the picture of a childless church is not a positive one. Many would say that the benefits of reduced costs and increased focus on adult needs and programs are not worth the costs of losing the children's presence in the church. But what are the benefits of children's presence? If you would be concerned about a childless church, would you be concerned about families, the future, fun, or focus?

Families. Some people connect children with church growth. Children and young families usually come as a package deal, and young families could have a long life ahead of them in a church. As a bonus, young families may multiply themselves. Families with children often look for churches with other young families and with large and active child and youth programs. So families with young children may attract other families with young children, helping the church grow.

This view may concentrate on the families. It may see the children just as a side effect that coincidentally accompanies the primary benefit of bringing young families into the church.

Future. Other people may look at children as a predictor of the future health of the church. They see today's children as tomor-

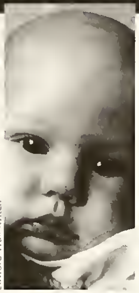
hildren, and Focus

ow's church members and leaders. In that iew, if today's church members are patient nd they tolerate the inconveniences and dditional costs of children in the church now, he investment will pay off in the future.

This view is represented by the many slogans hat state "Children are our future." Again, the oncentration is not on the children as children, but on what they may become in the future. A danger is that the emphasis on waiting for the future may lead us to miss the special gifts that children offer in the present.

Fun. Yet another group of people may especially value the entertainment provided by children. A Christmas program with children dressed as sheep, shepherds, wise men, angels, Mary, and Joseph can't miss. And who

Wonderful ways a church can love its children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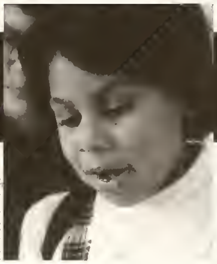
Edward Wallowitch


David Sollenberger

Max Tharpe

David Sollenberger

	Infants	Preschoolers	Elementary	Young adolescents	Older adolescents
Age	*(birth to one year)*	*(2 to 5 years of age)*	*(6 to 12 years of age)*	*(13 to 15 years of age)*	*(16 to 18 years of age)*
What children are learning	Basic movement—rolling, sitting, reaching, crawling The importance of communication, understanding and speaking a few words Basic trust and security	Using movements for games and tasks How to do things for themselves (dressing, eating, using the bathroom) Building vocabulary and grammar Building confidence and independence Learning by doing Following rules because they get rewarded	Developing more advanced movement skills Doing most things for themselves Saying and understanding almost everything; sometimes experimenting with adult language Learning basic academic skills (reading, writing, arithmetic) Understanding the things they have experience with Following rules because they are the rules	Developing sports expertise and performance skills Interest in caring for younger children Learning with other young adolescents and with limited adult direction Deciding some career direction Following rules based on a black-and-white understanding of morality; interest in world hunger, peace, and other issues	Preparing for adult roles Developing intimate friendships Choosing which family activities and commitments to maintain Making some commitments to educational and occupational careers Following rules based on individual values and the needs of others
What churches can do to support children	Provide a safe and stimulating nursery. Childproof the fellowship hall and classrooms. Celebrate baby dedications. Love the child and the parents.	Provide activity packs for use in worship services. Childproof any area where the children might go. Include preschoolers in a children's sermon, but provide a nursery for other times in the service, if desired. Arrange for parenting classes for the parents.	Provide age-appropriate activity packs for use in worship services. Provide choirs and opportunities for church programs. Display art projects and poetry or writing, or provide a column in the church newsletter. Include their ideas when creating church profiles and assessments. Arrange for parenting classes for the parents.	Provide choirs and opportunities for contributions to worship experiences. Allow young adolescents to help in the nursery. Encourage participation and leadership in service projects. Provide a column in the church newsletter. Ask for input regarding church decisions, especially those that impact young adolescents. Provide a membership class, celebrate baptism, and offer alternative opportunities for those not yet ready for baptism.	Provide opportunities for leadership in worship services, sometimes providing youth a service of their own. Consider one or more youth positions on the church board. Ask for input regarding church decisions. Provide opportunities for leadership in a variety of church activities. Provide opportunities for baptism for those ready during high school.

—Judith A. Myers-Walls

David Sollenberger

Children are valuable, not only because they will make contributions in the future, but because of who they are now.

can avoid smiling at a baby dedication or a children's choir performance? Children can be unbelievably cute and adorable and can enliven even the driest situation. A danger here is that we may not notice the wisdom and messages carried by children while we are smiling or laughing at their naive or precocious behavior.

All of these views at their heart can be very accurate and healthy in a church. Children are an important aspect of church growth; they could be an indicator of the future health and direction of a church; and they are fun and can brighten the worlds of those around them. But Jesus proposed another view of children. He encouraged us to focus on them now, as children.

Focus. Jesus said, "Let the little children come to me; do not stop them" (Mark 10: 14). He didn't say, "Let the little children come to me, and bring their parents along because they are the ones I really want to see." He also didn't say, "Let the little children come to me, because some day they will be important." Nor did he say, "Let the little children come and perform for me, because they are really cute." In fact, Jesus went on to say something that apparently was shocking in his time, and may still be shocking in this time: "For it is to such as these that the kingdom of God belongs. Truly I tell you, whoever does not receive the kingdom of God as a little child will never enter it" (Mark 10: 14–15).

Any society or institution that does not care for its children has a very limited future. But Jesus made a different observation: Children are valuable, not only because they will make contributions in the future, but because of who they are now. Children are important because they are children, not only because they are future adults. Yes, they have things to learn from adults, but they also have things to teach to adults. Adults are to become like children if they are to enter the kingdom of God. So if we are all to become like children, we must learn to understand and emulate the sense of wonder, hope, faith, love, and devotion of children.

Childhood is an interesting time of life. Everyone on earth is either currently a child or has been one in the past. That means that everyone on earth possesses a significant level of expertise about childhood. We all know—or at least once knew—what it is like to be a child. Unfortunately, many of us either develop amnesia about this stage of our lives, or find it too painful to remember, or forget how to remember. We bury our childhood wisdom in so much adult thinking that we may need to dig through several layers to recover that approach to life to which Jesus called us.

Churches provide a wonderful opportunity to tap into childhood wisdom that is not available to many people not involved in a church. Churches challenge the age segregation that is so pervasive in our society. Infants through the elderly attend the same church together, often sitting next to each other in the same meetings. The opportunity is there to create a rich union of the wisdom of infancy, childhood, adolescence, young adulthood, middle age, and aging. But in order to build this amalgamation of wisdom we need to welcome all ages and then listen to each other and understand what we are hearing.

How can we learn from children? Do we line up children as teachers for adult Sunday school classes instead of the other way around or make a 10-year-old church board chair? Actually, those approaches would be examples of using an adult focus, not a child focus. Teaching a class or presiding over a meeting are adult methods of sharing wisdom. In order to learn from children, we need to enter their world and participate in their approach to teaching. It may help to think of three steps: Learn about the culture of childhood; listen to children; and walk with children.

Learn about the culture of childhood. At several periods in history, children have been viewed as small adults. They were given smaller versions of adult clothes and expected to do the same things as adults, except maybe a little less. But children are different from adults, not only in size, but also in how they view the world, how they think and process information, what they consider to be fun, and what they dream about. Understanding children's developmental stages can help adults as they prepare activities for children and as they try to understand and interpret messages from them.

It may be helpful to compare learning about children to learning about people in another country or culture. In order to understand any culture, it is important to explore the language, learn about the customs, and observe everyday life. As a traveler, one's goal is not o change the people in the other culture, but o appreciate who they are and how they are different. As travelers through the world of childhood, we do not need to transform them nto us, but just need to observe them closely enough to learn how to communicate with them and interpret the wisdom and messages they can share with us.

Listen to children. Listening to children is the heart of communication with them. By listening to children we may learn now they think and what they think is important. Listening also will communicate caring and nurturance to the children more powerfully than almost any other action. A sometimes painful and sometimes affirming aspect of listening is that it provides a mirror to our own actions; we hear our own words in the children's voices, and we see the implications of our words and actions as interpreted by children.

Responding to children can also help us earn from them—if the focus is on the children and not on our need to express our ideas. To find out if you truly understand something and to get away from the jargon that often obscures the concepts, try to explain that concept to a young child. Tell a child what God is or what Easter is all about. In this sense, when we try to teach children, we may learn more than the children do. But that learning on our part is most likely if we combine our responses with effective listening.

Walk with children. We spend a lot of time as adults doing things to or for children. We arrange their schedules, we tie their shoes, and we remind them of rules. But if we are to enter the kingdom of God as young children, we may need to do things with them. Isaiah drew a picture of the wonders of the Messiah and included the statement, "A little child shall lead them" (Isa. 11:6). We need to trust the faith of children enough to let them take the lead in matters of faith sometimes, and to let them join us as we make our faith journeys.

Children are integral members of our churches, not only because they bring young families with them to church, not only because they are fun, and not only because they will be members and leaders of the future, but because of who they are now. If we wait for children to be something more in the future, we may miss who they are today. Children can raise the windows of faith development and open the door to the kingdom of God.

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—RON FINNEY

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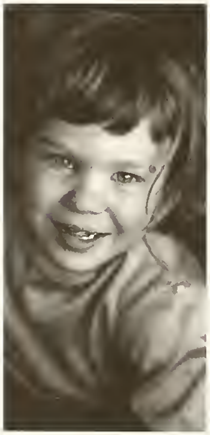
Listen
to the
voices
of
Children

Listening in our homes

BY JOHN AND DEB LAHMAN

Parenting is like a roller coaster ride. Children are growing physically, emotionally, and spiritually every hour of every day. As this growth is occurring, parents are challenged to adapt with the children.


Edward Wallowitch

Jesus called the children to him and said, "Let the children come to me and do not stop them, because the kingdom of God belongs to such as these" (Luke 18:16, TEV).

Parent: "As long as you live under this roof, you'll do as I say!"
Parent: "No daughter of mine is going out in public looking like that!"
Parent: "Don't talk to me like that!"
Child: "Nobody else's parents expect them to be home by 11!"
Child: "You always say no!"
Child: "I don't care what you think of my friends, you can't choose my friends for me!"
Child: "You are the most old-fashioned parents anyone has ever had!"

Statements like these can be heard around many households—Brethren and non-Brethren. What we may desire in the way of love and communication in our families does not always happen. In fact, communication in love in a family takes a great deal of time and effort. Communication in love is generated by parents' focus, flexibility, and intentionality.

How hard is it to create the right environment for positive family interaction? What ingredients are present in fostering positive self-esteem in children? How do we maintain a Christ-centered family life while dealing with the culture that surrounds us?

While society assumes that parenting is something everyone does naturally, children are subjected to a variety of injustices. The means to ensure that children's voices are heard in their homes is parents receiving support from the church and encouragement to enhance parenting skills. Here are some strategies that give families tools to handle the world around them.

Listening to the voices of children in our homes requires making God the center of our families. When mealtime and devotional time are used for praying, reading scripture, and discussing faith, children learn that our lives are built on God's grace and love through the life of Jesus Christ.

Listening to the voices of children in our homes means giving children opportunities to express themselves. Best results are achieved through intentional communication strategies in which family members prioritize time with one another. One strategy makes use of a kitchen timer at the dinner table to provide each family member equal time to talk about the day, a problem, a friend, an incident, or some other personal topic. Without the kitchen timer, there is the risk that the conversation will center on only one or two family members, leaving others to listen without talking. Of course the timer does not have to be used at every meal. The joy of family conversation cannot be scripted. The use of time shared equally on a regular basis, however, helps families listen to the voices of all, not just a few.

"If we had employed the timer at our dinner table," one great-grandmother remarked, "our youngest would have been able to overcome his stuttering. At mealtime, he could never get a word in edgewise."

Listening to the voices of children in our homes requires clarity of communication and understanding in the family unit. When order is given to their worlds, children's day-to-day lives gain predictability. Clarity is useful to parents attempting to keep equilibrium in their children's lives by providing a constant, predictable routine. This framework helps children have and expect secure environments on which they can depend.

Many parents operate in their own time frames, expecting children to come and go along with them. By clarifying family schedules and activity plans in advance with the children, parents are better able to win the children's cooperation and support. Similarly, parents must be flexible enough to accommodate their children's plans, especially as the children grow into the teen years and young adulthood.

Listening to the voices of children in our homes requires parents who actively listen. Often we catch ourselves in communication with our children, without really focusing on what they are saying or feeling, without really engaging in eye-to-eye communication. Listening to children involves being very intentional about actively hearing the words that they speak. Also, active listening means reading between the lines—picking up on the feelings that may be indicated by tone of voice or body posture.

Listening to the voices of children in our homes means growing with children as they mature. Parenting is like a roller coaster ride. Children are growing physically, emotionally, and spiritually every hour of every day. As this growth is occurring, parents are challenged to adapt with the children. What a child needs as a 12-year-old sixth grader in elementary school may be a great deal different from what that same child needs as a 13-year-old seventh grader in junior high school. Parents must ride the roller coaster with their children, through the peaks and valleys that are created by this developmental process.

Listening to the voices of children in our homes means praising children. Appreciating children is one of the very best parenting strategies available. The admonition to praise children sounds simple, and is simple to do, but difficult to do consistently. Are our most common interactions with our children complimentary and appreciative? Or are they criticizing and condescending? For every reprimand, do we offer also a pat on the back either through words or actions?

Listening to the voices of children in our homes means giving encouragement to children. Encouragement shows confidence in the children and helps them pursue other challenges that may be encountered. Encouragement involves recognizing and building on the strengths that are evident, while valuing the children for their actions. Out of encouragement, young people begin to view themselves as capable and their independence is stimulated.

"If I were you, I'd be very proud of myself." With this statement, parents can help children feel good about their accomplishments. If parents tell their children, "We are proud of you," that suggests that the children's actions or accomplishments are really for the parents. Helping children feel pride in their own actions and behavior helps them gain confidence and strength.

Max Tharpe

Listening to the voices of children in our homes is the most important ministry to which parents are called. Balancing and attaining life's necessities—such as occupations, community service, and congregational life—is important, but nothing is more important than the opportunity and responsibility of parenting.

Giving our best to our children and grandchildren is the ultimate life ministry. In thoughtfully guiding children through childhood, we give meaning to their lives and our lives. As we are models of our own Christian convictions, future generations and congregations become the beneficiaries of our devoted parenting efforts. M.

John and Deb Lahman are members of Glendale (Ariz.) Church of the Brethren. John is a high school guidance counselor and Deb is an elementary school intervention specialist.

In thoughtfully guiding children through childhood, we give meaning to their lives and our lives.

David Radcliff

Where there's al

BY DAVID RADCLIFF

Dare we not feel a certain amount of shock and anger every time we hear of another child somewhere in our world not allowed to be a child and not allowed to have a dream for the future?

"**If I didn't work here,** we'd go hungry." This short phrase, spoken by a child worker on a tea estate in Kenya, sums up the situation of many of the world's 250 million working children. With few economic resources, their parents see little alternative to sending their children to work.

And so they are sent to the fields to prepare the ground or harvest the crop or carry the produce to market. Indeed, young people under 14 years of age comprise 12 percent of the workers on the world's agricultural plantations.

Children in rural areas not working in the field labor as domestic workers or as child care providers for younger siblings while parents are at work. Often chafing at this task, a "real job" is seen as a clear advancement.

Cities serve as a magnet for children looking for "real" work. Opportunities are as varied as an entrepreneur's imagination—carpet makers, street vendors, begging operations, factories, prostitution. "Real" work for "real" (though not much) pay. Children earn from a few cents to a few dollars a day, and often for work that is dangerous or debilitating. Factory fumes clog young lungs. Hot metals are cast inches away from young bodies. Strangers force themselves on young boys and girls in darkened rooms as many as a dozen times a day (several million children are trapped in the global sex trade). Food, rent, or reimbursement for damaged goods come out of a child's earnings.

What parent would freely send a child to work, especially the kind of work that injures body and soul? Few parents would choose such a path for their child, although in some cultures, there is less stigma attached to children working than in others. In most cases, economic necessity drives child exploitation.

A recent report from the World Bank conveys the cold, hard numbers. One quarter of the world's people must survive on a dollar or less per day. This makes difficult choices arise where there should have to be no choice at all.

For instance, can a child be sent to school? Along with an extra monthly expense of $6-8 for secondary school tuition, there is also the loss of income the child might have brought to the family as a worker. Can the family afford a net loss of perhaps $15–20 per month in sending a child to school? And sometimes school is harder to justify because of poorly trained teachers, lack of materials, and an education that is not relevant to the child's present or future needs. Many parents long to give their children the education they never had, and statistics show how much an education can mean to a child's future. Alas, many children are not able to live out their parents' dream, but are consigned to follow in their footsteps.

Are there ways that even poor parents could avoid sending their child to the field, factory, or brothel? Often children are sent to work because their family has had to take out a loan to meet an unexpected emergency. A lender will provide the loan, often as little as $10, if the parents will turn over a child to work off the debt. This kind of "debt bondage" can ensnare a child for years. If families had access to small-scale loans with reasonable repayment schedules, they would not need to use their child's working body as the repayment coupon booklet.

Families around the world can also

work and no play

benefit from a better understanding of the effects of a childhood spent working. Boys and girls in the sex trade bear permanent psychological and relational scars. Those in factories often experience physical and mental stunting. Children sent to work far away from their families do not form strong familial bonds and learn the lessons of life from caring adults. Child soldiers (as many as 200,000 around the world) suffer emotional trauma for years from their experiences in combat. As parents and entire societies better understand these risks for exploited children, there can be a greater reluctance to see children used in this way.

Another avenue for easing the pressure to employ children is for laws to be passed—and enforced *when* passed—that make it illegal for children to be exploited as workers. Ironically, in many countries where children make up a large percentage of the work force, as many adults are unemployed as children are employed. Employers know that a child can be paid less and will be more compliant than an adult in the same job. Recent reports have also debunked the standard argument that children are more adept at work requiring dexterity—adults perform just as well, but just aren't as cheap or as submissive.

Of course this brings the question a little closer home. In the global marketplace, attempts to improve profits can take direct aim at child workers. If hiring children decreases production costs, this in turn increases earnings . . . which brings smiles to corporate board rooms . . . and bonuses to executives . . . and gains in stock market prices . . . and extra dividends for retirees heavily invested in stocks . . . and . . . we begin to get the picture. Paying a child a few cents for a day's work can do wonders for the bottom line on a corporate or personal ledger half a world away.

But what is the true price of squandering a child's life for better earnings reports? What does it bode for the world's coming generation when so many children enter adulthood without the experience of a healthy childhood? How will the working children of today be prepared for the world of tomorrow—a world of information and communication? Are they not destined to be left farther and farther behind?

For Christians, the questions are even more pointed . . . and have a prophetic ring. Dare we enjoy cheaper products or larger portfolio profits if these have come at the expense of the health and future of world's most vulnerable? What have we done to combat the growing child sex trade or to keep children out of the world's armies? Our own attitudes toward and tacit acceptance of violence help create a climate where these travesties continue. Have we done all that we can to give the world's children the opportunities to become what God created them to become? We regularly thank God for all our many blessings and opportunities; is God any less intent on blessing the lives of others—especially those little ones?

I became acquainted with 13-year-old Rosa Maria's family during a stay in her village in Central America. After getting to know them over the course of several days, I asked to talk with Rosa Maria. She seemed intelligent and vivacious. I wanted to ask her about her life and about her hopes for the future.

A time was arranged, and our backyard interview took place amid the clucking of wandering chickens. She told me about the simple routines that made up her day and the few things she did for pleasure—such as walking to the corner and listening with friends to a transistor radio.

Then I asked Rosa Maria what she wanted to do with her life, what her hopes and dreams were for her future. She paused for long enough that I thought she hadn't understood my pitiful Spanish. When I repeated the question, she said that she had indeed understood. Then she replied that she hoped to join her father working in the fields, or perhaps work for one of the wealthier families in town as a cook. I was shocked and confounded, and thought, "This girl doesn't have a dream!" Her father told me the next day that even though she was a good student and especially adept in math and science, Rosa Maria had had to drop out of school the year before. They did not have the necessary tuition for the next level.

I know now that my surprise was at least in part due to my naïveté, and I have since come across many similar stories. But dare we not feel a certain amount of shock and anger every time we hear of another child somewhere in our world not allowed to be a child and not allowed to have a dream for the future? This is a world that should be as unacceptable to us as it certainly must be to our God. This is also a world over which these children have little control. Unfortunately—for we stand under judgment—or fortunately—for we still have the capacity to work for change—we cannot say the same thing.

David Radcliff is director of the General Board's office of Denominational Peace Witness and staff liaison to the Child Exploitation Study Committee. The committee's revised paper will be brought to the 1997 Annual Conference.

A new design for the General Board

First in a four-part series of information pieces about the General Board's proposed new design.

Doing General Board ministrie

BY TRACY WENGER SADD

Listening to people across the denomination talk about Redesign, one hears a wide range of thoughts. Some people believe that Redesign will bring about the structure to end all structures, while others ask questions in the vein of "Can anything good come out of Nazareth?" Many people's views range somewhere in between these two. But underneath this wide divergence of thought and feeling lies a foundational belief that something in this beloved denomination is not working right. People have lost confidence in the system. Something needs to change.

> *Leaders at all levels of the organization in the new design will carry on a continuous two-way communication process—somewhat like a loop—with all parts of the denomination.*

Some of the challenges the church faces are uniquely Brethren. Others are common to a number of denominations, and have occurred because of changes in the culture that have put the church under fire along with most established institutions. An increasingly secular culture has generated significant interest among congregations in the mission field just outside their front door. Donors are no longer willing to simply turn over their money to established institutions. They want to see, feel, and even influence what their money is doing. The church may celebrate these changes or lament them, but the fact is that they are the reality in which the Church of the Brethren exists, and in which the General Board must carry out its work.

A financial crisis challenged the General Board to take action in 1995. But the lack of funds was only a symptom of the need for change, not the problem in and of itself. As the Redesign Steering Committee listened to people across the denomination, other symptoms emerged. The denomination is facing a leadership crisis. While many congregations are thriving, even more are struggling for survival. General unrest is evident among the membership. People feel disconnected: the church no longer speaks to them in meaningful ways and it no longer listens to them when they speak. In some ways, Brethren have not been faithful to their values. Brethren value openness to the leading of the Spirit in community with brothers and sisters, yet they have operated at many levels of the system with top-down management. Brethren value discerning or seeking the mind of Christ, yet have allowed church proceedings to be a legislative process, complete with advocacy and partisan politics.

The financial crisis of the General Board provides an opportunity to lay the blame for all these symptoms at the feet of the General Board. But it would be more accurate and more efficacious to acknowledge the financial troubles of the General Board as only one of many symptoms that are a "wake-up call" for all parts of the denomination. Although there are thriving pockets within the denomination, the responses of Brethren, as well as the 30-year decline in membership and giving, all suggest that the denominational system called Church of the Brethren has lost momentum, energy, significance, and direction. Individual parts of the body of Christ called Church of the Brethren are thriving, but as a whole, the church is not.

Many of these concerns go beyond the scope of the General Board. But some do rest with the General Board. Through Redesign, the General Board hopes to do its part by designing its new structure to empower constructive leadership to do General Board ministries in a new way. The new design of the General Board will not be a quick fix, but rather a first step in a long-term process of fundamental change. Key to this process are a continuous two-way communication process, a broad-based participatory planning process, a new kind of denominational staff, and a mission planning council.

Leaders at all levels of the organization in the new design will carry on a continuous two-way communication process—somewhat like a loop—with all parts of the denomination. This continuous communication loop will send a message, solicit input, listen and incorporate that input, respond with a revised message, and continue the process. This loop is not a public relations technique, a planning strategy, or a method of gathering data from the membership. It is hoped that it will be the beginning of a rediscovery of what it means to discern, or to seek the mind of Christ together—not at a meeting—but over days, weeks, and months of study, prayer, and conversation at all levels of the church. In the end, what the community comes up with in conversation together in the

n a new way

process should be far better than what leaders or members could have come up with separately. It is in this constantly looping communication that discernment may happen, vision may be confirmed, identity may be shaped, and mutual accountability may be encouraged. This continuous communication loop will be one step in getting to the place where the church speaks to its members, the members speak to the church, and the members speak to each other in meaningful, faithful, and significant ways.

Another goal of the new design is to establish an integrated, broad-based participatory planning process as part of the larger communication loop. Since operating top-down at any level of the system goes against Brethren values, the new design will encourage the ministry and mission of the General Board to spring directly from the identity and faithfulness of congregations and districts. The participatory planning process will give congregations and districts a direct opportunity to shape the General Board's program, along with mission partners, the General Board, and Annual Conference. The priesthood of all believers suggests the prophetic voice can come from any point in the denomination. Building a process of program planning that is responsive to the vision of churches and districts will be a mark of the servant leadership of the General Board, and will re-establish a sense of involvement and participation of the membership in the denomination's ministry.

Reflecting on Redesign, some have asked how something new can come out of the drastic cuts required to operate from a balanced budget that is not dependent on special fund-raising campaigns. One answer is by the power of the Holy Spirit. Another is the metaphor of pruning, which teaches that less can ultimately lead to more—more growth, more energy for the sustaining roots, more pleasant and proportionate appearance.

Others have suggested the "new" General Board structure may not even last five years. It may not. The Brethren are in some ways in the wilderness, and may be for a while. The new design should be a tabernacle, not a temple; a beginning, not an end. This structure is for a particular time in the life of the General Board and the Church of the Brethren, not for the next 50 years.

Still others have said the new structure will not solve all of the denomination's problems. That is indeed one of the few certainties in this complex and difficult time of change. But the new structure, if given a chance, may open a window of opportunity, setting up an environment where continuing change can take place; where over time, the community called Brethren can rebuild trust in leaders, the system, and each other; where continuous communication and participatory planning will help members rediscover what it means to discern the mind of Christ together; where members can affirm and reclaim their unique identity, vision, and mission as one part of the body of Christ. The commitment of every member is needed to create such an environment in which spiritual renewal and transformation can happen.

Many fear that in spite of all this, Redesign is just a bunch of corporate, organizational stuff. In some ways, it is, and to a certain degree there is nothing wrong with that. For although the Church of the Brethren is definitely the body of the living Christ on earth, it is at the same time a very human institution. Is it so misguided to adapt some ideas from those who are specialists in the field of organizational life?

Moreover, many who have participated in the Redesign process have not felt they were just doing a bunch of corporate, organizational stuff. Many share the hope in the midst of confusion expressed so well in the words of former General Board chairman Ernie Barr. These thoughts were part of his reflections after the Sunday evening Board meeting in March 1995 when this whole journey of Redesign began:

"My purpose in this somewhat detailed and, I hope, not too lengthy narrative, is to describe what I am convinced was an encounter with the Holy Spirit that Sunday night as the Board met alone. Was there the rush of a mighty wind? I didn't hear any. Were there tongues of fire on the heads of Board members? I didn't see any. Was there speaking in tongues? No, quite the contrary; persons were extraordinarily articulate in English. Why then do I say it was an experience of the Holy Spirit? Have you ever had the feeling that you were working 'over your head'—that something had overtaken you, that somehow things were really quite beyond your control, and that when it was all said and done, the result was better than you had any right to expect?"

Through Redesign, the General Board is taking a step of hope that the Holy Spirit, from this confusion and pain that is in some ways beyond complete comprehension or control, will bring about more than the General Board and the church could even hope for.

Tracy Wenger Sadd, minister for Christian Nurture at Lititz (Pa.) Church of the Brethren, is a member of the General Board and its Redesign Steering Committee.

Pressing toward the goal

BY KAREN PETERSON MILLER

"For surely I know the plans I have for you, says the Lord, plans for your welfare and not for harm, to give you a future with hope. Then when you call upon me and come and pray to me, I will hear you. When you search for me, you will find me; if you seek me with all your heart, I will let you find me, says the Lord, and I will restore your fortunes and gather you from all the nations and all the places where I have driven you, says the Lord . . ." (Jer. 29:11-14 NRSV).

While I was preparing for family members from Pennsylvania, Minnesota, and Maryland to gather for Thanksgiving at my home in Hagerstown, Md., a phone call came from Kathy Hess, chairwoman of the General Board. My first thought was that she was calling to check on the pulse of districts and the Council of District Executives concerning the redesign process of the General Board. She said, instead, "Karen, I am calling to ask you to consider the position of interim general secretary for a period of up to one year." Very few times in my life have left me speechless, but this was one of them. Surprise and terror filled my being. I replied that I would need some time to pray and to discern God's guidance as well as to talk with my husband and family.

As I reflected on the call, I realized that most of my opportunities for providing leadership had come as surprises. When I least anticipated or expected life to take a turn, something emerged that called to me, and I had to say simply yes. So, once again I have said yes to a call with responsibilities that are multifaceted—requiring the faith of an Abraham, the laughter of a Sarah, the trust of an Isaac, the protection of a Miriam, the courage of a Deborah, the *hesed* of a Ruth, and the reckless spontaneity of a Peter. And there are other Bible heroes and heroines whom I carry with me each day as a reminder of God's presence in my life.

As interim general secretary, I have the privilege as well as the responsibility of seeing the new design emerge and evolve. Mindful of the General Board's vision statement published in the August 1995 MESSENGER, I have some thoughts about what we are going through to make that vision reality.

Karen Peterson Miller

Whether we are young or old, male or female, child or adult, the loss of the old scares us. We feel sad, angry, hurt, betrayed, and threatened. It is good to acknowledge the stress that results from the loss of the old and to remember that fear and apprehension are part of our experience.

Even though the General Board has been moving toward discerning the way in which the vision might become a reality, the truth is that nobody knows the shape of the "new." That is why all of us experience free-floating anxiety and fear. None of us is good at living in the "in-between times," and that is where we all find ourselves as the spirit of God awakens us to newness of life.

Yes, it is difficult to live with uncertainty about that which is emerging and evolving into newness. Some things are exciting, however, and fill me with hope in the midst of the anxiety and fear that daily creep into my being:

- A committed and faithful Executive Committee of the General Board as it leads with intentionality, clarity, and care;
- A General Board that takes seriously the spiritual turning being called for by the constituents;
- A General Board staff and support staff that serve faithfully and tirelessly to meet deadlines while trying to deal with the uncertainty of future employment and to discern God's leading in their lives;
- Congregations, pastors, districts, and district staff that are experiencing the transforming power of God;
- A desire and a genuine effort to strengthen the relationship among Annual Conference, the General Board, and other partners;
- A growing awareness of the need for one another as we cope with a world that is changing more rapidly than any of us could have imagined.

I am committed to providing leadership for the General Board and staff during the in-between-times as the new design continues to emerge and evolve. It is my prayer that the vision of the General Board will be embraced and accepted as we move forward in our call to be faithful disciples in continuing the work of Jesus. Peacefully. Simply. Together.

Let us remember and claim the words of the apostle Paul:

"Not that I have already obtained this or have already reached the goal; but I press on to make it my own, because Christ Jesus has made me his own. Beloved, I do not consider that I have made it my own; but this one thing I do: forgetting what lies behind and straining forward to what lies ahead, I press on toward the goal for the prize of the heavenly call of God in Christ Jesus. Let those of us then who are mature be of the same mind; and if you think differently about anything, this too God will reveal to you" (Phil. 3:12-15, NRSV).

Karen Peterson Miller is interim general secretary of the Church of the Brethren.

stepping STONES

by Robin Wentworth Mayer

It was the weirdest sensation. I had pulled up to the intersection and stopped. While waiting for the light to turn green, I glanced out the passenger-side window. That was when I saw it and felt the adrenalin surge. My car was slowly moving backward. I ground my right foot onto the already floored brakes only to realize that the movement didn't stop. Making a mental note to have the brakes fixed, I checked the dashboard assuming that I accidently shifted the car into reverse—but no. The little needle was firmly fixed on "D."

"Why?" I wondered, "Am I moving?" I looked out my right window again and had my answer.

I *wasn't* moving. The car *next* to me was slowly moving forward to make a right turn. All that panic wasted over an optical illusion.

That incident left me feeling silly. But it also left me thinking. Many times in our interactions with others, we interpret *their* behavior as some kind of statement about ourselves.

Many times in our interactions with others, we interpret their behavior as some kind of statement bout ourselves.

I knew a young woman who, coincidentally, began dating a man with whom I was acquainted. Though never married, Deidre had been through several disastrous relationships with men. She had spent some significant time and energy working through that pain, and when Larry called and invited her to dinner, she felt "ready."

Larry was someone I did not know well personally, but his brother was a close friend of mine. So, I knew a lot of his family history, none of which I divulged to Deidre.

After three dates (which seemed nearly perfect to Deidre) and a few engaging telephone conversations, Larry simply stopped calling. No reasons, no excuses, no good-byes, no closure. And considering the casual status of their friendship, I am not sure anything more was required.

Deidre didn't see it that way, however. She fell apart. "What is wrong with me? I'll never have anyone. The first decent guy I meet, and he doesn't like me. What did I do to turn him off? I just don't have what it takes to attract a quality man."

What Deidre didn't understand though, was that Larry's withdrawal from the relationship had absolutely nothing to do with *her.* It had to do with *him.*

I had a vantage point that gave me a glimpse of Larry's struggles, Larry's dissappointments, Larry's insecurities, Larry's fears, and Larry's hang-ups. The waning of his interest in Deidre was not in any way an indictment of *her.* It was a reflection of *him* and what *he* was going through at that point in his life.

Just like my incident in the car, when I saw something changing, I assumed *I* was the one responsible. Deidre realized something had changed and assumed *she* was somehow responsible.

This not only happens in dating relationships; it happens in families, work settings, and congregations. An adolescent may become withdrawn, and a parent immediately packs for a guilt trip. A co-worker may be irritable and short-tempered, and we wonder what we did to offend her. A person at church may neglect to inform or include us, and we get our back up assuming that "So-and-so has something against me."

Sometimes another's behavior toward us *is* a reaction to something we have said or done. But sometimes it's not; it's entirely a functon of his personal issues.

It is important to remember that our value is not determined by another's treatment of us. If someone in our life does something that is unpleasant or even hurtful, we need to do exactly what I did in my car at the intersection: Check all possible ways in which we might be responsible. And then, if everything is "in gear," let go of the panic, worry, anxiety, and guilt, and give the other the freedom to *move* as needed.

Robin Wentworth Mayer is pastor of Kokomo (Ind.) Church of the Brethren.

Stepping Stones is a column offering suggestions, perspectives, and opinions —snapshots of life— that we hope are helpful to readers in their Christian journey. As the writer said in her first installment, "Remember, when it comes to managing life's difficulties, we don't need to walk on water. We just need to learn where the stepping stones are."

Open wide your hearts

The Brethren are noted for their stress on servanthood. For some, it comes so naturally that they might ask in innocence, like the righteous at the great judgment, "Lord, when was it that we saw you . . . ?" (Matt. 25:37). As we prepare to open wide our hearts for this month's One Great Hour of Sharing offering, we might consider a few stories of Brethren operating in the servant mode:

Helping the voiceless be heard. Ostracized by her family when she was a youth, Mary drifted into a life of drugs and prostitution. But, several months ago, when she learned that a baby was on the way, she decided to stop living on the streets.

I visited Mary the day her son was born. It was heartwarming to watch her interact with him. But she told me she was afraid Health and Rehabilitative Services (HRS) would take him away from her because of her background.

HRS did just that, judging Mary an unfit mother, despite her turnaround. Then there followed the routine custody hearing.

But Mary had friends. Cafe Joshua serves homeless people committed to attaining a better quality of life. We went with Mary to court, where Mary, the judge, and HRS talked things out. Cafe Joshua empowered Mary to stand up for her rights and to have a say in a decision affecting her life. Mary and baby Destin are now reunited, and are living in a comprehensive drug treatment center.

Lisa Ebaugh

It is thrilling to help a voiceless person be heard.—Lisa Ebaugh

Lisa Ebaugh is a Brethren Volunteer Service worker serving with Cafe Joshua, West Palm Beach, Fla.

Thanks for remembering us. The Brethren reached out to the hungry people of Japan when World War II ended. The church worked through the Licensed Agencies for Relief in Asia (LARA). Relief supplies valued at $400 million in today's money was sent to Japan. Among the material aid the Brethren sent were 25 purebred Holstein bulls, shipped by the Brethren Service Committee.

Last November, a 50th-anniversary celebration of LARA was held in Tokyo. I represented the Church of the Brethren. I was amazed by the deep gratitude expressed by the Japanese for helping them 50 years ago. How could they have forgotten their suffering brought by the war won by the Americans and their allies? Yet, men and women who were youngsters at the time thanked me with tears in their eyes for our Brethren help. Everyone wanted to tell his personal memories.

As I basked in the glow of this heartfelt gratitude, I wondered what the Church of the Brethren is doing today that might be celebrated so heartily 50 years from now. Will we faithfully continue the work of Jesus?—D. Miller Davis

D. Miller Davis is executive director of Center Operations at the Brethren Service Center in New Windsor, Md.

Miller Davis *(right) accepted an award from LARA for the Church of the Brethren.*

Bringing light at Christmas. Last spring, I was translator for a humanitarian agency from England distributing food, clothing, and cleaning supplies to the needy in Croatia. In one bombed house we found a charming elderly couple living in a makeshift room in the basement. They were as fat and jolly as Santa and Mrs. Claus. Tomo and Jelena had left a refugee camp to return to the task of rehabilitating their ruined home. Their dark little room was furnished mainly with a bed and some broken chairs. Yet they exuded warmth and hospitality, inviting us in and treating us to coffee laced with *rakija* (homemade schnapps made from plums). Their exuberance overwhelmed us.

When we visited Tomo and Jelena again in October, we were met again by the same warm hospitality. They were making progress with restoring heir home. Some repairs had been made. The barn was rebuilt. They had some chickens. They had harvested a fruit crop. But, before we eft, Tomo confided that there was one thing he wished he had—a little electric generator. With it, they could have light, as well as power for the small electrical tools he hoped to acquire.

Holly Peele

The relief workers from England went home, raised money, and returned a week before Christmas with a generator. We arrived giggling like kids as we played our Santa Claus role. Tomo and Jelena were surprised. They hadn't expected to see us before spring. "Oh, do come in out of the cold!" they cried.

But things were different this time. Tomo had been ill. The winter was harder than they had braced for. The dirty, crowded refugee camp seemed better than this.

The generator we helped them set up boosted their spirits. The room became more cheerful with the elecric light.

We dropped in next day expecting an upbeat visit, but, instead, we oined with our friends in bitter disappointment that the generator wasn't working. We monkeyed futilely with it all day, but agreed hat it would have to be taken to Zagreb for repairs.

As I write this, the generator is supposed to be repaired by tomorrow, and in a couple of weeks I am to return it to Tomo and Jelena. But this ime I am not excited; I am scared. The responsibility one holds after raising another's hopes has never been more real to me.—Holly Peele

Holly Peele is a Brethren Volunteer Service worker serving in Zagreb, Croatia.

Juana Pablo *dispensed warm hospitality to Brethren workers in her simple kitchen.*

Who was the servant? Juana Pablo was my hostess for several days during a Church of the Brethren workcamp in Guatemala. Juana's family is one of many whose lives were disrupted by civil war in that country. Life is still very difficult for her people. While I had gone to Guatemala in the intended role of a servant, it was not at all clear to me that I was playing that role after my arrival.

What passed for Juana's kitchen was a small entryway outside her house. Her equipment was one clay pot for cooking vegetables, two scorched metal pots for boiling water and making soup, and a tortilla griddle made from a piece of tin. We ate from a ragtag collection of white porcelain bowls, tin cans, and plastic cups. A gourd with a hole in the top held the tortillas. The five-inch hole allowed Juana to push her fresh six-inch tortillas in comfortably, and allowed the rest of us room enough to get a hand in to pluck the tortillas back out.

Juana rose daily at 4:30 a.m. to begin her day's work. The corn for the tortillas must be shelled and then soaked properly before it is ground by hand on a stone. Grinding takes an hour each morning. Then the fire must be started and the griddle prepared.

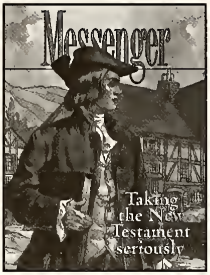
Juana's system was to get a lead on us of a half-dozen or so tortillas before calling us to eat. From then on, our hands reached into the gourd to pull out tortillas, and Juana's hands reached in to deposit fresh ones. For the first 10 minutes of the meal, it was nip and tuck between the cook and the eaters.

While I could not help enjoying Juana's tortillas, my heart hurt as I compared her world to mine. All this hard work, the homes broken by violence, the hopes they had seen shattered so many times. All the material wealth for me back home, all the ease and comfort, all the luxuries taken for granted that I had only temporarily, voluntarily set aside. I had come to serve among Juana's people, yet she, in her simple household tasks, was ministering to me as if I had come as a guest of honor.—Kirby Leland

Kirby Leland is a member of Ivester Church of the Brethren, Grundy Center, Iowa. He participated in a Church of the Brethren workcamp in Guatemala this past November.

Letters

I believe that how we die may say a lot about how we have have lived, who we are, and about our faithfulness to God, life, and our Christian values.



How we die says a lot

I don't agree with Guy Wampler ("Facing the Gray Areas of Dying," January, page 16) that the kind of death in which people walk around physically alive but spiritually dead "is far more tragic than assisted suicide."

Quite to the contrary, those who have not yet found spiritual hope for their lives still can find it . . . as long as they are physically alive.

Many Christians might agree with Wampler that "the key question then is not when do we die . . . , but how do we live?" But I believe that how we die may say a lot about how we have have lived, who we are, and about our faithfulness to God, life, and our Christian values.

John B. Huggett
Orlando, Fla.

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Denying the Spirit's role

The January articles on death and dying and Dr. Kevorkian are timely and necessary. This issue is at the heart of the struggle for the soul of our despairing society.

One point, however: There is a danger in writer Wampler's proposing "gray areas" where we must use our own judgment. This usually means that whatever we want to believe in this area is okay; God doesn't give us definite answers here.

But Jesus and Paul let us know that God dispensed with the Law, the rule book, and reveals the presence of the Spirit, whom we must allow to influence and determine our "judgments" in all facets of life.

Even those issues that Anabaptists consider as "obvious" directives are "interpreted" and are adjudged differently by many. Our society as a whole is not actively in tune with the Spirit; from this comes the present chaos.

The sin in Kevorkian's approach is that it denies the Spirit's role by means of an enlightened humanism.

Wayne Shirk
Farmington, Pa

The opinions expressed in Letters are not necessarily those of the magazine. Readers should receive them in the same spirit with which differing opinions are expressed in face-to-face conversations.

Letters should be brief, concise, and respectful of the opinions of others. Preference is given to letters that respond directly to items read in the magazine.

We are willing to withhold the name of a writer only when, in our editorial judgment, it is warranted. We will not consider any letter that comes to us unsigned. Whether or not we print the letter, the writer's name is kept in strictest confidence.

Address letters to Messenger *editor, 1451 Dundee Ave., Elgin, IL 60120.*

E.T., phone earth

The December 1996 editorial, "The Lord God Made Them All," raised a cosmic mega-question when it asked if "the poor joes out there on those other planets are eligible for salvation." I have believed for some time that communication will be made with "them" in the next century.

I also have concluded, sadly, that the Christian community has barely acknowledged the enormous import of this extraordinary phenomenon. As scientists shake themselves loose from the restrictions of pure reason to confess a sense of religious awe, the church must stand with them on common ground where both faith and science are accepted as resources in the search for God's ultimate reality.

We are in the position of the Israelites, who were confronted with an expanded revelation of God's love for humanity, first through prophets such as Jonah, and finally through Jesus. The Jews who refused to budge from an exclusive relationship with God remained stuck in time, while those who, like Peter and Paul, accepted the new inclusiveness of Christ's love for all human beings were given entrance into a new cosmic dimension of God's purposes.

Edward Huber
Philadelphia, Pa.

No place in church for gays

How long will the Church of the Brethren fail to make a statement about homosexuality?

Some people are born with attractions to the same gender; others are

orn with a very strong sex drive;
nd still others could care less about
ex. Normal might be somewhere in
he middle.

But then again, what is normal?
he Bible tells us that sin is sin, and
nust be repented. It also tells us that
ve must keep our bodies under sub-
ection—under control, resisting
rges or desires. We are to subdue
hose desires so that we do not sin
gainst God and our fellow man.

Outside of marriage, copulation by
male and a female is wrong and a
in. It may result in the conception
f life that is a blessing from God,
ut it is still wrong. Homosexual
elations violate the primary purpose
f sexual relations and, in effect, tell
od, "Man can do better than you
lid." This is idol worship, homosex-
als worshiping their bodies and
lesires, rather than restraining
hemselves and worshiping God.
This is why it is called an abomina-
ion to God.

Homosexuals believe that the
hurch should repent for having
eliefs counter to theirs. But the
hurch has not sinned, and need not
epent. When a homosexual sees the
rror and repents, then there is room
or growth. Until there is repentance,
owever, we can only pray for homo-
exuals to see the error of this
bominable lifestyle. There can be no
ellowship with practicing homosex-
als because God has flat let them go
heir own way.

Practicing homosexuals can *never*
e a part of the church of Jesus
hrist because they don't believe
od's Word or its promises of bless-
ng for obedience and its damnation
or rebellion.

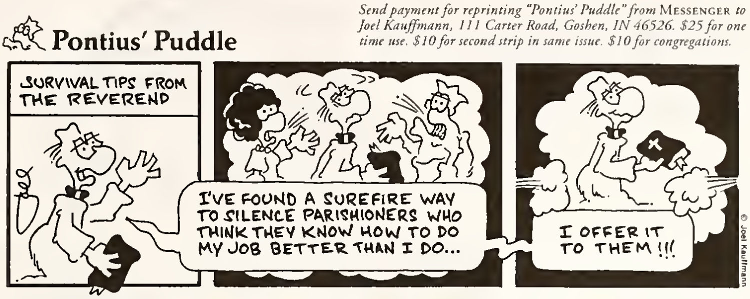
Church of the Brethren: Take a
tand.

David L. Powell
Longton, Kan.

(Actually, the Church of the
rethren does have a statement about
omosexuality, in its 1983 Statement
'Human Sexuality From a Christian

Pontius' Puddle

Send payment for reprinting "Pontius' Puddle" from Messenger *to Joel Kauffmann, 111 Carter Road, Goshen, IN 46526. $25 for one time use. $10 for second strip in same issue. $10 for congregations.*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Perspective," which lists seven "ways he church can extend Christ-like comfort and grace to homosexual and bisexual persons" [Annual Conference Minutes, 1980–1984, page 580].—Ed.)*

Denial doesn't kill God

n the current film "The Crucible," ohn Proctor cries out in frustration, "God is dead!" The film is about the Salem witch trials, in which innocent and faithful Christians were hanged because their neighbors were more willing to uncritically affirm cultural and religious authorities than to stand up for what is right. The denial of jusice, in Proctor's view, killed God.

I felt shock, shame, and anger upon reading the January Messenger news item "Ohio Congregation Bans Attendee From Premises." I am unconvinced that the main reason for Debi Easterday's banning was not hat she is a lesbian (asserted by a church leader).

The Brethren peace stance encompasses much more than conscientious objection to war. Being about peace includes extending the biblical principle of hospitality to all those who join us in worship. It is not for us to judge another to be outside the love and compassion of God, no matter what our constitutional rights may be.

I remind the Medina congregation hat Jesus was transformed in his ministry by one, the Canaanite woman, whom he tried to shame and shoo away. I ask Medina to consider that the Jesus it praises as Lord and Savior was known to enter more than one house of worship and cause chaos. And he was crucified by those who didn't like his agenda. I urge the Medina members to reflect that, while the US Constitution may, ndeed, give them the right to ban Debi Easterday from the premises,

Elizabethtown COLLEGE

ELIZABETHTOWN COLLEGE invites applications for DIRECTOR OF ITS YOUNG CENTER FOR THE STUDY OF ANABAPTIST AND PIETIST GROUPS.

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The Young Center focuses its work on three areas: (1) fostering scholarly research and publication on Anabaptist and Pietist themes; (2) interpreting to a broad public the cultural heritage of Anabaptist and Pietist groups through conferences, lectures, workshops, seminars, musical events, and other media; and (3) providing undergraduate courses at Elizabethtown College in the field of the Center's interests.

Each applicant for the Young Center directorship should have a strong record of scholarship (with Ph.D. degree preferred) in at least one branch of the study of groups derived from historic Anabaptism and Pietism, and preferably have wide acquaintance with scholars throughout the various branches. Also, the applicant must show evidence of potential as an effective teacher of undergraduates in the College, the amount and field(s) of teaching to be negotiated in light of the applicant's preparation and qualifications. The Young Center attracts scholars for fellowships in residence, organizes or hosts a variety of public programs, and has its own physical facility; so the applicant should show entrepreneurial and administrative skills as well as scholarship. Personal compatibility with key values of the Anabaptist and Pietist traditions will be an asset.

The position is year-round (twelve-month appointment), with excellent benefits and a salary commensurate with the applicant's preparation. To apply, please submit a letter of application; a resumé; and names, addresses, and telephone numbers of three references to Martha A. Farver-Apgar, Director of Personnel, Elizabethtown College, One Alpha Drive, Elizabethtown, PA 17022.

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Wednesday: District executives, Bethany Seminary, colleges and university
Thursday: General Services
Friday: Parish Ministries
Saturday: World Ministries

March prayer concerns:

Congregation: World Day of Prayer, March 7; One Great Hour of Sharing, March 16; Palm Sunday Services, March 23; love feast and communion, Maundy Thursday; Easter celebrations, March 30.

Annual Conference: Duane Steiner, executive director of Annual Conference; Program and Arrangements Committee.

General Board: General Board meeting, March 8–11; Transition Team & new design of General Board; Executive Committee of General Board meeting, March 6–7; Newly called directors; Judy Keyser, treasurer of General Board.

Districts and Colleges: Those traveling to and from spring break.

General Services: Dale Minnich, GSC executive.

Parish Ministries: Glenn Timmons, PMC executive; Liz Bidgood and Greg Enders, coordinators of 1997 summer workcamps.

World Ministries: Joan Deeter, WMC executive; David Radcliff, director of Denominational Peace Witness.

From the Office of Human Resources

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they should ask what the *gospel* requires of them. Finally, I recommend that the Medina Brethren go see "The Crucible." They may see themselves mirrored and have a change of heart.

To Debi Easterday, I affirm that the Medina congregation has not killed God by its actions toward her God's love and the compassion of Jesus are bigger than that. Like Joh Proctor, may she find a circle of fait and love that encourages her to maintain her own integrity and sens of who she is—a beloved daughter God.

Phyllis A. Bu
Berkeley, Cal

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Business/Accounting. Tenure-track faculty position. Preferred teaching areas somewhat flexible depending on qualifications of candidate & load shifts w/in dept. Successful candidate will have teaching strength in reasonable selection of the following: cost accounting, interm. accounting, auditing, MIS/AIS, managerial finance, investments, microeconomics, production management, marketing. Skill in developmental advising & building mentoring relationships w/ students required. Teaching experience or personal educational background in liberal arts setting preferred. Also, some practical experience in the nonacademic business world. Institution is private liberal arts college w/ tradition in accounting & CPA preparation, located in forward-looking town w/ strong & diversified economic base. Ph.D. encouraged; CPA preferred; M.Acc. or MBA required. Send curriculum vitae, transcripts, & 3 reference letters to: Dr. Steven Gustafson, vice president for academic services, McPherson College, P.O. Box 1402, McPherson, KS 67460. Application materials submitted by March 8, 1997, will receive full consideration. Applications accepted until position filled.

Biology. Tenure-track faculty position for fall 1997. Ph.D required. Broadly trained biologist needed to teach courses in vertebrate anatomy & physiology, cellular/molecular biology, genetics, & general biology. Must be committed to excellence in undergra uate teaching, able to work cooperatively, & eager advise/co-advise students fulfilling Jr/Sr undergra uate research requirements. McPherson College i small, liberal arts institution related to the Church the Brethren. Send curriculum vitae, transcripts, 3 reference letters to: Dr. Steven Gustafson, vice pre ident for academic services, McPherson Colleg McPherson, KS 67460. Application materials subm ted by March 8, 1997, will receive full consideratio Applications accepted until position filled.

TRAVEL

Travel to Annual Conference in Long Beach air-conditioned coach, June 23–July 15. Visit Betha Seminary, Salt Lake City, Bryce, Zion, Yosemite other national parks. For info, write to: J. Kenne Kreider, 1300 Sheaffer Road, Elizabethtown, PA 1702

China adventure featuring Yangtze River cruis Aug. 4–19, 1997. ($3,189) Visit Narita in Japan. Shan hai, Wuhan, Shashi, Badong, Wanxian, Chongquin Xian in China. Travel on cruise ship on Yangtze Riv stopping at various cities & ports. In Beijing, walk t largest "wonder of the world"—the Great Wall China. Also, visit Tian'Anmen Square, & much mor Wendell & Joan Bohrer invite you to share this gre experience w/ them. For info. & brochure, write: 852 Royal Meadow Dr., Indianapolis, IN 46217. Tel. or Fa (317) 882-5067.

European Heritage Tour, July 12–26, 1997. Vis scenic sites of Anabaptist, Pietist, & Brethren signi icance in Switzerland, France, Germany, & Netherland Sponsored by Brethren Encyclopedia, Inc. and th Brethren Historical Committee. $2,490 from Ne York (JFK). For complete brochure contact: Don Durr baugh, P.O.B. 484, James Creek, PA 16657. Tel./Fa (814) 658-3222.

Turning Points

ew embers

ote: Congregations are asked submit only the names of ctual new members of the enomination. Do not include ames of people who have erely transferred their membership from another Church of e Brethren congregation.

gape, N. Ind.: Stacy Gause
rcadia, S/C Ind.: Jason Lee Young
uffalo Valley, S. Pa.: Heidi Hunsberger, Danielle Keister, Brian & Mellissa Wert
abool, Mo./Ark.: Eldon & Kathlyn Coffman
hiques, Atl. N.E.: Elyse & Kimberly Brandt, Nathan Gainer, Brian & Jeremy Geib, Karen Gummel, Emily Heistand, Annie Hickernell, Kenton & Lori Peters, Amy & Christopher Shelly
onnels Creek, S. Ohio: Rebekah Church, Jeff Hamm, Katie Hasting, Cindy Schilller
lizabethtown, Atl. N.E.: Duane & Lori Finley, David & Karen Good, Kecia Grohotolski, Daniel & Kymberly Helwig, Tricia Sollenberger
phrata, Atl. N.E.: Lloyd Albright; Erla & Lew Bowman; Lori Brotzman; Calvin & Susan Buckwalter; Amy & Brian Church; Mike & Mona Fowler; Mike Lang; Sandy Marchall; Amber, Andrea & Megan Miley; Steven & Lee Ann Oberholtzer; Tom Phillips; Matthew Rissler; Linda Sickmeier; Angie & Chris Sonon; Rob Sowers; Mary Weist
reeburg, N. Ohio: Kassi, Kristi Karlen, James Rakes, Adam & Beth Robertson, Jeremiah Zellers
eiger, W. Pa.: Amanda Angermeier, Mellisa Brant, Linda Ellis, Lacey McCoy, Sonya Pyle, Shanna Woods, Ryan Yinkey
rottoes, Shen.: Elaine Ford, Minnie Morris, Robin Reardon
artville, N. Ohio: Corey Clay; James Domer; Michael Graber; Matthew Lonsway; Linda Machamer; Kevin Minner; Greg & Jessica Nelson; Gretchen, Jocelyn, Michele & Todd Snyder; Aaron Stowers; Anna Unkefer
echanics Grove, Atl. N.E.: Angela & Danielle Kreider, Diana Hershey
iddle Creek, Atl. N.E.: Kendra Bollinger, Kathy Graver, Keith Horst, Holly Long, Alyssa & Christofer Neidermyer, Cayla Rohrer, Anthony Stoner, Daniel Wagner
onte Vista, Virlina: Julia Wray
ew Carlisle, S. Ohio: Lucy Coe, Don Frantz, Tina Semler, Chuck & Vickie Siefke, Renee Wilson
New Paris, N. Ind.: Christopher Clayton, Bryce Whitchead
Newton, W. Plains: Janet Giesbrecht, Pam Fields, Charles & Barbara Riley, Carol & Marty Ward
Rummel, W. Pa.: David Chicarell, Becky Dagostino, Shane Hostetler
South Bay, Pac. S.W.: Marrisa & Monica Prado, Erica Schatz
Stevens Hill, Atl. N.E.: Gail & James Grob, Diana & Richard Horetsky, Jan & Richard Repa, Jane & Jim White

Anniversaries

Albright, David and Anne, McPherson, Kan., 50
Anderson, Rich and Doreen, Champion, Pa., 50
Belcher, Harold and Geneva, Fincastle, Va., 50
Berkebile, Albert and Ruth, Johnstown, Pa., 50
Bird, Charles and Norma, Continental, Ohio, 50
Butterbaugh, Dean and Darlene, Dixon, Ill., 50
Dancy, Fred and Frances, Sparta, N.C., 76
Erb, Samuel and Beulah, Ephrata, Pa., 74
Erbaugh, Sam and Eileen, Glendale, Ariz., 50
Etter, Franklin and Laverne, Cloverdale, Ohio, 50
Fahnestock, Harold and Vernice, Harrisburg, Pa., 60
Gardner, Frank and Grace, Goshen, Ind., 50
Geary, Clyde and Charlotte, Champion, Pa., 50
Geesaman, Mahlon and Mary, Hummelstown, Pa., 50
Hoover, Raymond and Laura, Goshen, Ind., 50
Igney, Thurl and Betty, New Paris, Ind., 50
Jamison, Malcolm and Becky, Roanoke, Va., 50
McCann, Ken and Wilma Jean, Greensburg, Pa., 50
Moore, John and Donna, Greensburg, Pa., 50
Myers, Don and Martha, Greensburg, Pa., 50
Oellig, Robert and Eleanor, Hummelstown, Pa., 50
Rock, Leonard and Loua, Troutville, Va., 50
Rummel, James and Dorothy, Paris, Ohio, 50
Sanner, Robert and Mildred, Greensburg, Pa., 55
Shafer, Lester and Phyllis, Cloverdale, Ohio, 50
Shickel, Marcel and Helen, Harrisonburg, Va., 50
Smith, John and Mary, Harrisonburg, Va., 50
Stormont, Robert and Helen, Rockford, Ill., 55
Tracy, Ralph and Erma, Continental, Ohio, 55
Wampler, Ray and Jeanne, Grottoes, Va., 50
Webster, David and Hettie, Callaway, Va., 50
Wise, George and Phyllis, Dallas Center, Iowa, 50

Deaths

Atwood, Bertha A. 87, Luray, Va., Oct. 9, 1996
Baker, Hilda L. S., 85, Woodstock, Va., Nov. 8, 1996
Balsley, Carolyn M., 61, Glen Allen, Va., Nov. 14, 1996
Banzhof, Esther F., 86, Lancaster, Pa., Sept. 24, 1996
Blough, Josephine, 93, Elizabethtown, Pa., Sept. 22, 1996
Boyers, Harry G., 81, Port Republic, Va., Nov. 11, 1996
Brammer, Earnest, 80, Fulks Run, Va., Sept. 30, 1996
Brubaker, Edyth B., 87, Lancaster, Pa., Oct. 4, 1996
Brubaker, Nina T., 97, La Verne, Calif., Nov. 12, 1996
Cain, Ida F., 87, Moorefield, W.Va., Dec. 19, 1996
Clatterbuck, Lois C., 72, Edinburg, Va., Dec. 21, 1996
Clinedinst Jr., Theodore E., 70, New Market, Va., Dec. 17, 1996
Combs, Mildred B., 84, Baker, W.Va., Nov. 20, 1996
Cook, Rebecca C., 83, Edinburg, Va., Dec. 2, 1996
Dennett, Louise D., 89, Leesburg, Va., Oct. 31, 1996
Dubble, Cora S., 82, Myerstown, Pa., Oct. 21, 1996
Edris, Marie E., 86, Palmyra, Pa.. Dec. 27, 1996
Eisenhower, Mildred, 83, Lancaster, Pa., Sept. 24, 1996
Fike, Lester, 99, West Goshen, Ind., Dec. 19, 1996
Forney, Anna E., 93, Neffsville, Pa., Oct. 27, 1996
Gainer, Maris H., 89, Lancaster, Pa., Dec. 27, 1996
Gibble, Ella E., 84, Manheim, Pa., Nov. 11, 1996
Gottlieb, Robert J., 71, Ephrata, Pa., Dec. 19, 1996
Grubb, Luke R., 89, Palmyra, Pa., Sept. 19, 1996
Hedrick, Gladys L., 80, Franklin, W.Va., Dec. 13, 1996
Heisey, Kreider M.,87, Myerstown, Pa., Nov. 17, 1996
Hendrickson, Lucy, 94, Modesto, Calif., Nov. 29, 1996
Hertzog, Raymond F., 83, Denver, Pa., Oct. 30, 1996
Hodge, Dora J., 77, Warm Springs, Va., Dec. 16, 1996
Howdyshell, Cleta B., 94, Harrisonburg, Va., Dec. 16, 1996
Humphreys, Joseph L., 54, Waynesboro, Va., Oct. 24, 1996
Ikenberry, Effie E., 96, Lancaster, Pa., Nov. 2, 1996
Kenney, Eldridge W., 91, Staunton, Va., Dec. 29, 1996
Kimble, Vauda M.H.,79, Scherr, W.Va., Nov. 11, 1996
Kiracofe, Eleanor E., 71, Waynesboro, Va., Dec. 15, 1996
Kniccly, George R., 82, Harrisonburg, Va., Dec. 27, 1996
Knupp, Roger W., 52, Fulks Run, Va., Oct. 3, 1996
Koehler, Christian B., 93, Lititz, Pa., Sept. 19, 1996
Krall, Ethel M., 77, Lebanon, Pa., Oct. 23, 1996
Lee, Annie G., 66, Spring Lake, N.C., Nov. 15, 1996
Leffler, Georgiana E., 71, Richland, Pa., Dec. 3, 1996
Lindamood, Charles D., 77, Timberville, Va., Nov. 9, 1996
Litten, Elizabeth W., 93, Moorefield, W.Va., Oct. 26, 1996
Long, Stella F. H., 90, Ephrata, Pa., Sept. 29, 1996
Mason, Erika L., 60, Dayton, Va., Nov. 1, 1996
Mauck, Catherine V., 74, Edinburg, Va., Nov. 24, 1996
May, Charles K., 84, Bridgewater, Va., Nov. 5, 1996
Motley, Vergie R., 58, Rocky Mount, Va., Nov. 18, 1996
Myer, Clara B., 87, Lancaster, Pa., Dec. 16, 1996
Myer, Paul Kurtz, 91, Ephrata, Pa., Nov. 4, 1996
Neff, Wilmer E., 86, Mount Crawford, Va., Sept. 26, 1996
Nissly, Ralph H., 81, Akron, Pa., Nov. 10, 1996
Oberholtzer, Clair, 64, Lancaster, Pa., Sept. 29, 1996
Orebaugh, Charlotte R., 89, Broadway, Va., Nov. 20, 1996
Painter, Lisa A., 44, Luray, Va., Oct. 8, 1996
Peer, Vincent E., 80, Maurertown, Va., Dec. 17, 1996
Phillips, William M., 78, Lancaster, Pa., Dec. 7, 1996
Polk, Glenn E., 75, Woodstock, Va., Oct. 8, 1996
Reid, Rosie K. S., 78, Alexandria, Va., Dec. 12, 1996
Ritchie, John W. 84, Fulks Run, Va., Sept. 19, 1996
Robertson, Carrie C., 91, Warm Springs, Va., Nov. 7, 1996
Ross, Delmar E., 81, Lancaster, Pa., Nov. 3, 1996
Sager, Preston L., 67, Broadway, Va., Dec. 23, 1996
Sampson, Walter L. 74, Strasburg, Va., Dec. 26, 1996
Sanger, Lillian R., 95, Bridgewater, Va., Nov. 29, 1996
Scott, Charlena N., 87, Brandywine, W.Va., Nov. 6, 1996
Shelly, John S., 80, Lititz, Pa., Oct. 30, 1996
Shifflett, Arthur F., 92, Grottoes, Va., Nov. 24, 1996
Shirkey, Ruth R., 85, Dayton, Va., Dec. 8, 1996
Shoemaker, Timmy R. ("Shoe"), 36, Edinburg, Va., Oct. 17, 1996
Shue, James I., 50, Lititz, Pa., Oct. 4, 1996
Simmons, E. Glenn, 67, Harrisonburg, Va., Oct. 29, 1996
Small, Ruth V., 97, Crimora, Va., Dec. 9, 1996
Smith, Dallas S., 76, Roaring Gap, N.C., Dec. 1, 1996
Smith, Robert, 73, Bassett, Va., March 29, 1996
Smith, Vernice, Grundy Center, Iowa, May 21, 1996
Snader, Barbara, 45, Waynesboro, Pa., Oct. 2, 1996
Snavely, Martha G., 81, Annville, Pa., Dec. 24, 1996
Snyder, Emerson, 86, Columbiana, Ohio, Sept. 6, 1996
Sonafrank, Della, 89, Nokesville, Va., Oct. 5, 1996
Sortzi Sr., Cornell ("Wayne"), 75, Martinsburg, W.Va., Oct. 15, 1996
Spangler, Hazel, Berlin, Pa., April 3, 1996
Sparkes, Mary, 74, Columbiana, Ohio, April 22, 1996
Speicher, Genita B., 85, Wabash, Ind., May 10, 1996
Stauffer, Grace, 92, Ephrata, Pa., Sept 1, 1996
Stephen, Carl, 82, Bel Air, Md., July 23, 1996
Stevens, Clayton L. 100, Bridgewater, Va., Sept. 20, 1996
Stirling, Stan, 50, Wichita, Kan., Nov. 20, 1995
Stone, Lorene, 86, Sabetha, Kan., July 10, 1996
Stroop, Jeanette E., 68, Timberville, Va., Dec. 23, 1996
Studebaker, Stanley, 90, Greenville, Ohio, Aug. 18, 1996
Stumpf, Jacob A., 81, Rheems, Pa., Nov. 21, 1996
Summers, Alfred F., 76, Harrisonburg, Va., Oct. 27, 1996
Suter, Hazel C., 78, Dayton, Va., Oct. 11, 1996
Sword, Charlie, Grundy Center, Iowa, March 26, 1996
Taylor, Lucille, 91. Virden, Ill., Sept. 6, 1996
Truax, Floyd, 85, Needmore, Pa., June 15, 1996
Turner, Agnes I., 88, Bridgewater, Va., Nov. 17, 1996
Turner, Hazel, 78, Greensburg, Pa., Oct. 14, 1996
Varnes, Eugene, 62, Canton, Ill., Aug. 8, 1996
Vought, Anna, 90, Fort Wayne, Ind., Oct. 4, 1996
Walker, Mary W., 90, Ephrata, Pa., Dec. 16, 1996
Watt, Doris, 75, Lima, Ohio, Sept. 2, 1996
Weaver, Everett, 72, Enid, Okla., Aug. 25, 1996
Weaver, Grace, 90, Lancaster, Pa., May 3, 1996
Weaver, Linda J., 55, Ephrata, Pa., Dec. 4, 1996
Wenger, Edwin A., 89, Palmyra, Dec. 23, 1996
Weyandt, Archie, 54, New Stanton, Pa., June 12, 1996
Williams, Alice M., 86, Lebanon, Pa., Dec. 18, 1996
Wilt, Diana, 42, Windber, Pa., Aug. 13, 1996
Winand, Carl, 82, New Oxford, Pa., Sept. 22, 1996
Wise, Levi, 87, Lancaster, Pa., July 30, 1996
Wisler, Claude, 75, Collegeville, Pa., June 14, 1996
Wisman, James O., 67, Bridgewater, Va., Dec. 8, 1996
Yoder, Alice, 84, Elkhart, Ind., Aug. 4 1996
York, Dora S., 76, Clearwater, Fla., Dec. 14, 1996
Young, Robert, 83, Lititz, Pa., July 27, 1996
Zimmerman, Marian, 75, Dixon, Ill., Sept. 21, 1996
Zirkle, Sarah F. G., Timberville, Va., Dec. 21, 1996

Editorial

And why not on Sunday?

It had been a quiet Sunday morning at Waka Teachers' College in Nigeria. The students were away on a vacation break, and the campus was vacant except for the missionaries serving as faculty and staff. Through the screen door of my Brethren Volunteer Service lodgings, I watched two missionary children coming down the campus road. Ken and Sherri were six-year-old neighbors, on their way home from Sunday school.

I do not know what theological tenet had been the focus of their class that day, but it is unlikely that it was the subject of the noisy quarrel that was going on between Ken and Sherri. Something more immediate had put them at odds with each other.

In our blind acceptance of warfare as inevitable, we placate our conscience with Geneva conventions (chivalry *they called it, back in days of old when knights were bold).*

As they drew near the path leading to Sherri's house, the acrimony intensified. The pair seemed about to lock horns and go at it. Suddenly, Sherri struck Ken a sharp blow and dashed down the gravel path toward home. Ken set up a wail of outrage. Thirsting for revenge, he stooped to pick up a rock.

When Sherri looked back, she realized that her legs might not save her; she had figured on Ken chasing after her futilely, but her enemy had turned to weapon technology that could overcome the distance between them. As Ken raised his arm, Sherri appealed for adherence to the rules of civilized warfare. (Never mind that she had already violated one, herself: Don't hit and run.) She shouted back over her shoulder, "Not on Sunday, Ken! Not on Sunday!"

But Ken believed the sabbath was made for man. Fie on any Geneva conventions. Sherri pumped her legs faster. The rock caught her between the shoulder blades.

Sherri's problem is a microcosm of the one facing the International Red Cross, shocked by the killing of six of its workers in Chechnya this past December. The Red Cross is supposed to be allowed to do its humanitarian work immune to the death and destruction going on about it. But how do you explain the Geneva conventions (designed to mitigate the ravages of war, and which *regular* armies had a self-interest in obeying) to warlords, paramilitaries, and criminal gangs? Are rules of war even relevant in today's conflicts?

To tell the truth, I have always thought "rules of war" ludicrous to begin with—something of an oxymoron. I don't get it. Being utterly opposed to war, and considering killing to be just about the ultimate sin, it puzzles me that those who go to war believe they should pull their punches—follow sportsman-like rules. I suppose it is their way of denying the true horror of the direction they have taken. I will never know ... unless I become a soldier. Battlefield stories of the soldier charitably holding a canteen to the thirsty lips of a dying enemy boggle my mind. Running a bayonet through him would make more sense to me ... if war were *right*.

War has plenty of adherents—even enthusiasts, plenty of people who believe that—for good or ill—war has always been with us, and is a natural proclivity of the species. Such is our war-studded history, that it is easy even for a pacifist to resign himself to war's inevitability.

But, despite the seemingly impossible odds against humankind ever reaching a point where it studied war no more, I cling to the nagging suspicion that war as a means of settling differences is not necessarily natural or inevitable. That suspicion was heightened when I stumbled onto a magazine article, "Are Apes Naughty by Nature?" after I had already chosen this editorial's subject. An Emory University professor of primate behavior, Frans de Waal, debunks what he calls "the old killer-ape myth" and its dark implications about human nature. Too long, he argues, we have seen morality as a thin veneer that human civilization spreads over blood-thirsty nature. Great apes are no angels, de Waal admits; they do occasionally kill one another. But he argues that makes it all the more remarkable that most of the time they get along, reaching out to troop members in kindness.

Says de Waal, if we want to understand what in nature makes us aggressive we have to understand our equally deep instincts to get along.

Ah, that's the key phrase on which my hope clings: "our equally deep instincts to get along." To effectively wage war, we humans have to *teach* our soldiers to kill; deep instincts incline them away from killing. Only the long centuries of accepting war and killing keep us from following our honorable instincts. In the struggle, in our blind acceptance, we placate our conscience with Geneva conventions (*chivalry* they called it, back in days of old when knights were bold).

As long as we have the irony of "rules of war," as long as we train killers, as long as we defy "our equally deep instincts to get along," we will have the contradiction of the "neutral" Red Cross hiring local toughs to protect its workers and convoys ... and wondering what civilized warfare has come to.

And I'll keep pondering the question "And why *not* on Sunday, Sherri?"—K.T.

This is your invitation to visit

Sebring Church of the Brethren

700 South Pine St., Sebring, FL 33870. Tel. (941) 385-1597

Cecil D. Hess, Pastor
Ralph Z. Ebersole, Minister of Visitation

CHURCH OF THE BRETHREN

Located in beautiful south-central Florida, the church provides modern, handicapped-accessible facilities. The congregation has a special ministry to winter residents, offering an annual Bible Conference, weekly Bible studies, bus trips, golf outings, and much more. We invite your inquiries, and will offer assistance in finding accommodations.

The Sebring Men's Chorus originated as a male quartet, branching out to become a chorus under the leadership of brother Perry Huffaker. The current director, John Bechtelheimer, has led the group for eight years. It provides music for worship at Sebring, and also is in demand for local groups and functions. The year-round group is augmented by a large number of men who participate during the winter season.

Sebring Men's Chorus Row 1: Walter Gingrich, Harold Geib, Kenneth Grubb, Marvin Miller, Robert Cox, Cecil Hess (pastor), William Hoover, Raymond Hoover, Jake Zigler, John Fike. **Row 2:** Dean Hollenberg, Wilbur Gump, David Bollinger, Paul Weaver, Quinter Liskey, Wayne Carr, Harry Fake, Ralph Hollenberg, Emerson Davidson. **Row 3:** Charles Rogers, Vernon Hoffman, Lowell Berger, John Gall, Retha Bechtelheimer (accompanist), John Bechtelheimer (director), Ralph Ebersole (associate pastor), Galen Detwiler, Floyd Lilyquist. **Not in photo:** Don Carpenter, Robert Delk.

The New
Sudan Council
of Churches

The message is hope

In northern Kenya, hand-held radios purchased by the Church of the Brethren assure that each cargo plane airlifting relief shipments into southern Sudan is fully loaded. The equipment enables Jimmy Anam, logistics staff for the New Sudan Council of Churches at Lokichokio, to gain access to free air shipment for such items as the Church of the Brethren SOS kits of salt, soap, and towels.

On-the-spot radio communication is but one illustration of your One Great Hour of Sharing gift at work. Your gift may also mean school kits, blankets, tents, medicines, food, wells, reforestation, volunteers. Whatever, wherever, the message is one and the same: hope from Christian sisters and brothers who care.

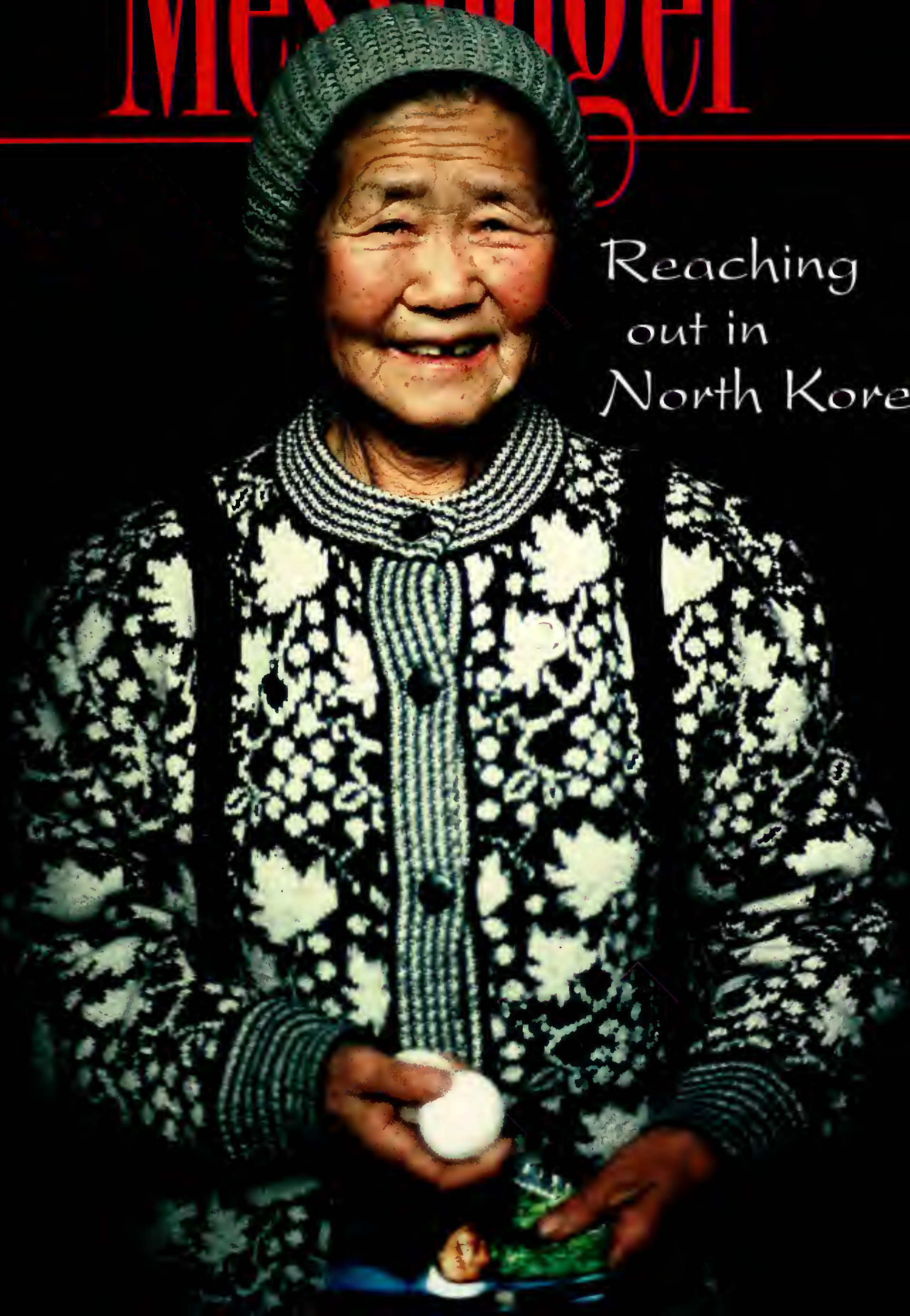
**Give help.
Give hope. Give life.
Give now through
One Great
Hour of Sharing.**

photo by Phil Rieman

ONE GREAT HOUR OF SHARING

Church of the Brethren April 1997

Messenger



Reaching out in North Korea

Messenger

Vol. 146, No. 4 April 1997

Editor: Kermon Thomasson
Managing Editor: Nevin Dulabaum
Editorial Assistant: Paula Wilding
Subscriptions: Vicki Roche, Martha Cupp
Promotion: Linda Myers Swanson
Study Guide Writer: Willard Dulabaum
Publisher: Dale Minnich

David Radcliff

Our cover story: Writes David Radcliff, "This little North Korean girl's ambivalence about facing my camera was okay with me. It seemed emblematic of her country as a whole—not quite sure what to make of outsiders, yet not in a position to keep the door so firmly closed any longer." As for the cover photo, Mrs. Ri Chang Suk of the Kumchon Cooperative feels the pinch of the grain shortage—insufficient feed for her hens. Still she generously included eggs in a snack she prepared for our photographer.

Cisco Adler, *York Daily Record*

Kermon Thomasson

Features

12 North Korea: For Brethren, a land of opportunity
David Radcliff, back from visiting a land where few westerners are allowed to travel, sees an opportunity there for Brethren to reach out. Surprisingly, there are similarities between North Koreans' values and Christian values.

22 Going to Galilee
Ryan Ahlgrim says that going to Galilee is a journey of faith that will last the rest of your life.

24 The Thomas in us all
Thomas, the disciple who doubted Jesus' resurrection from the dead, speaks for us all, says Pete Haynes. Deep within each of us, the doubter dwells.

26 Beyond a relief mentality
Dismissing the myths about hunger and poverty, Jeff Boshart challenges each of us to get busy doing something about the reality of the problems.

28 Toward a shared vision for a shared ministry
In the second of a series on the General Board's new design, Glenn F. Timmons describes how, in the new structure, the focus is on congregations.

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From the Editor

One Annual Conference almost overlaps another for us on the denominational staff. By February each year, we have handled details for such things as exhibits, meal events, and insight sessions. While folks out in the congregations are still thinking of Annual Conference as an event several calendar pages away, we feel like we are almost in Long Beach already.

Two members of our Messenger staff have, indeed, been in Long Beach already. Promotion consultant Linda Myers Swanson and managing editor Nevin Dulabaum forsook the joys of winter in northern Illinois to travel to Long Beach in early February, reconnoitering the convention center, hotels, restaurants, and other amenities of the city; drumming up advertising business; and holding meetings with representatives of nearby Brethren congregations to interpret our work and promote the magazine.

We are always interested in finding out the location and condition of the pressroom that is assigned to us in each host city's convention center. We have no choice in the matter. The location sometimes is right off the floor of the auditorium and near the presstable we occupy during business sessions. Sometimes the pressroom is down corridors and up escalators and around Robin Hood's barn from the press table. We have enjoyed the luxury of a spacious pressroom at Charlotte (1995), replete with a kitchenette, restroom, and floor-to-ceiling glass wall overlooking the auditorium. And we have weathered the disappointment of makeshift quarters in athletes' locker rooms, replete with the fragrance of sweat-drenched uniforms and wet towels (Richmond many years back comes to mind). The pressroom reconnaissance report from Long Beach has me cautiously optimistic.

Nevin Dulabaum

Linda Myers Swanson and Nevin Dulabaum *took to the top of a Long Beach hotel to get this bird's-eye view of the convention center.*

These days of faltering giving to the General Board and the resulting straitened budget have us looking for sources of income that can postpone the day of raising Messenger subscriptions. So one happy outcome of the California trip was successful advertising solicitation by Linda and Nevin. See the results on pages 17–20.

And be thinking Long Beach Conference. It will be here before you know it.

Fletcher Farrar

How to reach us

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E-mail: CoBNews@AOL.Com
Fax: (847) 742-6103
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Subscription rates:
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$12.50 church individual plan
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Coming next month

A preview of what's coming up at Annual Conference in Long Beach, and a look at the business agenda to be tackled there.

District Messenger representatives: Atl. N.E., Ron Lutz; Atl. S.E., Ruby Raymer; Ill./Wis., Kreston Lipscomb; S/C Ind., Marjorie Miller; Mich., Ken Good; Mid-Atl., Ann Fouts; Mo./Ark., Luci Landes; N. Plains, Frances Merkey; N. Ohio, Alice L. Driver; S. Ohio, Jack Kline; Ore./Wash., Marguerite Shamberger; Pac. S.W., Randy Miller; M. Pa., Eva Wampler; S. Pa., Elmer Q. Gleim; W. Pa., Jay Christner; Shen., Tim Harvey; S.E., Donna Shumate; S. Plains, Mary Ann Dell; Virlina, Jerry Naff; W. Plains, Dean Hummer; W. Marva, Winoma Spurgeon.

Messenger is the official publication of the Church of the Brethren. Entered as second-class matter Aug. 20, 1918, under Act of Congress of Oct. 17, 1917. Filing date, Nov. 1, 1984. Member of the Associated Church Press. Subscriber to Religion News Service & Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the New Revised Standard Version. Messenger is owned and published 11 times a year by the General Services Commission, Church of the Brethren General Board. Second-class postage paid at Elgin, Ill., and at additional mailing office, Feb. 1997. Copyright 1997, Church of the Brethren General Board. ISSN 0026-0355.
Postmaster: Send address changes to Messenger, 1451 Dundee Ave., Elgin, IL 60120.

Printed on recycled paper

In Touch

Courtesy *The Post & Mail*

Michael Hochstetler works in Tinseltown, *but his midwestern Church of the Brethren roots are still much in evidence.*

Faith into music

Michael Hochstetler is a member of Blue River Church of the Brethren in Columbia City, Ind., but these days he spends most of his time on the west coast, in the music world.

And in his music, his upbringing in the church is much in evidence. His CD *Three Little Letters* has been out over a year now. The hymns on the CD range from traditional to contemporary. Michael did the arrangements and orchestration. A pianist, he adds his masterful touch to each number.

After going to California, Michael earned a degree in computer programming and piano performance studies at California State Northridge. He began teaching piano there and is still a teacher. He figures that 80 percent of his students come from "the industry."

He has performed in many places on the west coast and had many experiences in a variety of musical settings. With composing and arranging his first loves, Michael hopes eventually to score films and television shows.

Meanwhile, another CD is in the works to demonstrate this transplanted Hoosier's virtuosity.

Names in the news

Warren Eshbach of New Oxford, Pa., after leaving his position as executive of Southern Pennsylvania District April 30, will become director of Pastoral Care at The Brethren Home in New Oxford. He also will serve as dean of Graduate Studies for Bethany Seminary's Susquehanna Valley Satellite.

- **Phillip Stone**, president of Bridgewater College, was chosen in January as president of the Virginia Bar Association.
- **Vernon Baker**, a member of Topeco Church of the Brethren, near Floyd, Va., received a commendation from General Electric as one of a handful of the nation's GE dealers with 100-percent customer satisfaction record.
- **Dympse Bowlin Jr.**, member of Peak Creek Church of the Brethren, Laurel Springs, N.C., has received an Outstanding Service Award from North Carolina Association of Court Counselors. He has been a court counselor wit the 23rd Judicial Court District of North Carolina since 1974.
- **Fumitaka Matsuoka**, dean and vice president of Pacific School of Religion, presented the annual Religious Heritage Lectures at McPherson College Feb. 16–17, speaking on "Toward Peoplehood: The Pain and Promise of Racia Pluralism."
- **Donna Rhodes**, minister of Nurture at Stone Church of the Brethren in Huntingdon, Pa., has authored her second book, *More Little Stories for Littl Children* (Herald Press). (See July 1995, page 2.)

Crosses that inspire

What began as a single project for their small rural church has become a part-time ministry for **Joe** and **Betty Lou Skwierczynski** and **Harold** and **Shirley O'Dell**—both couples members of New Salem Church of the Brethren near Milford, Ind. They now spend much of their leisure time making and distributing inspirational pocket crosses.

When New Salem

e and Betty Lou Skwierczynski *(seated) and Shirley and arold O'Dell make inspirational crosses for giveaways.*

ember Wayne Newcomb ed last August, among his longings was a little uch with a cross stitched the front and a message cked inside. Wayne's mily gave the pouch to dwin Meek, a member of ew Salem's ministry com-ission. Edwin was ordinating a program at encourages members read through the Bible. e asked Betty Lou wierczynski to make me of the crosses as ards. That's when the o couples began their oss ministry.

Pretty soon they were nding out crosses wher-er they went. The first eek they gave away 200. ey visited nursing homes d gave a cross to every-e they met. Soon they ere traveling to area towns d cities.

New Salem pastor Bob ce asked for 500 crosses a week's notice. He anted to give 100 crosses five other Brethren con-egations along with a allenge to distribute em. Now the crosses are aking their way across country. A hundred crosses were made for a man in Illinois who has a prison ministry. A New Salem member carries crosses with him on business trips to California.

Although the four cross makers are retirees, and two are disabled, they take no payment for the crosses or any contributions for materials. "Sometimes we get a hug or a 'God bless you,'" says Shirley. "Just doing God's work is enough," adds Betty Lou.

Joe explains, "I have a feeling that if we accepted money, the Lord would shut us down."

Over 2,000 crosses have been made so far, each with an inspiring message tucked inside. The crosses carry an implicit message as well. Says Betty Lou, "We want others to know how much God loves them, that he died for them."—Deb Peterson

Deb Peterson, a member of New Salem Church of the Brethren near Milford, Ind., is a feature writer for The Goshen News, *Goshen, Ind., from whose Jan. 4, 1997, edition this story is adapted.*

Learnings in Chicago

One of the lessons **Erin Flory** learned during a January interterm study at the Urban Life Center (ULC) in Chicago is the intertwining of the city's communities and the arts.

The McPherson (Kan.) College sophomore braved 50-below-zero wind-chill factors to tour Hispanic, Asian, and African-American sections of the city, as well as city museums. She also frequented coffeehouses where artists congregate, attended jazz concerts, and learned the history of jazz and blues. She watched a play about gang violence, and even had gang graffiti explained to her. ULC stresses gaining work experience in an urban environment, and continual learning outside the classroom.

Courtesy Sherwood Conservatory of Music

Erin Flory

Erin, a piano student since preschool days, plays the oboe, not only in the newly formed McPherson City Symphony, but also in the Hutchinson Community Symphony. She often provides accompaniment for church and community musical events. Her home church is McPherson Church of the Brethren.

Erin earned four college credits in social studies at ULC. Three days a week she assisted a director at Sherwood Conservatory of Music in building a Southside Chicago Youth Symphony. She also helped with sectionals and held one-on-one technique sessions with the younger musicians.

"My ULC experience confirmed my decision to major in music performance," says Erin. But Chicago is not her kind of town. "I enjoyed Chicago," she says, "but I don't want to live in a city that big. In fact the month there made me really appreciate growing up and living in McPherson, and made me realize the opportunities that a small town provides."—Irene S. Reynolds.

Irene S. Reynolds is a freelance writer from Lawrence, Kan.

Remembered

Martha Neiderhiser Parker, 90, died February 25, in Greenville, Ohio. She and her husband, Daryl (died 1989), served as medical missionaries in China, 1932–1940, 1946–1949; in Puerto Rico, 1944–1946; and in Nigeria, 1968–1972.

"In Touch" profiles Brethren we would like you to meet. Send story ideas and photos to "In Touch," Messenger, *1451 Dundee Ave., Elgin, IL 60120.*

Close to Home

Nothing generic here

When it comes to custom-made stained-glass church windows, it pays to have in-house artists. That was the case for **Jones Chapel** Church of the Brethren near Martinsville, Va., when it decided to add two new windows to supplement its earlier stained-glass windows, installed in the sanctuary some 45 years ago.

A Jones Chapel member, Donna Anthony, is co-owner, with Eddie Donald, of Foothills Art Glass Company in Greer, S.C. The pair donated their work, since the windows are a memorial to Donna's grandmother Ruth Thomason. The family wanted to incorporate Brethren symbols, so the medallions in the windows depict the Alexander Mack seal and the current Church of the Brethren logo.

There are still some clear windows in the church, so there is no telling where this may end.

Eddie Donald and Donna Anthony *added medallions with a Brethren theme when they created new windows to complement older ones at Jones Chapel.*

Kermon Thomasson

Creating a Web site

Elkhart (Ind.) **City** Church of the Brethren member Gary Arnold got the idea of creating a World Wide Web site for his congregation after hearing of other congregations with sites. When CompuServe began offering free Web site space to anyone holding an account with the company, Gary began investigating. He surfed the Web to see what other churches had done. He downloaded software and information about writing the programs, bought a book on the programming language, and set to work.

After scanning in some photos and graphics, Gary designed the pages for th Elkhart City site. At first there were only four page. The homepage tells about the church. Then there ar a Calendar of Events page a Visitor page (an on-line version of the congregation's newsletter, *The Visitor*), and the Sermon page (pastor David Bibbee's weekly sermon). The site is updated weekl usually on Monday mornin

The Web site went online last July, and has beer enlarged and improved since then. Additions include a church history page and a page providing information about members.

Elkhart City is the first Church of the Brethren congregation in Northern Indiana District to have a Web site. For more information from Gary, reach him via the Internet at 71350.510@compuserve.com. To visit Elkhart City's Web site, point your Web browser to http://ourworld.compuserve.com/hc me-pages/arnoldgl.

This and that

On April 20, **Arlington** (Va.) Church of the Brethren is hosting the thir annual hymn-sing using the *Harmonia Sacra* shape-not hymnbook. Phone (703) 549-4239 for more information.

• This past Christmas, th young people of **County Line** Church of the Brethre near Champion, Pa., in a project called Operation Christmas Child, filled and

lie Barnhart *responds to a letter from a Nicaraguan girl ho had received a Christmas gift from County Line church.*

ift-wrapped 52 shoe boxes f gifts for needy children ı Central America.

• Following its tradition, **a Verne** (Calif.) Church f the Brethren took up a hristmas Eve offering to each beyond the congreation and touch the needs f the world." At the 1996 hristmas Eve service, eople brought books (or oney to buy books) to egin a new library for a lack church in South Carina burned by arsonists. ver 55 books and $1,000 ere collected.

elp's on the way

sounds almost too good be true, but there actuly is a place where hoestring-budget hurches can turn for omputers.

Enten Pfaltzgraff Eller, o-pastor of **Lafayette** nd.) Church of the rethren, operates Eller omputer Services on the de. Becoming aware of usinesses and people eking constructive and ost-effective ways to disose of outdated omputers, he persuaded the Lafayette congregation to begin a Computer Recycling Program. The program started up last fall.

Donors of computer equipment receive a tax deduction. Eller Computer Services assembles the donated equipment into working systems, adding new parts if needed. The refurbished computers are donated to such recipients as schools in Africa, not-for-profit agencies, small churches, and low-income church workers.

Anyone interested in donating equipment or seeking help may contact the Computer Recycling Program at EllerComp @AOL.Com, or (the old-fashioned way) 1107 S. 18th St., Lafayette, IN 47905; tel. (317) 474-5021.

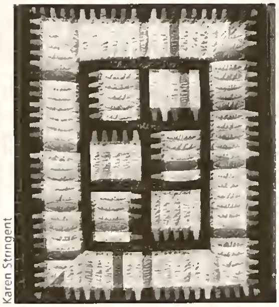
Campus comments

At **Bridgewater College**, Black History Month was marked by a program February 18 featuring the Contemporary Gospel Singers, a 60-voice choir from nearby James Madison University.

Let's celebrate

Allensville Church of the Brethren near Martinsburg, W.Va., celebrated its 75th anniversary Oct. 27, 1996.

• **Westmont** Church of the Brethren in Johnstown, Pa., celebrated its centennial Sept. 27–29, 1996, under the theme of "May All Who Come Behind Us Find Us Faithful." Activities included an "old-time revival," story-telling, and a music program featuring Nancy Faus. Among the exhibits was a quilt called "The Crayon Box."



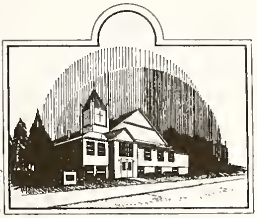
Karen Stringent

Westmont's "Crayon Box" quilt

• **Beaver Creek** Church of the Brethren in Hagerstown, Md., marked its sesquicentennial in 1996 with special events and speakers.

• **Imperial Heights** Church of the Brethren in Los Angeles combined its 1997 centennial celebration with programs Jan. 19 and Feb. 23 that honored the contributions of African-Americans to US society. The Jan. 19 program paid tribute to Martin Luther King Jr. The Feb. 23 program, with a Black History Month focus, comprised drama, instrumental music, poetry, dance, and music by local choirs.

• **Root River** Church of the Brethren near Preston, Minn., marked its 140th anniversary Nov. 3, 1996. Laminated bookmarks bearing a depiction of the church were among the mementos of the occasion.



Courtesy Root River Church

• **Enders** (Neb.) Church of the Brethren, home congregation of 1997 Annual Conference moderator David Wine (see February cover story), will celebrate its 95th anniversary Aug. 30–31.

• **Harrisburg** (Pa.) First Church of the Brethren celebrated its centennial throughout 1996. A new history of the congregation, written by Bethany Seminary professor Murray Wagner, is available for $10 (including postage and handling) from the church: 219 Hummel St., Harrisburg, PA 17104.

"Close to Home" highlights news of congregations, districts, colleges, homes, and other local and regional life. Send story ideas and photos to "Close to Home," MESSENGER, *1451 Dundee Ave., Elgin, IL 60120.*

News

General Board approves new design, polity changes

The most extensive changes to the Church of the Brethren General Board since its creation in 1947 were approved by the Board during its five days of spring meetings, March 7–11. Changes to the Board's composition, ministries, budget, and personnel (see pages 8–9) were among the major decisions discussed at length and ultimately approved. A decision regarding the location of the Board's central functions was postponed until March 1998.

Nevin Dulabaum

Paul Wampler, *General Board member, lights a "Candle of Hope," which is cupped in the hands of Board member Terry Shumaker. This candle and 11 others were lit as part of the opening devotion service to the Board's March meetings.*

Some of the changes approved by the Board require modifying Annual Conference polity, which Annual Conference delegates will be asked to do in July. Four major polity changes include:

- reducing the General Board from 25 to 20 members (15 district and 5 at-large representatives).
- removing the General Board's three commission structure (General Services, Parish Ministries and World Ministries) in favor of creating and utilizing ad hoc committees and task teams when needed.
- transforming the current Administrative Council employee leadership structure, which consists of a general secretary, a treasurer, and executives of General Services, Parish Ministries and World Ministries commissions, to a leadership team design (see page 8).
- creating a Mission and Ministries Planning Council and eliminating two other Annual Conference-created committees. The Mission and Ministries Planning Council would replace the current Planning and Coordinating and Goals and Budget committees, with the General Board's Executive Committee absorbing Goals and Budget's budget parameter development and planning responsibilities.

The preamble of the document being sent to Conference delegates containing the proposed changes includes the General Board's vision statement and its list of core functions, two documents that guided the Board as it developed its new design. A statement following the document calls for an annual review of the new General Board structure, at least for several years.

In addition to the four proposed polity changes, a key aspect of the General Board's new design that does not need Annual Conference approval will be the development of three to five area teams that will consist of several "generalists" who will work with congregations and districts in the areas of worship planning, spiritual formation, stewardship education, and evangelism. Each team also is expected to possess skills in urban and ethnic ministries, and small-church development. As of mid-March, these team positions were still under development.

The 1997 budget approved by the Board calls for a balanced budget with expenses and income of $6,231,000. For 1998, the Board approved an income parameter of $5,391,000 and an expense parameter of $5,135,000, down $1.9 million from 1996. The $256,000 surplus the Board expects to have in 1998 will be

News items are intended to inform. They do not necessarily represent the opinions of Messenger *or the General Board, and should not be considered to be an endorsement or advertisement.*

used to replenish its main budget reserve, which currently is $1,487,000. Other reserves include $1,088,000 in a bequest quasi-endowment.

Though the $1.9 million reduction is less than the $2.5 million reduction proposed by the Board's Redesign Steering Committee, the Board during its debate considered adding $300,000 to the expense parameters, funds that are targeted for a bequest quasi-endowment. This proposal was in addition to the $300,000 Goals and Budget Committee added to the original 1998 expense parameter of $4,835,000 when it met just prior to the start of the Board's meetings.

Lengthy debate ensued, with Board members closely divided between fiscal responsibility and increased ministries, at least for the short-term. However, the Board ultimately approved the $5,135,000 expense parameter.

Although a decision regarding the future location of the Board's centralized functions was expected to be made in March, Board members approved a proposal that calls for that decision to be postponed for one year.

The reason for the postponement is that the Board's Redesign Steering Committee, which was charged with preparing a location recommendation, realized that location issues should be addressed separately from organizational issues, said Chris Bowman, Board member and RSC chair.

According to the RSC's location recommendation, the Board's primary task for the immediate future "is the implementation of its redesigned structure to involve the entire church in its mission, to facilitate the spiritual turning of the church we believe is required, and to develop new mission based on the discernment of the entire church body."

Taking the RSC's recommendations with only one slight modification, the Board approved forming a Site Recommendation Committee, to be composed of the general secretary (or interim), two people appointed by the General Board, one person appointed by Brethren Benefit Trust's board and one member appointed by the Annual Conference officers. Brethren Benefit Trust and the Annual Conference Office are two major tenants of the General Board-owned General Offices in Elgin, Ill.

Though the Board mostly dealt with issues surrounding its new design, it also heard a proposal that was approved by its Executive Committee to raise $75,000 for the Global Food Crisis Fund to provide fertilizer, seed, and planting materials for North Korea (see page 15). North Koreans have suffered from food shortages for nearly two years due to damaging floods. Congregations will be asked to participate in the project in April.

The Board received Annual Conference Review and Evaluation Committee's report on the General Board. This report will be printed in the Annual Conference Booklet, or is available by calling the Annual Conference Office at (800) 323-8039.

Parish Ministries Commission heard Brethren Press' plan to develop a new alternative adult curriculum to its "Guide for Biblical Studies," which will be available in the fall of 1998. This new curriculum, to be published jointly with Faith & Life Press, will focus on life issues and "approaching the Bible as a curriculum itself."

Brethren Press also reported its centennial celebration plans for this year. Three publications are being published in honor of its 100th anniversary, and Brethren Press will also celebrate the special year at its Annual Conference breakfast.

The Board approved the seventh draft of the "Deacon Ministry in the Church of the Brethren," to be sent for adoption this year by Annual Conference. Commissioned by Annual Conference in 1995, the paper was drafted by Association of Brethren Caregivers and forwarded to the Board through Parish Ministries Commission. It is intended "to revitalize the deacon ministry in the church," said Jay Gibble, staff liaison to the study committee.

Nevin Dulabaum

Kathy Hess and Steve Petcher, *chairwoman and vice chairman of the General Board, listen to debate pertaining to the Board's planned new design at its meetings in March.*

The Board also heard a report the joint Parish/World ministries paper, "Statement on Child Exploitation," which will return to Annual Conference this year for approval following a year of study.

The General Services Commission also reported to the Board that it:

- approved a proposal that allows Board employees to now receive their retirement annuity through Brethren Benefit Trust beginning at age 55 instead of 60. Retirees who are 55 and who have at least 10 years of service may also participate in the Board's group insurance plan.
- heard an update on WWW. Brethren.Org, the web site that is being developed by Bethany Theological Seminary, Brethren Benefit Trust, Brethren Employees Credit Union, and the General Board. The site is scheduled to go online in June.
- elected Jeff Bach, assistant professor and director of Peace Studies at Bethany Theological Seminary, to serve on the Brethren Historical Committee.—Nevin Dulabaum and Paula Wilding

General Board begins hiring employees for its new design

During its March meetings, the General Board and its Transition Team approved many personnel-related changes, including the formation of an interim Leadership Team for Board employees. This team, which replaces the five-member Administrative Council, will become permanent if proposed General Board polity changes are approved by Annual Conference delegates this summer.

The Leadership Team structure approved in mid-March consisted of nine directors, and other salaried staff members. Support staff positions had not yet been named.

- Executive director: executive director, assistant, and coordinator of Human Resources. The current equivalent position—the general secretary—is filled by Karen Peterson Miller, who is serving a one-year term as interim.
- Congregational Life Ministries: director, Congregational Life Teams, and coordinator of Youth and Young Adult Ministries. Also announced were Congregational Life Associate volunteers. Glenn Timmons, executive for Parish Ministries, was named director of this ministry in March.
- Ministry: director, coordinator of District Ministry, coordinator of Ministry Leadership Development. An open search for the director is underway.
- Brethren Press: director/publisher, editor of Publications, editor of Study Resources and Books, staff for Interpretation, Marketing manager, News and Information editor, and Business manager. Wendy McFadden was named director/publisher of the new Brethren Press in December.
- Funding: director. Salaried staff positions yet to be determined. Ken Neher, executive of Oregon/Washington District and a General Board Planned Giving officer, in March was named director.
- Global Mission Partnerships: director, coordinator of Emergency Response and Service Ministry, and coordinator for Global Connections. Mervin Keeney was named director in early January.
- Volunteer Service Ministries: director, coordinator of Brethren Volunteer Service Orientation, coordinator of Brethren Service in Europe, and coordinator of Recruitment of Brethren Volunteer Service/Short-term program. Dan McFadden was named director in December.
- Finance, Central Resources: treasurer/director; controller at General Offices, Elgin, Ill.; controller at Brethren Service Center, New Windsor, Md.; manager of Brethren Historical Library and Archives; manager of Buildings and Grounds (Elgin); manager of Buildings and Grounds (New Windsor); manager of Information Systems; and coordinator of New Windsor Conference Center. Treasurer Judy Keyser in March was named treasurer/director.
- Brethren Witness: This ministry of peace, justice, care of creation, and other Brethren values was created by the Board in March. An open search for its director is underway.

Several lists prepared by the General Board and its Transition Team were released during and following the Board's meetings. One list included the job positions that will be eliminated effective July 18 unless otherwise noted (although some of the responsibilities included in these positions are being transferred to job positions in the new organization). Positions being eliminated are:

- director, District Ministry
- executive, General Services
- administrative assistant, General Services
- editor, MESSENGER
- managing editor, MESSENGER/director, News Services
- director, Stewardship Education
- executive, Parish Ministries
- administrative assistant, Parish Ministries
- director, Congregational Nurture
- director, Hispanic Ministries
- co-directors, Ministry
- director, Ministry Training

General Board member David Miller *of Roanoke, Va., questions the future role the Board will have with the Association of Brethren Caregivers, during the Board's March meetings. During the meetings the Board voted to end its funding of ABC and On Earth Peace Assembly personnel. The Board will be in dialog with both organizations to define new working relationships.*

Nevin Dulabaum

Members of the General Board's new Leadership Team *include Dan McFadden, Judy Keyser, Mervin Keeney, Karen Peterson Miller, Ken Neher, Wendy McFadden, and Glenn Timmons. An open search is underway for two additional members of this team not yet hired (see pages 32 and 34).*

- director, New Church Development
- director of Outdoor Ministries
- director, Korea (domestic)
- executive, World Ministries
- administrative assistant, World Ministries/director, Mission Interpretation
- representative for Africa and the Middle East
- representative for Latin America and the Caribbean
- director, Eco-Justice Concerns/director, Rural and Small Church Concerns
- director, Denominational Peace Witness
- executive director, Center Operations
- director, Refugee/Disaster Services
- director, Washington Office
- manager, Customer Service
- advisor, Congregational Resourcing (for The Andrew Center)
- director, The Andrew Center (goes into effect Dec. 31)
- employees, Association of Brethren Caregivers and On Earth Peace Assembly (their employment is shifted to these agencies).

A list of names of people hired to work in the new organization had not been released as of mid-March, as that process is expected to take several months. However, a list of full- and part-time employees whose employment will be terminated July 18 (unless noted) was released. These people will receive three months severance.

- Shantilal Bhagat has served as director of Eco-Justice Concerns/Rural Small Churches since 1987. He has worked for the General Board since 1968.
- Karen Carlson has served as support staff for The Andrew Center since 1991. Her employment will conclude on Dec. 31.
- Rose Collins has served as support staff for the Office of Interpretation since 1995.
- Martha Cupp, support staff for Messenger, has served in this position since 1995. Previously, Cupp worked for Messenger from 1989 to 1993.
- Janice Eller has served as co-director of Ministry since 1994.
- Guillermo Encarnación has served as director of Hispanic Ministry since 1994. Encarnación will continue his General Board work with the Dominican Republic.
- Barbara Faga has served as support staff for The Andrew Center since 1988. She began her employment with the General Board in 1986. Her employment will conclude on Dec. 31.
- Sheri Fecher has worked for *Yearbook* since 1996. She will conclude her service on June 15.
- June Gibble has served as director of Congregational Nurture and Worship since 1988. She previously served the Board from 1977-1984.
- Jean Hendricks, director of Ministry Training, has served in this position since 1991.
- Robert Kettering has served as director of New Church Development since 1994. Kettering currently also serves as interim director of The Andrew Center. Employment in that position will end on Dec. 31.
- James Kinsey has served as co-director of Ministry since 1994. He will continue to serve as executive for Michigan District.
- Dale Minnich has served as associate general secretary and General Services Commission executive since 1988. He has served the General Board since 1979.
- Marge Moeller has served as support staff for Customer Service since 1996. She has worked for the General Board since 1987.
- Jan Morse has served as Customer Service manager since 1991. She has served the General Board since 1984.
- Karen Norstrom has served as support staff for Human Resources since 1995.
- Barbara Ober has served as administrative assistant and director of Mission Interpretation for World Ministries Commission since 1985.
- Nina Roher has served as support staff in accounts receivable for Finance since 1994.
- Roberta Rosser, support staff for Congregational Nurture and Worship, has served in this position since 1986.
- Linda Swanson has served as support staff for Messenger since 1994. Previously, she served the General Board from 1977 to 1992.
- Kermon Thomasson, editor of Messenger, has held this position since 1977. He has served the General Board since 1959.
- Paula Wilding has served as editorial assistant for News Services since 1993.—Nevin Dulabaum and Paula Wilding

Brethren Service Center hosts pastor of burnt church

Building bridges and tearing down walls was the theme of the keynote speech given by Patrick Mellerson, pastor of Butler Chapel African Methodist Episcopal Church, Orangeburg, S.C., at the Brethren Disaster Response Leadership Conference, Feb. 15, at the New Windsor (Md.) Conference Center.

The rebuilding of Butler Chapel Church, which was destroyed by an act of arson in April 1996, will begin this spring by Brethren volunteers. In March, the Emergency Disaster Fund allocated $20,000 to help fund this project.

"This will show my community that there are people across the United States who don't care about color or creed and are concerned with the burnings," said Mellerson. "When one church burns, we all feel the flames."

Melierson is the scheduled keynote speaker at the MESSENGER dinner at Annual Conference in Long Beach, Calif. He also is scheduled to appear in the General Board Live Report.

Committee asks for support in pastoral insurance quest

At its January meeting, the Pastoral Compensation and Benefits Advisory Committee addressed a letter to asking Brethren to join it in encouraging Brethren Benefit Trust (BBT) to "seek ways to slow the spiraling cost of medical insurance while at the same time preserving the values of mutuality that have been incorporated in the medical plan from its inception."

In light of the rising cost of medical insurance, the committee asked the denomination to remain with the Brethren Medical Plan while BBT looks at options to limit increases in premiums, according to Jan Eller, interim staff liaison to the committee. Council of District Executives (CODE) added its affirmation of the statement in January, Eller added.

Conference attendees to build second Habitat house

For the second consecutive year, Annual Conference attendees will have the opportunity to blitz-build a house during Conference week. Work on the house is scheduled for June 28–July 4, with Sunday, June 30, off.

One hundred fifty volunteers are being sought to build the house in cooperation with Habitat for Humanity.

The land where the house will be built was donated in February by the Long Beach Housing Development Company. The property is a 20-minute walk from the Convention Center.

Habitat founder Millard Fuller will take part in dedicating the house, as well as serve as the Friday evening Conference speaker.

General Board programs sponsoring the project include The Andrew Center, Brethren Volunteer Service, News Services, and Refugee/Disaster Services. The Emergency Disaster Fund allocated $50,000 to pay for materials.

For a registration flyer, contact Jan Thompson, 8151 E. Cactus Dr., Mesa, AZ 85208. Registration deadline is June 1.

Calendar

Earth Day, focusing on climate change, April 22 [Contact Eco-Justice Concerns for resources and other related materials, General Offices, (800) 323-8039; SBhagat.parti@Ecunet.Org].

Kermon Thomasson

"...With Eyes of Faith" *will be the theme of the 1998 National Youth Conference, as chosen by the NYC '98 coordinators and the 1997-98 National Youth Cabinet when they met in Elgin, Ill., in February.*

The NYC '98 coordinators and 1997-98 youth cabinet are: (front row) Janelle Wilkinson, Karen Miller, Jaime Eller, and John Eshleman; (back row) Ryan Bowers, Joy Struble, Janice Bowman, Emily Shonk, Chris Douglas, Eric Bishop, Brian Yoder, and Matt Rittle.

Posters, brochures, a promotional video, and an NYC web site are expected to be available in June.

In Brief

Young adults and young adult leaders are invited to an ecumenical young adult ministry leadership training event. The event, scheduled for May 22–25 in Atlanta, is co-sponsored by Youth and Young Adult Ministry. For more information, contact Chris Douglas at (800) 323-8039 or CoB.Youth.parti@Ecunet. Org.

A 700-hour fast by two Brethren and three other Christian Peacemaker Teams members was scheduled for March in Hebron, the Middle East. Art Gish of Athens, Ohio, and Cliff Kindy of North Manchester, Ind., were to join three other CPT workers in the "Fast for Rebuilding." The 29-day fast was to be held on behalf of the 700 Palestinian families "who are scheduled to lose their homes because their land is adjacent to Israeli settlements or bypass roads," reported Janice Kulp Long of CPT. The demolition of the homes by the Israeli government is in violation of the Oslo II Peace Accords, Long added.

Three Christian Peacemaker Teams delegations were announced in February. A delegation to Haiti, April 2–13, will work on local violence reduction. A delegation to the Middle East, June 10–22, will work with the CPT team in Hebron on peacemaking. A delegation to Chiapas, Mexico, is being planned, though dates have not been announced. For more information, contact CPT at (312) 455-1199 or at CPT@Igc.Apc.Org.

Over $100,000 was allocated to eight projects by the Emergency Disaster Fund during the first three months of 1997. Two grants totaling $36,000 were allocated to help people in North Korea—$25,000 will help Church World Service purchase and send barley to those in need due to flooding that has caused food shortages in that country; $11,000 will assist in shipping beef.

Other grants included: $20,000—assistance for Brethren volunteers and their related projects in the Balkans; $20,000—for the Church of the Brethren rebuilding project of Butler Chapel, Orangeburg, S.C.; $10,000—supplies and child care in response to West Coast flooding; $10,000—relief supplies to Iglesia Cristiana Pentecostal (the Church of the Brethren partner in Cuba) following Hurricane Lily; $5,200—for Habitat for Humanity in rebuilding two homes in the Phillipines destroyed by the 1991 eruption of Mount Pinatubo; and $5,000—food relief for malnourished people in Kenya suffering from severe drought.

The Chemical Weapons Convention, which was signed last fall by leaders from over 100 countries—including the United States—bans the use, production, and possession of chemical weapons. In order to become a member of the decision-making body associated with the CWC, the United States Senate must ratify the convention by April 29. According to Nathan Davis of the Church of the Brethren Washington Office, the ratification vote is expected in the Senate by early April.

As a historic peace church, the Church of the Brethren has sought to limit both the use and availability of arms. The church has repeatedly declared that "all war is sin." More specifically, the 1987 General Board resolution "In this Time of Terrible Belligerence" calls upon the US government to reject chemical weapons and to put "an end to research and weaponry for chemical warfare."

For more information, contact Davis at the Washington Office at (212) 546-3202 or at WashOfc@AOL.Com.

Linda Timmons

Twenty-two people participated in *Brethren Volunteer Service Unit 224 orientation, Jan. 19–Feb. 7, 1997, at Camp Ithiel, Gotha, Fla. Participants included (front row): Tilman Büttner, Joe Laudermilch, Julie Moreau, Aaron Durnbaugh, Angie Kreider, Curtis Bryant, and Sladana Dankovic. (Middle row): Sue Grubb (BVS orientation assistant), Natascha Hess, Mary Ann Albert, Beth Van Order, Leslie Altic, Jen Smith, Katie Jarvis, Michael McCarthy, and Nate Hadju (BVS director's assistant). (Back row): Jason Larick, Todd Reish (BVS orientation coordinator), Ole Nicolaisen, Mike Martin, Anya Neher, and Charles Albert. (See page 35 for assignments.)*

Campaign finance reform was the topic of a letter drafted to Congress by Karen Peterson Miller, interim general secretary for the Church of the Brethren General Board, and about 20 other religious leaders in February. "As religious leaders, we believe in the government's role in seeking justice for all people and in building the common good," the letter states. "Justice cannot be achieved unless the rules governing the democratic process are just and fair to all."

"To protect the value of our democracy, we must protect the integrity of each individual's vote," said John Harvey, interim Washington Office director. "As long as large amounts of money and a very small number of people are controlling the political process, public cynicism will continue to increase. Monied interest should not supersede the common good. As the voice of morality in the political debate, we as Christians must be active in working toward effective campaign finance reform."

The Connecting Families Weekend Retreat for parents of lesbian, gay, and bisexual children is scheduled for April 11–13 at Laurelville (Pa.) Mennonite Church Center. For more information, contact Brethren/Mennonite Council, (612) 305-0315; BMCouncil@ AOL.Com.

North Korea

For Brethren,

a land of opportunity

I came home from North Korea with hope. Many people there seem ready for a new kind of relationship with a people they remember only as deliverers of death and destruction.

A Pyongyang police officer *directs "morning rush hour" traffic. Few people own cars in North Korea, where salaries average $100 a month.*

Story and photos by
David Radcliff

The first thing I noticed was that I could hear them talking. Across a broad boulevard in the heart of North Korea's capital city of Pyongyang, I could hear the conversations of people on the other side of the street. It gave me an eerie feeling—as if some catastrophe had suddenly brought on a regression to an earlier time. Instead, it was simply the nearly total lack of traffic or commercial enterprise.

But in Pyongyang even the conversation itself is disquieting; it is not the raucous chatter we associate with urban life the world over. It is almost hushed—no evidence of laughter or rowdiness, except for the play of a few children in a concrete square. And this seems somehow out of place. It is as if a pall hangs over the land.

Warning: This story contains no gripping photos of dying children. Not that some North Koreans haven't died; there are reports of deaths from hunger among the very young and very old. Most of the people are gradually slowing down, losing energy along with body mass. Thanks to a very efficient food distribution system, however, everyone goes down together. It's like a broad shallow lake: Evaporation sucks the moisture off its surface in a ruthlessly equitable manner. Each part becomes shallower at the same rate; but when the lake bed finally appears, the lake is no more.

I had come to North Korea with a small delegation of representatives of Christian humanitarian organizations. Together, we were finding ways to assist North Korea in rebuilding after its devastating floods of the past two years. My own agenda included following up on food aid that the Church of the Brethren had already provided, assessing needs for further assistance, and building a relationship between our two peoples.

The people of North Korea are

In the field behind Mrs. Ri Sung Sun, *barley seed donated by the Church of the Brethren was to be planted in mid-March. Here on the Kumchon Cooperative, one-fifth of its 1,500 hectares was submerged by the floods. Most of its oxen were swept away. A barley harvest this summer will be crucial to survival.*

lealing with their food crisis in the best way they know iow—by turning to one another. One mistake outsiders nake is to sometimes equate the Juche ideal of self-eliance with the American style of personal autonomy nd independence. For the people of North Korea, it neans that human beings within a certain society must ely on themselves collectively to solve their problems, either depending on outsiders unnecessarily nor upon ome higher being. Thus, a time of need becomes a time f sharing and looking out for one another. "Even with a heet of paper, two hold it better." According to this orean proverb, the smallest of tasks is worthy of coopertive effort; so much more so, then, the much larger task f surviving a bone-rattling famine.

North Koreans from the city travel to visit their country relatives, confident that their kindred will be able o assist them. This is because farmers receive their ration mmediately following the harvest. Even though for the ast two years their portion has been been only 80 per- ent of earlier years' ration, it is food in hand. For their rban counterparts, the monthly ration has been slowly ecreasing, until it has now become less than a survival ation.

The city folks take an article of clothing or some other ousehold item with them to exchange. This is valued by eir less materially blessed rural relatives, but the xchange still can be seen as unequal. Someone is giving p food.

I wondered how North Koreans really feel about their heavily regimented lives. I got a chance to hold a lively discussion in an unlikely setting—atop the Juche Tower, a Pyongyang tourist stop. I asked my omnipresent government representative, Mr. Kim Su Man, to step to the other side of the tower so that the tour guide and I could have a frank discussion. He good-naturedly obliged me. I then asked the guide how she liked the North Korean political and economic system. What about the lack of freedom of speech, or the closed political process? "We have our apartments provided," she replied, "along with our monthly food ration. Health care and education are provided by the government. There is no unemployment." And she pointed out that 10 percent of the North Korean congress are women, one of the highest percentages in the world. "We are very grateful to our government for these things. Why would we complain?"

"We are both willing to make trade-offs," I replied. "You North Korean people give up some freedoms for economic security and for other guaranteed benefits. In America, we have opportunities to make our fortunes economically and to participate in the political system. Of course, many don't make it to the top of the economic ladder, or anywhere near it. And money threatens to consume our democratic system. But these are risks we are willing to take.

"Perhaps the ideal system lies somewhere between us," I offered the guide as a concluding statement that perhaps she and I could agree upon.

Lack of incentive is a big problem for North Korean farmers and factory workers, however. A manager of a

German company running a clothing factory in Pyongyang said that the products produced there were of marginal quality. "It's a human problem," he said. "The people just come to work and labor like robots. There is no imagination or incentive for working harder or better. And the conditions are deplorable—the worst I have seen anywhere. It is like there had been a war, or that this were the past century. The buildings are unheated, and it is sometimes colder inside than outside. No one brings any food to eat; I suppose because they don't have any. And mothers have their babies strapped to their backs all day. Workers only get one or two days off a month. And they must work when there is electricity, which is often at night."

The company pays $2-3 a piece for the articles of clothing manufactured there. Payment goes to the government via a Hong Kong intermediary. Workers may receive a dollar or two a month for their labor—not including their food allotment, apartment, and other perks, that is. The items sell for $100-$300 a piece back in Germany.

It would be difficult to overstate the effect of the recent floods upon the food supply in North Korea. In a country where only 20 percent of the land is farmable, because of the mountainous terrain, some 25 percent of available crop land was flooded in 1995 and 1996. As a result, the nation was left with an annual food shortage of some 1.5 million tons. This year, the daily food ration has declined from the normal level of 750 grams to 150-300 grams—or about 700 calories a person; 400 grams is considered essential for adequate nutrition. Birgitta Karlgren of the World Food Program warned that the current food supplies, even at this reduced ration, will run out by this month or next.

How bad was the flooding? They say that on one day in late summer 1995, 1.2 meters of rain fell. That's right: over three feet.

On my flight out of North Korea, I sat beside Arthur Holcombe of the United Nations Development Program. He filled in other details for me. Livestock production is down 75 percent since 1990. Many animals were washed away; many of those that weren't were killed for food, including breeding stock. It will be difficult to recover animal production, given the lack of feed grain.

Prior to the floods, food production in North Korea had already been decreasing by four percent annually. This was due partly to a lack of incentives for increased production, but perhaps more so to the breakup of the Soviet Union and the increased openness of China to the outside world. These two countries had been North Korea's primary benefactors. Without their generosity, widespread shortages of fuel, equipment, and other essential commodities such as medicine and fertilizer quickly developed. To make the energy situation worse, many coal mines have been flooded and thus taken out of production.

The international community has responded to North Korea's crisis, although not to the extent needed. A recent $10-million food assistance grant from the United States was an appropriate step, but in itself totals less than five percent of the total aid needed in 1997, according to Victor Hsu of the National Council of Churches' East Asia office.

In a February snowfall, *farmers bring in bundles of cornstalks to be chopped by hand and stored in a primitive silo. The denuded hillside in the background represents widespread deforestation, and helps account for the floods of the past two years.*

In the current year, there is a grain shortfall of some 2.5 million tons. The United Nations has begun to see some signs of physical stunting among very young children; they aren't growing normally. The North Koreans are nervous, however, about direct assessments of the health of their people. They say South Korea has used such information in the past for propaganda purposes—disparaging the North Korean governmental system.

On the way to the airport on the morning of my departure, Mr. Kim Chol Guk gave up his customary front seat to sit by me in the back of the government-provided Mercedes. Our relationship had been slowly warming each day. Our North Korean hosts hadn't known quite what to make of the Church of the Brethren. "I think that if you keep coming here, we will become familiar with you," Mr Kim said. He and I talked about our families and about the future. He joked that when he became a high-ranking government official, he would personally invite me back.

Mr. Kim wondered if the Brethren had a particular maxim. I asked him for the pen I had just given him. I pointed out the text printed on the barrel: "Continuing the Work of Jesus. Peacefully. Simply. Together." He asked if Brethren lived in luxury. "Living simply in American society is sometimes a challenge for us," I replied, "but we work on it."

I told Mr. Kim that there are many similarities between North Korean values and Christian values—concern for the well-being of others, willingness to share, and a strong sense of community. He noted that Christianity seemed to make sense.

He then turned more serious and reminded me of the American troops amassed along the South Korean side of the border. He sees US support of South Korea as a one-sided policy, and reminded me that as long as this continues, there will be tension. I responded that we must not go to war; the devastation for all the Korean people would be enormous. And I felt a pang in my own heart at the thought of this man and others I had met over the past days being subject to another round of US bombing—this time surely worse than during the Korean War of 1950–1953.

Ri Chong Sun *is pastor of one of the three Christian churches in North Korea. North Korea's Christian community numbers about 10,000 members, the majority belonging to house churches.*

A city dweller *heads for the countryside to ask farmer relatives for food to supplement her meager ration.*

There is much to yet overcome. The food situation will only slowly improve, and this will take a combination of outside assistance and North Korean willingness to try new styles of production. Our relationship will likewise take time to recover from the animosities of the past, still amazingly fresh in our minds. And misunderstandings on all sides could quickly lead to trouble.

Yet, I came home with more hope than I thought I might. Some sectors of the North Korean government seem open to new ideas. Many people seem ready for a new kind of relationship with a people they remember only as deliverers of death and destruction; a new memory can slowly be created to replace the old.

In the smiles of a teenage band on the streets of Pyongyang, in the breaking of eggs together at Kumchon Cooperative, in the exchange of greetings with Christian sisters and brothers, and in an honest and frank conversation atop the Juche Tower, there were signs that where we have been is not where we have to continue to go. May God take us to this new place together. *M.*

David Radcliff is director of Denominational Peace Witness on the World Ministries Commission staff.

Opening our hearts to North Koreans

The Church of the Brethren has responded to the needs of the North Korean people in a variety of ways over the past 18 months. The Emergency Disaster Fund has allotted a total of $66,000, and $55,000 has been sent from the Global Food Crisis Fund. Much of this assistance has been in response to Church World Service appeals for rice shipments. Part of the GFCF grants ($35,000) and EDF grants ($25,000) supported the supplying of barley seeds for a 1997 spring crop to precede the early summer rice planting. This is the first time that such double-cropping has been attempted in North Korea. Two shipments of canned beef from Southern Pennsylvania/Mid-Atlantic districts' Beef Canning Project have been made, and funds for medical supplies were raised by Missouri/Arkansas District.

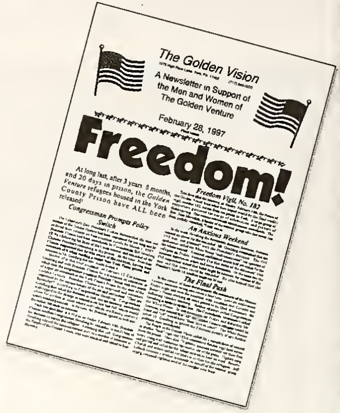
Due in part to Brethren prompting, Robert Pelant of Heifer Project International took part in the February delegation to North Korea. Efforts are being made to include other agencies in our response to the North Korean crisis.

Last month, the General Board authorized a special one-time offering to provide additional assistance to North Korea. A goal of $75,000 was set, with any funds raised to be sent through the Global Food Crisis Fund. Congregations are encouraged to respond to this appeal by mid-April. Depending on needs at that time, collected funds will be used either to purchase corn seed and fertilizer for the summer planting or additional rice for immediate consumption.

We are seeking ways to build relationships between Brethren and the North Koreans. Among the ideas explored thus far are workcamps, exchanges, and reciprocal choir visits. Progress on such initiatives will be slow, as trust will need to develop over time.—David Radcliff

Special Report

Cisco Adler/York Daily Record


The Golden Vision

A Newsletter in Support of
the Men and Women of
The Golden Venture

February 28, 1997

Freedom!

At long last, after 3 years 8 months and 20 days in prison, the *Golden Venture* refugees housed in the York County Prison have ALL been released!

Congressman Prompts Policy Switch

Freedom Vigil No. 183

An Anxious Weekend

The Final Push

Following Jesus' welcome of strangers

By Walt Wiltschek

The fellowship hall of Codorus Church of the Brethren in Loganville, Pa., took on the appearance of a Chinese New Year celebration on Feb. 26.

Colorful paper artwork sat on tables or was carried proudly about the room; people in various corners of the room chatted excitedly; others shared hugs with newfound friends.

This celebration marked not a new year but a new beginning. The 39 Chinese men in the room had spent more than 1,360 days in prison, dreaming of this moment of freedom.

They received carnations, happily tried on donated clothes, and received other items to help them get a new start on life. A sign outside the church proclaimed "FREEDOM."

"There have been a lot of prayers going up for this," said Grace LeFever, a member of West York Church of the Brethren. "We're all celebrating and are just thrilled."

The detainees' saga started in June 1993, when the "Golden Venture" freighter ran aground off of Queens, New York.

The vessel carried nearly 300 passengers, 10 of whom died while swimming ashore. Most had contracted with smugglers to help them in their quest for freedom.

Instead, they were sent to prisons; 110 to the York County (Pa.) prison.

There the immigrants stayed unnoticed until an article in a local paper three months later focused on their plight. An ecumenical vigil was scheduled and a community group to help the detainees was born. "People of the Golden Vision" included about a dozen Brethren.

The group faithfully held weekly vigils each Sunday, 183 in all. They made visits and organized classes for teaching English.

They kept contact with lawyers who worked to represent the detainees and to build asylum cases for them.

On Feb. 26, 12 days after President Clinton announced their release was imminent, it finally came true, although each detainee will still need to plead his case for asylum.

Joe Detrick, pastor of Codorus Church of the Brethren, was among those involved in the effort from its early stages. He would often sing and preach at the vigils, and he and his family hosted several prisoners who obtained earlier releases.

He rejoiced that People of the Golden Vision's work had finally achieved its goal. "We're feeling really elated about their release," he said.

For Detrick, the People of the Golden Vision's work reached to the heart of the New Testament's message.

"From our vantage point, it follows the biblical understanding of welcoming the stranger and being a messenger of God, and is consistent with our church's standing of taking in people who come to us," Detrick said.

"When Jesus talks about 'the least of these,' there's power in that message from Jesus, which literally means when you have done it to others ... you're really doing it to God."

LeFever learned about the Golden Vision work when she went to see a display of some of the detainees' paper artwork, which has helped draw national attention to their cause.

"Because Brethren have been involved in many things like this, I immediately said I need to be involved, in whatever I can do," LeFever said.

Harriet and Ray Miller, members of the Cordorus congregation, have also been active in People of the Golden Vision, with Harriet serving as resettlement coordinator.

Arlene Miller, a French teacher and member of New Fairview Church of the Brethren in York, along with Jake, her husband, offered her services when told the detainees were in need of an English teacher.

Arlene and Jake were among 21 families who had offered their homes to the detainees until they are settled.

"Friendship House," a house purchased by the Golden Vision group and scheduled to open this month—in part through a $25,000 donation from Atlantic Northeast and Southern Pennsylvania districts' Disaster Relief Auction—will also help provide a place for such resettlement efforts. Detrick said work with refugees will become an ongoing effort.

The weekly vigils, however, will likely become monthly meetings, he said. "We promised to meet until the last one was free," Detrick said.

Through People of the Golden Vision's persistence, that long-awaited moment finally came. M.

Walt Wiltschek is a designer and a feature writer for the York (Pa.) Daily Record. *He is a member of York First Church of the Brethren.*

LongBeach ’97

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Long Beach, Calif., will serve as host city this summer for the 211th Church of the Brethren Annual Conference, July 1–6.

Conference information packets were released on March 11; to order a packet, call the Annual Conference office at (800) 323-8039. Additional Conference information will be available in MESSENGER’s May preview issue, and in the Annual Conference Booklet, set to be available by June 1.

Lodging in Long Beach is convenient, with three hotels within two minutes walking distance of the Convention Center. Two other hotels and one motor lodge are within 13 minutes of the Center. For hotel reservations and rates, use the hotel registration form included in the Annual Conference packet.

Getting to Long Beach should be hassle-free, regardless of how people travel. Long Beach is located less than an hour southeast of Los Angeles, with interstate access. With two major airports located within 30 minutes of Long Beach’s downtown, flying to southern California is a good choice.

If flying to Los Angeles is the option chosen, it is best to utilize the $24 round-trip shuttle service the Annual Conference office has arranged with SuperShuttle, the region's premier airport shuttle service, because having a vehicle in Long Beach over the 4th of July weekend may present a challenge.

There are two premier Independence Day fireworks displays in southern California: at Disneyland in nearby Anaheim, and in Long Beach, off the stern of the Queen Mary, which is located just across the harbor from the Convention Center. Long Beach also boasts fireworks displays each Saturday throughout summer following July 4, meaning crowds of more than 20,000 are expected to converge on Long Beach the nights of July 4–5 for back-to-back evenings of fireworks.

Fortunately, the city boasts free tram and Runabout service throughout the areas frequented by tourists. Additional public transportation is available for traveling to communities nearby.

A variety of dining choices can be found within a 15-minute walk from the Convention Center—from the food service provided at the Convention Center to nearby buffets to many novelty restaurants along historic Pine Avenue. And, at least two of the hotels listed in the Conference packet plan on offering a nightly ice cream bar.

Recreation during free time also will be possible. All of the hotels have excellent swimming pools and workout

Long Beach Area Convention & Visitors Bureau / 1995 Michele & Tom Grimm

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Sheraton Long Beach
HOTEL

rooms. As for the 5½-mile beach from which the city derives its name, the north end is located two blocks from the Convention Center. The wide beach includes a paved path for biking, jogging, walking, and rollerblading. Two bicycle rental facilities within a 10-minute walk of the Convention Center make for a great exercise option.—NEVIN DULABAUM and LINDA MYERS SWANSON

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Registration Deadline - May 1, 1997

For questions or more details contact:
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(209) 523-1438 (w) 522-7865 (h)

stepping STONES

by Robin Wentworth Mayer

Living is risky business, to be sure. But taking calculated risks is the only path to growth.

Skating is not new to me. I grew up in the church, and roller-skating was one of the few recreational activities that was considered "wholesome." (No one noticed how similar it was to dancing.)

So, once a month my family used to go skating with our regional church group. And it was great fun. My dad taught me to skate backward, cross-over around the corners, and "hokey pokey" . . . without missing a beat.

But recently, when I made my once-a-year appearance on the skating floor, during our church's annual pilgrimage to the roller rink, I was surprised at how wobbly I felt. What had changed? Did a year's aging make that much difference? Was I heavier? Weaker? Had something happened to my sense of balance? Tentatively, I skated a few laps. I spent the rest of the afternoon spectating. It was as I watched the kids racing around at breakneck speed that I realized what they had that I had lost:

They weren't afraid of falling.

When I was in college, I learned to downhill ski the hard way—by ignoring the beginners slope and heading straight for the chair lift. Before I could even stand steady, I was barreling down the hill. I was energetic, resilient, and perhaps a little stupid. Those first few times down, I took more creative spills than I could possibly count. But you know what? I learned to ski.

Eventually though, I became reluctant to appear foolish. I got tired of bumps and bruises. I was embarrassed by my mistakes. And I became afraid of falling.

One of the silent tragedies of human experience is the person who goes through life as though the only item on the agenda were to avoid mistakes. It is *silent* because there are no major failures to draw attention. It is *tragic* because failure-free living is acquired at the expense of growth and fulfillment.

In his book *The Psychology of Religion*, Wayne E. Oates discusses three approaches to morality in dealing with the choices, temptations, and dreams of life. He calls the first a "morality of safety." This is the approach that assumes that a mistake, any mistake, is the equivalent of the "unforgivable sin." Thus the best approach is to avoid risks at all costs.

The second is the flip side—a "morality of neglect." Here, all caution is thrown to the wind, and potential problems are denied. You can imagine the resulting chaos.

Oates' third, and recommended, approach is a "morality of calculated risk." This attitude assumes that human life must be tested under careful conditions of freedom in the same way that a ship has to be given a shakedown cruise. And by collaborating with others in calculating the risks of a situation we move toward reality, responsibility, and fulfillment.

Take inventory of your life. Are you forfeiting legitimate opportunities because they also contain temptations? Have you aborted a possibility because it included a pitfall? Have you declined a challenge for fear of failure? Have you thrown the baby out with the bathwater?

Living is risky business, to be sure. But taking calculated risks is the only path to growth. One of my all-time favorite quotes is from Charlie Shedd: "A ship in harbor is safe . . . but that is not what ships are made for."

Like skating and skiing, living can only be done well when we get over our fear of falling.

Robin Wentworth Mayer is pastor of Kokomo (Ind.) Church of the Brethren.

Stepping Stones is a column offering suggestions, perspectives, and opinions—snapshots of life—that we hope are helpful to readers in their Christian journey. As the writer said in her first installment, "Remember, when it comes to managing life's difficulties, we don't need to walk on water. We just need to learn where the stepping stones are."

Going

Religion News Service

The Sea of Galilee *still draws people today, either to view its tranquil beauty or to ponder events from Jesus' ministry and resurrection.*

BY RYAN AHLGRIM

So they went out and fled from the tomb, for terror and amazement had seized them; and they said nothing to anyone, for they were afraid (Mark 16:8).

A little boy woke up one night during a thunderstorm. Terrified, he went to his parents' room to sleep with them. The mother tried to calm his fears and send him back to his bedroom by saying, "Don't be afraid. Jesus is with you all the time."

The boy replied, "I know. But I want somebody with skin on."

I can identify with that little boy. I believe Jesus is with me all the time. I believe his living spirit lives in me and guides me and empowers me. But I have to confess: I still fear the thunder. I fear the thunder of pain, of being robbed, of sudden accident, of cancer, and of the unknown. And when I am afraid, I want somebody with skin on. When the hammer of tragedy strikes in my world, and the shadow of death passes too close, I wish I could see Jesus. I wish I could talk with him, and he with me. I wish I could hold his hand and have him hold my hand. Then maybe I wouldn't be afraid.

But of course the problem is, Jesus isn't there with his skin on. I believe he is risen. I believe he is with me and in me. But I have never seen the risen Jesus. He has never been fully and physically present. And if I am honest with myself, that makes a difference.

My dilemma is similar to that of the women at the end of Mark's Gospel. They hear that Jesus is risen. They see the empty tomb. They experience the evidence. But Jesus himself they do not see. And so they run from the tomb trembling and afraid, and they say nothing to anyone. I am in the same boat: I hear the good news and I experience the evidence of it, but Jesus himself I do not see, and so I still sometimes tremble inside.

The Gospel of Mark is a very odd Gospel. It is the only Gospel in which no one ever sees the risen Jesus. The early church was apparently troubled by this fact, because it attached a new ending based on the endings in Matthew, Luke, and John, in which Jesus is seen and heard and touched. But all of the earliest copies of Mark's Gospel end with Jesus appearing to no one. No one sees him with his skin on. That makes the Gospel of Mark odd, but it also makes it special for us. It is a Gospel for all of us latter-day disciples who hear the message, believe it (or want to believe it), but never see the risen Jesus.

And yet, we can see the risen Jesus. The Gospel of Mark invites the disciples to see the risen Jesus, but they will first have to go on a journey. The young man at the tomb tells the women, "Go tell his disciples and Peter that he is going ahead of you to Galilee; there you will see him." Mark seems to be saying, "Do you want to see the risen Jesus? Do you want to see him with his skin on? Then don't

to Galilee

just sit there. Go to Galilee. He's not coming here. You have to go there."

That's another odd thing, because Luke says the risen Jesus appeared to the disciples right there in Jerusalem. They didn't have to go anywhere. They just had to stay put and wait. John says the same thing. But not Mark. Mark has a different message. And maybe Mark has a different message because Mark is speaking specifically to us. He's saying, "To see the risen Jesus you must go on a journey, a journey to Galilee."

What does it mean to go to Galilee to meet the risen Jesus? For me, it means going on the journey of faith, committing myself to a journey that will last the rest of my life. At the end of Mark's Gospel, it is unclear whether the disciples are actually going to make that journey to Galilee. Matthew says they do. But Mark does not. And perhaps Mark leaves the ending in doubt because we are the disciples. It is up to us to decide whether we are going to make that journey to Galilee to see the risen Jesus, and it is an open question whether we will or will not go.

A lot of would-be disciples choose not to make that journey. Some hear the good news that Jesus lives, but in their heart of hearts they decide not to believe it. They decide God has not conquered the things that make us afraid. God has not conquered random evil, human sin, and ultimate death. And so these people stay at home. Others hear the good news that Jesus lives, and they romantically believe it. But then they see how hard the journey is, and they only pretend to go. All of these people stay at home, deciding to live for themselves, and they try to ignore their fears through various distractions.

But some people do go on the journey. It is not easy. It is long, rugged, chilly at times, wet at times, there are lots of obstacles, and there are times when it is hard to tell which is the right path. Some take the road alone, but that is not wise. Most who go on the journey, go with a band of other pilgrims. That is what the church is: a group of pilgrims traveling together on our way to Galilee to see the risen Jesus.

Together we lift the trees that have fallen across the path. Together we look for the right path to follow. Together we build a fire and stay warm. Together we sing as we journey, tell stories, share each other's load, and make the way lighter and richer. It is a beautiful path to Galilee for all of its difficulties. And many times, as we are traveling on this journey of faith, a stranger will walk with us and talk with us, and our hearts will burn within us.

What does it mean to go to Galilee to meet the risen Jesus? For me, it means going on the journey of faith, committing myself to a journey that will last the rest of my life.

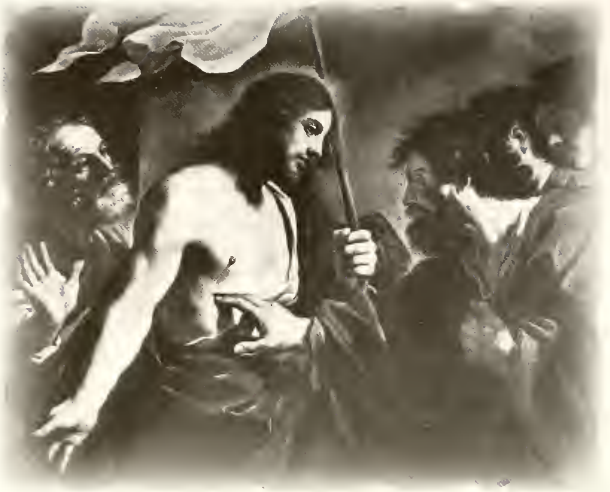
We stay on that path all of our life. It is not that Galilee is so far away; actually, it is pretty close. But it takes a lifetime to get there. Through the years, your legs will become ever stronger, and your body will learn to ignore the chilly winds and rain. As time goes by, the journey becomes more meaningful, more joyful, and we become more hopeful for the end.

And then, at some point that only God knows (for many, it will be when your hair is all gray and your body is too tired to go farther), you will come to a clearing and see a blue lake, vast and calm, surrounded by hills. The people living around there call it the Sea of Galilee, and they will point out a small, stone house near the shore. You will go to the door and knock. And when the door opens, then, then you will see the risen Jesus—Jesus with his skin on.

He will give you a big hug, kiss you on the cheek, and say, "I'm so glad you're here!" And you will look at him and say, "You know, you look a lot like that stranger who traveled with us and talked with us and made our hearts warm." Jesus will simply smile, invite you in, and pull up a chair for you at his dinner table.

There will be lots of people at that table. How could there be so many people around a table in such a small house? I don't know, but everyone who has made the journey before you is there. Many of them you will know—intimates whom you have ached to see for many years. And then Jesus will gird himself and serve us. He will break the bread and pass it, and then he will pass his cup, and we will laugh together and sing and celebrate with our Lord into eternity.

Ryan Ahlgrim is pastor of First Mennonite Church in Indianapolis, Ind.



The Thomas in us all

BY PETE HAYNES

Do you ever catch yourself associating a character from the Bible with someone you know by the same name? That is what I have done with the disciple Thomas.

The picture in my head that I have of this man is the spit and image of my cousin Tom. I first met Tom more than 30 years ago, when my family visited his home one summer. It was past midnight when we arrived, and my sleeping body was tucked into bed next to Tom's. Our first sight of each other was face to face early the next morning. Tom, who was four or five years old, remembers this more clearly than I. To wake up and find a stranger in bed with you certainly would make an impression.

"Are you my cousin, Peter?" he remembers asking.

"Un-huh," I answered. And we spent that visit making a farm out of the gravel driveway, playing with Tom's toy tractors, trucks, and animals.

Tom's and my relationship did not survive the transition out of this toy farm stage. He battled with his adoptive parents and moved out early into a so-so marriage. We rarely talked after that. I never got invited into his new life to play with his new toys. The Tom I see when I think of him now is the grown man whom I have met only a few times—mussed-up hair, dark eyes, stubbly chin, disheveled clothes, dirty hands and face, and the beginning of a pot belly. From the few chats we have had, I see him as an angry man, confused about his family origins, and full of doubt about himself, his family, and his God.

For better or for worse, this is the Thomas I see when I turn to the Gospels. It probably is not a very accurate picture of that original Thomas, but it allows me to enter the scripture in a personal way. Although my cousin Tom and I share little in common, deep down we are very much alike.

The biggest hour for the disciple Thomas is found only in John's Gospel (chapter 20). After Peter and the beloved disciple verified Mary Magdalene's discovery of the empty tomb, she waited by it and was the first person to see the risen Christ. Then she went and announced to the disciples, "I have seen the Lord."

One would expect that, after hearing her announcement, the disciples would all run to see for themselves. Sad to say, men often find it difficult to believe women. Thus it is significant that in every account, the first witnesses to the resurrection were women.

Instead of moving with the excitement of Mary Magdalene's testimony, the disciples closed their doors. Talk about a lack of enthusiasm! The greatest news in the world is breaking, and they shut themselves off from it. But that is what usually happens. Fear: That's the reason given. Fear. Not fear of Jesus and something wonderful happening. No. Fear of "the Jews," fear of what others might be thinking or doing.

That usually is the reason we close our doors as well. We are afraid of what everybody else might think, or say, or do. That doesn't matter, though, for no closed door can keep Jesus out. He didn't force himself in on the disciples; he just came and stood among them. That is also how it often is. Jesus is there all the time; we just don't have the eyes of faith to see his presence.

Jesus came to the disciples in that closed room. "Peace be with you," he said. This risen Christ is the embodiment of God's peace. The marks of reconciliation, the print of those nails upon the cross, are visible to those who would see. Fear changes to joy. There in the stuffiness of that closed room, Jesus commissioned his disciples to go forth, and gave them the power to do so. "As the Father has sent me, so I send you," he said. You are to be my presence, my Father's presence, in this world. You will embody God's peace. The world will see you. The marks of reconciliation will be visible in your lives. The Father so loved the world that he sent me, and so I send you. Shine forth your light.

As Jesus commissioned the disciples, he empowered them. "Receive the Holy Spirit," he said, having breathed on them. The wind of his breath blew open the doors of that stuffy room just as surely as the wind of God blew through the first moments of creation. It breathed new life into those disciples just as God breathed the breath of life into that lump of clay he fashioned and called "Adam." And the Holy Spirit would be the presence of Jesus to them as they, and all the disciples after them—to this very day—would embody God's forgiveness in this stuffy, dark, and fearful world. What a night that must have been!

Not everyone, however, experienced Jesus' visit. Thomas had been absent. Why? Who knows? No doubt he had his reasons. Maybe he was the only one caught up in the excitement of Mary Magdalene's announcement, and was out searching for the risen Christ. Maybe. Maybe not. Maybe his own depression and fear had led him away from the others, and he was drowning his sorrows in drink. Maybe. Maybe not. The point is, we are not told why Thomas wasn't there, for, in many ways, he represents the doubter in us all, and it is up to us to fill in the blanks.

As for me, I see my cousin Tom. It just makes sense that he wouldn't be there, as at all the family get-togethers he has shied away from. No, Tom would not have been there in that stuffy room. And when the original Thomas heard the news about Jesus appearing to the others, he responded in the most natural way—with doubt. "Unless I see it, I ain't gonna believe it!"

In many ways, Thomas speaks for us all. We can talk up a storm about resurrection, but, deep down, the doubter dwells. And that is as it should be. If we are not aware of our own doubt, we will live it unknowingly. We will profess the right words, but we will live as if they weren't true. Alfred Tennyson wrote, "There lives more faith in honest doubt, / Believe me, than in half the creeds." And Robert Browning put it this way: "You call for faith; / I show you doubt, to prove that faith exists. / The more of doubt, the stronger faith, I say. / If faith o'ercomes doubt."

Doubt is a part of faith. If there were no doubt, there would be no faith. Even so, a person can't really live in doubt. Doubt overcomes the soil out of which grows faith. Without faith, the soil becomes as dust—lifeless and blown away by the wind. And this is Thomas the disciple, as I see him, the doubter in us all. No doors can shut out the risen Christ, however; neither can the dustiness of doubt, although, again, he does not force himself in.

> Deep down in each of us, the doubter dwells . . . as it should. If we are not aware of our own doubt, we will live it unknowingly. We will profess the right words, but we will live as if they weren't true.

A week after dusty Thomas confessed his lack of faith in a "no see, no believe" fashion, Jesus returned. Again the doors were shut. "Peace be with you," he said to them all. This time Thomas saw Jesus. The risen Lord faced squarely into the doubt of Thomas: "Put your finger here and see my hands. Reach out your hand and place it in my side." The marks of reconciliation. Jesus looked Thomas squarely in the eye. "Do not doubt, but believe."

The dustiness and lifelessness in the eyes of the doubter, who is every doubter, is blown away by the presence of Jesus. The scripture doesn't say so, but the breath of the Spirit seems to blow across the page as we read of this encounter between Thomas and Jesus. It is as if black and white were changed to color, as Thomas the doubter became Thomas the believer.

"My Lord and my God!" he confessed—the high point of John's Gospel, one of the highest confessions of Jesus divinity in all four Gospels. One commentator describes this episode as if it were a play, with the actors on a stage. At this moment in the drama, it is as if the lights in the theater come on, and people in the audience can begin to see themselves and others around them. With the lights on, Jesus seems to turn and face the audience—us—and bless it with his attention. "Thomas believed me because he saw me. Blessed are you who have not seen and yet believe."

"Now faith is the assurance of things hoped for, the conviction of things not seen," wrote the author of Hebrews (11:1). As for Thomas the disciple, scripture doesn't say that he touched the wounds of Jesus. In fact, there is some question as to whether his confession of faith would have been for real if he had. It wasn't so much the meeting of his conditions for faith that brought about Thomas' confession of faith. Rather, it was the gift of Christ's presence. Although his physical presence is not something we today can see, we may know it by faith through the breath of his Holy Spirit.

That wind still blows. "Seeing is believing?" No. "Believing is seeing." When we believe in the risen Christ, we see that every morning is Easter morning, every day is resurrection day . . . whether it happens seven days later or two millennia later.

Pete Haynes is pastor of Long Green Valley Church of the Brethren, Glen Arm, Md.

Beyond a relief mentality

BY JEFF BOSHART

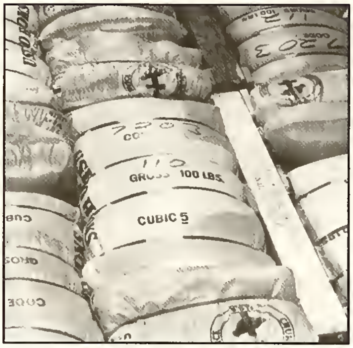
More and more these days, Americans hear of events happening in places whose names are difficult to pronounce, in countries they never learned about in geography class. As our knowledge of our world grows, disturbing images of famine, warfare, and natural disasters remind us that increasingly we live in a global village.

In the process of our acquiring this new knowledge, several myths have found their way into our collective body of information about the world. There are two particularly widespread myths:

- People are starving in this world because there is not enough food.
- Overpopulation causes poverty.

According to figures from the United Nations Food and Agriculture Organization (FAO), the world's per capita food production levels continue to rise each year at a rate faster than the world's population growth rate. In fact, as reported in *The Economist* for Nov. 16, 1996, the world's population growth rate is slowing. Basically, there is enough food in the world to feed everyone. So why then are some people starving?

Are there people starving and people living in poverty because of overpopulation? Does overpopulation cause poverty, as conventional wisdom says? Those who believe this often point to densely populated places such as Africa or Central America, and then firmly state the cause of suffering: "'They' have too many people." But if overpopulation leads to poverty, then, according to this line of reasoning, both Japan and the Netherlands should be destitute. But, in fact, these two very crowded countries are among the wealthiest in the world.



Having dismissed these two modern myths, where do we turn? If we have enough food in the world, why are people starving? If overpopulation does not cause poverty, what then are the causes of poverty? The answers to these two questions are uncomfortable ones for most of us.

Clearly, we have a food distribution problem, not a food shortage. The Church of the Brethren has a long tradition of food relief programs, which, as the December 1996 MESSENGER article "Church World Service at 50: The Trucks Still Roll" states, is "something to celebrate, indeed." The Disaster Relief Auctions across the denomination are also a wonderful part of our Brethren heritage and witness. But even as we buy a pie, a quilt, or a heifer at one of these auctions, or donate money to any of these fine programs, it still is not enough. People continue to starve in situations that have little to do with earthquakes, tornadoes, hurricanes, or floods.

Many of today's international relief organizations were established right after World War II, during the era of European reconstruction under the Marshall Plan. This effort, hailed as a major success by many, has become the model for many relief efforts today. The idea is to move massive amounts of supplies (such as clean water, food, medicine, and clothing) from one place to another. The assumption is that if people have more things they will then be able to pick themselves up, dust themselves off, and move ahead to better times.

After over 50 years of a relief mentality toward dealing with poverty, we find as we approach the 21st century that we are living in a world in which the division between rich and poor has never been in greater contrast. Why?

There certainly is a place for relief in situations in which all that is needed is food, clean water, or medicine (for example, after natural disasters). But in many parts of the world, this approach has failed. Massive hunger relief programs in Africa have, in many cases, caused more harm than good. Huge amounts of free foreign grain dumped upon the markets of a country that is in the midst of drought and famine only drive the prices lower for local grain, thus further depressing local economies. In some cases, food-dumping destroys the incentive of farmers to produce.

The picture is more complex in poverty-stricken countries in which some people have extravagant standards of living and incredible power and control over the lives of the poor.

Again, what are the causes of poverty? I would answer "Injustice, and maybe a lack of education among rich and poor alike." Some people (leaders and laity) within the Church of the Brethren would say this, but then stop there without acknowledging the cause of injustice.

What is the cause of injustice? The Bible presents sin as the root of all the world's problems. Unfortunately, although many people within our denomination do believe sin is the oot of the world's problems, they fail o acknowledge injustice or their roles n either promoting injustice or doing omething to change injustices.

Popular evangelists preach about he need for a modern apologetic to each today's world. In a world full of hopelessness, how can we as Chrisians more effectively witness to the hope that we have in Jesus Christ as he Savior of the world? How can we as Brethren be light to the world and a city built on a hill when we cannot pay our own ecclesiastical electricity bills, and our denominational infrastructure is being downsized? How can we as individual believers respond to hose people suffering in our own communities and congregations?

In order to more effectively respond o the needs of a hurting world, we need to move beyond a relief mentality toward a consistent development philosophy. Relief is short term and compartmentalized, and often only addresses material needs. Development, on the other hand, is long term, meets the needs of the whole person, and encourages change, responsibility, and growth in individuals.

A professor in one of my university classes encouraged each student to come up with his own community development philosophy. I based mine on my experiences working for several development organizations. Readers may find it helpful as they search for creative ways of responding to Christ's call to address both the physical needs of the world (Matt. 25:34–40), as well as the spiritual needs.

Some of my development experience was in Nigeria, with the work of *Ekklesiyar Yanuwa a Nigeria* (EYN—the Church of the Brethren in Nigeria). The EYN work incorporates spreading the gospel with health work, agriculture, literacy, well-digging, and occupational training. I have worked with Habitat for Humanity (long-term connection between Habitat chapter members and the recipients of houses, which can involve aid in finding and keeping jobs, or family mediation, while encouraging church attendance). And I have served with various team-oriented missions organizations.

From these experiences has emerged my development philosophy. It can be adapted to communities in distant lands or to the local church and community as well.

There is a place for relief in situations in which all that is needed is food, clean water, or medicine. But in many parts of the world, this approach has failed.

- Any project that is undertaken needs to be clearly Christian and consistent with the teachings of Jesus in the New Testament.
- If at all possible, the work in a community should be connected to the local church or a group of local churches.
- Those involved in witnessing to Christ's love in a community need to be committed to working at their own spiritual development—Bible study, prayer, and accountability to Christian sisters and brothers.
- The input and priorities of those who will benefit from a project or program must be included in the planning process. Without a sense of ownership in a project, people rarely stick with it very long.
- Working with others who have diverse gifts and perspectives (people such as clergy, business people, social service workers, educators, and youth) provides a strong resource upon which to draw when faced with difficult situations. Strong coalitions provide a greater chance of success in a project.

The present realities in our world, our denomination, and in our own lives did not simply happen. These current realities are the result of actions previously undertaken by individuals. And as individuals, we can influence future realities by our actions now. Through repentance from sin, and through prayer, Bible study, heightened awareness of how our own actions affect others locally and globally—in scriptural terms, "calculating the cost" (Luke 14:28, NAS)—we can move forward in the building up of Christ's kingdom.

As Christians and as a denomination, we have a responsibility to "let (our) light shine before others, so that they may see (our) good works and give glory to (our) Father in heaven" (Matt. 5:16). We also are called to be the salt that enhances the flavor of all other good ingredients in the world that God has given to us as stewards. "Salt is good, but if it loses its saltiness, how can it be made salty again? It is fit neither for the soil nor for the manure pile; it is thrown out. He who has ears to hear, let him hear" (Luke 14: 34–35, NIV).

Jeff Boshart, born in Nigeria, is a member of Lebanon (Pa.) Church of the Brethren. After Brethren Volunteer Service with three projects, he worked in development in Florida, Nigeria, and Haiti. He is now a graduate student at Cornell University, Ithaca, N.Y., in international agriculture and rural development.

A new design for the General Board

Second in a four-part series of information pieces about the General Board's proposed new design.

Toward a shared vision fo

BY GLENN F. TIMMONS

We are on the eve of a new century. The 21st century brings with it a growing awareness of a new wave of changes in our society and in the church. The Information Age is following the Agrarian Age and Industrial Age. This change has implications that the church is only beginning to understand and explore.

In God's economy, the center, the locus for Christian ministry and mission, is still the congregation. This is not to say the congregation does not have other partners with whom to fulfill Christ's mission, locally and globally. But the vitality and health of one partner affects the effectiveness of other partners. Growing congregations are key to ministry and mission beyond our membership. Sometimes the General Board becomes the extended hands and feet of the congregation around the world. At other times, the General Board and the denominational partners give counsel and support, identify and produce resources, teach and train others, and help understand the context in which ministry occurs.

The focus is not on how to capture the spirit in the existing denominational structure, place, or position, but on how our hearts can be captured so that the form and shape of ministry emerges within and through us.

In July 1995, after becoming aware of a serious, impending financial crisis, the General Board began what has become a redesign process. Two early steps in this process were the development of a Vision Statement (August 1995, page 17) that points the efforts of the General Board toward the congregations, and a guiding document called Core Functions of the General Board (November 1995, page 6).

At its March meeting, the General Board was to make two important decisions. One would be on the 1998 budget parameters for the new organization of the General Board. By necessity, the parameters would be $2.5 million less than they were in 1996. The recommended budget parameters had been set at $4.7 million. A second decision of the General Board would be to adopt a recommended new organizational model for itself. While the General Board and its staff will be smaller than it is now, the model will includ all the core functions of the General Board, as outlined in the documents named above. Based upon the core functions of the General Board, here are the key features of the new organization:

Participate with Annual Conference in the discernment of God's leading, and assist the Church of the Brethren with the implementation of the work of the body.

While the General Board is an administrative arm of Annual Conference, the General Board is in partnership with other denominational agencies or institutions. Brethren Benefit Trust, Bethany Theological Seminary, Association of Brethren Caregivers, and On Earth Peace Assembly are a few to b named with which the Board is a partner. A partner seldom named is the congregation.

In all of these partners, the dominant model used for decision making is that of *Robert's Rules of Order.* While this model has served the church well, this core function calls the General Board and Annual Conference, if not other agencies, to engage in a prior step to decision making. The call is to engage in a discernment process, discerning God's leading of the church. True discernment demands of all Christians that God's kingdom, not oneself, be the center of concern.

This process cannot be reduced to a simple procedure. Those who have worked at it faithfully would be the first to say they have yet to master it. It is elusive because it presumes the will of God. What human really knows the will of God? Discernment would use the tools of silence (rather than speaking), questions (rather than pat

shared ministry

nswers), dreams and imagination (even before reason). rayerful discernment would include that of putting oneelf in a position so as to be able to hear what God has to ay to us.

Another biblical metaphor for discernment comes from he parable of the sower, in which our task is to clear hose obstacles that prevent the scattered seed from aking root. Discernment is seeing with sacred eyes that hich God would reveal. Or as Chuck Olsen writes, "Disernment is uncovering the decision—not making it."

I can only imagine the difference in mood and tone of ur meetings and the decisions of our church council eetings, particularly Annual Conference, if, as people of aith, we engaged in prayerful discernment before, uring, and after decision making. Discernment would et us beyond the most vocal speaker at the microphone r the astute parliamentarian, to leading with the question f God's will, or the affect of our decision on each other. iscernment reminds us that decisions come out of ialog rather than monolog.

quip the church to make faithful disciples to continue he work of Jesus—peacefully, simply, together— ocally and around the world.

rovide resources. A primary feature of the new organiation will be the human resources of Congregational Life eams. Working collaboratively with district personnel, he General Board staff will have as a primary function to ive assistance to congregations in "equipping the church o make faithful disciples." This assistance will be shaped y the needs of congregations. Each Congregational Life eam, located in a geographical area, will work with disrict executives in that area, bringing a variety of adaptive kills and technical knowledge. Consultation will be ffered, along with various forms of leadership training. he identification of resources and networking of congreations with similar needs will be provided. It is ecognized that we have widely varying kinds of congreations—urban, ethnic, small membership, rural, uburban, to name a few. Assistance will be given that fits he need.

aithful discipleship begins by asking several questions:

The sociological question: What is the makeup of the city or community that we seek to serve? What are the cultural trends of which we need to be aware?

The theological question: What is our call? What is the mission of our congregation? What is our ministry response?

The practical question: What resources do we have? What do we need to fulfill our mission? What structure will best fulfill our mission?

Congregational Life Teams will help congregations find local, contextual answers to these and other questions.

Material resources will be available through a reshaped Brethren Press—a combination of our current communication and publications units, customer service, and the Yearbook. Curriculum options, Brethren-authored books, Brethren publications, and a variety of resource materials will be the main feature of Brethren Press. Mechanisms will be created to disseminate congregationally generated resources or other recommended materials.

Service ministries. Service ministries provide ways for Brethren to act on their faith. Brethren Volunteer Service, youth and young adult summer workcamps, summer camps, Ministry Summer Service, Refugee/Disaster Services and material aid are hands-on options for applying one's faith. These primary experiences have proved to be formative for young people, which, with reflective leadership, become fertile ground for a call to ministry.

Coordinate mission opportunities. For congregations, becoming physically, emotionally, and spiritually involved in mission work beyond their membership is a mark of vitality. Nothing is more potent than a congregation or group of congregations that holds a shared vision. The General Board will not only support the formation of such congregations, but will assist in the coordination of global mission opportunities. The coordinator of Global Mission Partnerships will oversee our continued work in Africa, Latin America, and the Caribbean. The Mission Planning Council, a representative body made up of General Board, Annual Conference, and district personnel, will discern the necessary level of support for ongoing and new local

In short, the General Board is committed to the integrity of the love of God and love of neighbor. Our mission reaches beyond our membership.

and global mission initiatives of congregations.

Facilitate a leadership development system. Leadership development is another core function of the General Board. The 1996 Annual Conference Ministerial Leadership Statement calls for a five-year emphasis on the calling, training, and support of people to pastoral ministry. Through a coordinator of Ministry, a Ministry Team will be enlisted, which, along with districts, will develop a coordinated system addressing the paper's recommendations. The Ministry Advisory Council, made up of General Board, district, college, and seminary representatives, will oversee this development and be reporting to Annual Conference.

Incorporate the unique Brethren witness. A reconfigured General Board position will be developed to resource and assist individuals, congregations, and districts in giving witness to Brethren beliefs and values. Peace, justice, and the care of creation are a part of our core values. As a member of the core staff, the coordinator of Brethren Witness will respond to local initiatives, while keeping congregations informed of opportunities for the church's witness to address public policy.

Model a process of fundraising. As an agent of Christian stewardship, the General Board will follow a holistic theology of stewardship that recovers the rich biblical meaning of stewardship. Several questions come to mind: How can we be immersed in these meanings that lead us to a deeper commitment and excitement in our congregations? What compelling vision, what learning experience, what reflective leadership, what structure or processes are required to make the answers to these questions a part of our identity, while funding the mission of the church? The coordinator of Mission Funding, focusing on planned giving and congregational stewardship resourcing, will be developing this work.

Help build community. The strength of the church's witness comes when the body is captured by a shared vision and is engaged in a shared ministry. The work of the General Board will be to help create an atmosphere in which community can be formed, in which ideas are considered, stories are told, dreams are dreamed, support is given and received, focus is clarified, and mission is engaged.

Administer the General Board as Christian stewards of human and physical resources.

With its focus on congregational life, the General Board will assist the church in seeing that

- the good news of Jesus Christ is told,
- the Scriptures are taught, shaping discipleship,
- genuine community is formed. and care is extended,
- and Christian service is rendered, locally and globally

In short, the General Board is committed to the integrit of the love of God and love of neighbor. Our mission reaches beyond our membership.

Addressing this mission always calls for the clarity of a shared vision, for a shared ministry. It calls for discernment before decision. It calls for empowerment, not control. It calls for partnership, not competition. It calls for a focus on mission, more than on the needs of the organization. The focus is not on how to capture the spiri in the existing denominational structure, place, or position, but on how our hearts can be captured so that the form and shape of ministry emerges within and through us. The focus is on how, with sacred eyes, a people with a particular heritage can give faithful witness to a shared vision and a shared ministry.

*Note: Although based on the Core Functions Statement o the General Board, this article was written before the Board's March 1997 meeting. Thus, the essential shape of how those functions are carried out, as well as terminology and titles, may be different from what is indicated in this article—*GLENN F. TIMMONS

Glenn F. Timmons is executive of the Parish Ministries Commission, and Administrative Council liaison to the Transition Team, which is implementing the new design of the General Board.

Letters

The church is saying to people contemplating suicide, "Everything will be okay," glossing over their serious request with a "smiley face."

Messenger
Taking the New Testament seriously

Suicide a rational decision?

As a psychiatric social worker in the field of aging, I often have been faced with people wanting to die . . . and with some of them asking for help in dying. I have told clients that my Christian faith and my professional ethics will not allow me to kill them. For some who desired it, we pray for God to bring their death today, but if death did not come today, we prayed for God's continuing presence and strength. Prior to Dr. Kevorkian, I have helped a client write to the Hemlock society concerning suicide methods.

Too many "gray areas" are not touched by the Annual Conference statement and the January MESSENGER articles. Robin Wentworth Mayer's statement about "smiley faces" (January, page 26) applies here. The Annual Conference statement tends to have the church saying to people contemplating suicide, "Everything will be okay," and glossing over their serious request with a "smiley face."

The church should say, instead, "We do not believe in assisted suicide, but you have the legal right to consider it." (Legal right and faith often differ.) The church needs to continue, "We will be with you during your act, just to indicate that God's strength and presence are yours."

Prior to the point of a person carrying out an assisted suicide, the church should say to one facing this decision, "You can call us and a support person will be available to listen to you at any time."

Suicide can be a rational decision. People contemplating suicide are facing an identity crisis. They see a prolonged life as a destruction and deterioration of the self. "Advanced" medical technology often can prolong life, even while disease is destroying mind and body. The older people with whom I have worked do not fear death, but fear "being a burden and losing themselves." It does not seem rational that dying now with an intact personality, compared to dying later after much suffering and pain—dying as a "vegetable"—is best.

Donald Flint
Sterling Heights, Mich.

What did Dan West mean?

Guy Wampler, in his January article on dying, mentions Dan West writing a note saying, "My life is no longer worth this cost."

At no point does Wampler refer to the principle by which Dan West lived—refusing to eat pie as long as there were hungry people in the world. Dan West believed in equity, that one man's greed deprived another of necessities.

Dan West died the way he lived, but some are not catching his meaning. In the Wampler quote, Dan West meant that there were better ways to spend money than to spend it on

The opinions expressed in Letters are not necessarily those of the magazine. Readers should receive them in the same spirit with which differing opinions are expressed in face-to-face conversations.

Letters should be brief, concise, and respectful of the opinions of others. Preference is given to letters that respond directly to items read in the magazine.

We are willing to withhold the name of a writer only when, in our editorial judgment, it is warranted. We will not consider any letter that comes to us unsigned. Whether or not we print the letter, the writer's name is kept in strictest confidence.

Address letters to MESSENGER *editor, 1451 Dundee Ave., Elgin, IL 60120.*

M.
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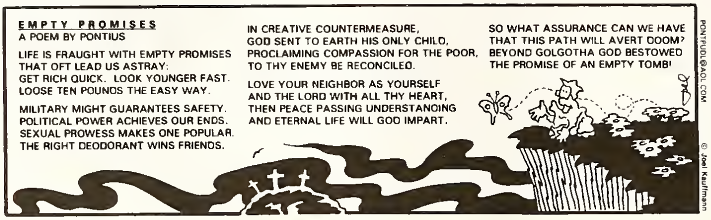
Pontius' Puddle


EMPTY PROMISES
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IN CREATIVE COUNTERMEASURE, GOD SENT TO EARTH HIS ONLY CHILD, PROCLAIMING COMPASSION FOR THE POOR, TO THY ENEMY BE RECONCILED.
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Letters

him. The point was not whether he did or did not continue to find life satisfying, but that the money required to continue living was morally wrong to him. That's what Dan West meant.

Angela Henn Ver Ploeg
Columbus, Ohio

When is life not viable?

While Guy Wampler, in his January article on dying, was writing hypothetically, I am in the process of deciding how much life-sustaining assistance I will instruct my family and doctors to provide.

Like Dan West, I have ALS, or Lou Gehrig's disease. Which means that before I die, I will be unable to speak, eat, move, or breathe on my own. Ten months after my diagnosis, I can't dress myself, can't walk without a walker, have difficulty breathing, and choke easily on food and fluid.

The day I learned I had ALS, I gave the disease to God. Since then I have been content and can say with Paul, "I have learned, in whatever state I am, to be content" (Phil. 4:11, RSV) and "I can do all things through him who strengthens me" (Phil. 4:13).

Having said that, however, it seems incongruous to consider how much

From the Office of Human Resources

Director of Ministry

SKILL REQUIREMENTS:
Team development and coordination in developing a system to call, equip, and support people for ministerial leadership.

EXPERIENCE:
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April prayer concerns:

Congregation: Music & worship committees, Sunday school growth

Annual Conference: Moderator David Wine, Standing Committee

General Board: Transition Team, General Board new design, interim general secretary Karen Peterson Miller, Leadership Team

Districts and Colleges: Students planning fall '97 schedules, seniors seeking jobs, Bethany seniors awaiting call to a church

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Parish Ministries: 1997 Christian Citizenship Seminar, 1998 NYC preparations, Outdoor Ministries

World Ministries: Dominican Republic ministries, Refugee/Disaster Services

Letters

support I might want in continuing to live, but it is a huge consideration for me. When is my life no longer viable? If I have a feeding tube inserted, it is very difficult to have it removed. Do I have a tracheotomy or use a breathing machine? What is right for me and my family?

As clearly as I received God's help the day of the diagnosis, I haven't had a definitive answer to these questions. Do we humans muddle through this dilemma knowing God granted us fre will and knowing we will receive grace if we try to work this through with dependence on him?

Judy Tomlonso
Warrensburg, Mo

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Church secretary for Manchester Church of the Brethren, North Manchester, Ind. Full-time. Computer work, receptionist, adm. duties. Should have acquaintance with & respect for Church of the Brethren. Send résumé to Andrew Rich, 606 N. Mill St., North Manchester, IN 46962.

Turning Points

New Members

Note: Congregations are asked o submit only the names of actual new members of the denomination. Do not include names of people who have merely transferred their membership from another Church of he Brethren congregation.

Annville, Atl. N.E.: Clifford & Lucy Alwine, Ivy Alwine, Bill & Tess Wathen, Janelle Wampler, Ryan Weaver

Bear Creek, S. Ohio: Matthew Fahrnbach, Ryan Eichelberer, Gay Shock

Beaver Creek, S. Ohio: Lisa Hazen

Boones Mill, Virlina: Jane & Alvin Burgess

Bradford, S. Ohio: Larry & Nancy Szilagyi, Karen Hauck, Steve & Sharon Root

Cape Coral, Atl. S.E.: Al & Abby Favicchia, Doug & Gerry Tussey, Tom & Barbara Kapla

Carlisle, S. Pa.: Bob & Millie Smith, John & Ethel Price, Nancy Andrews

Chambersburg, S. Pa.: Don & Ann Baker, Bill & Missy Green, Audra Miller, Vivian Fisher, Robert & Kim Frazer, David Kreiger

Cherry Lane, Mid. Pa.: Violet Pittman, Howard & Mildred Fleegle, Travis Smith

Community, Pac. S.W.: Mildred Trader, Shawn Montgomery, Andrea & Erika Celedon

Dayton, Shen: Walter & Fonda Erdman, James & Dorothy Bryant, Melvin & Betty Lou Myers

Deshler, N. Ohio: James Echman, Andrew Meeks, Timothy Meeks, Tyler Thompson

Ferrum, Virlina: Terri Holcomb

Florin, Atl. N.E.: Desiree Mertz, Lauren Hostetter, Michael Bridgman, Lindsey Grove

Freeport, Ill./Wis.: Donna Lizer; Judith, David, Dan, & Joe McGlothlin

Green Tree, Atl. N.E.: Justin Clark, Tracy Custer, Sharon McClain, Shawn O'Neil, Laurie Pavone, Casey Slinkard, Justin Watkins

Highland Ave, Ill./Wis.: Ron Parrott, Jennifer Myers, Amy Feliciano, Rick Patzek, Sue Novonty

Hollidaysburg, Mid. Pa.: Keith Eldred, Fred McCready

La Verne, Pac. S.W.: Marie Blackstone, Michael Blickenstaff, Ethel Cripe, Melissa Elcrat, Scott Frick, Paige Hanawalt, Margie Himes, Valri Jacobs Adam Sjol, Andy & Jeanine Veje

Lancaster, Atl. N.E.: Sharon Armstrong, Stephanie Auchey, Cindy Carter, Cathy Eckman, Deb Eidemiller, Nancy Eckert; Gwen, James, Jennifer, & Ralph Martin, James Stuckey, Esther Thomasco

Lima, N. Ohio: Robyn Botkin, Beth Lozzio, Justin Martin, Carmen Miller, Dave & Patty Trusty, Al & Lori Sullivan, Lucille Stumbaugh

Linville Creek, Shen.: Lisa Derrow, Barbara Glee, Dave & Paula Kyger, Eldon Layman, Betty Lohr, Ben & Janet May, Jerry Rainey, Marvin Showalter

Logansport, S/C. Ind.: Kayla Bailey

Maple Grove, N. Ohio: Sharon Duncan, Helen Eagle, Lin Keener,Shirley Benner, Lawrence & Susan Benner, Amy Horn, Jackie Shanks

Maple Springs, W. Marva: Jill Hauser, David Sisler, Nicole & Lindsey Teets, Robert Harsh

McPherson, W. Plains: Donna & George Becker, Anne Kirchner

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Mohican, N. Ohio: Brian & Tammi Horst, Brian & Bon-Janette Koontz, Craig & Jennifer Tavanello, Ben Bartlett

Myersville, Mid. Atl,: Melvin Blank

Naperville, Ill./Wis.: Alwin & Twinkle Christian; Shirin, Chirage, Hamilton, & Rashmin Christian; David, Suhasini, Glen, & Jennifer Das, Rita Khristy; Pravin, Ramila, & Paritosh Patel, William Thomas, Rachel Vyas

Oakland, S. Ohio: Gretchen & Mark Davis, Wavelene Denniston, Lindsay Donadio, Connie Ernst, Mitchell Etter, Judy & Keith Fasnacht, Jim & Sharon Fetter, Steve Garber, Nan & Steve Hottle, Lita & Ty House, Kathy & Tom Jeffries, Becky & Kevin Jenkinson, Mike & Sharon Lehman, Dan & Raney Nord, Richard Shafer, Jennifer Stickley; Alyssa, Donna, Gary, & Rachael Wagner

Panora, N. Plains: Carla Knapp, Jessica Blome, Jason & Debi West, Dennis & Darlene Arnold, Dick & Nedra Justice, Dick & Karen Doubleday, Jerry & Mary Evelsizer, Terry & Linda Hatfield; Marsha, Stacy, Mandy, & Shane Pote, Beth Ferree, Hillory Wofford, Gloria Searcy

Pittsburgh, W. Pa.: Marcia Webb, Barbara Oxenreider

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West Goshen, N. Ind.: Kristina Miller, Justin Stutsman, Clint Culp, Lisa Sue Kamp

224th BVS Orientation Unit

(Completed orientation in Orlando, Fla., Feb. 7, 1997)

Albert, Charles, from Warsaw, Ind., to World Friendship Center, Nishi-ku Hiroshima, Japan

Albert, Mary Ann, from Warsaw, Ind., to World Friendship Center, Nishi-ku Hiroshima, Japan

Altic, Leslie, from Richmond Va., to Casa de Esperanza de los Ninos, Houston, Texas

Bryant, Curtis, from Anderson, Ind., to Trees for Life, Wichita, Kan.

Buttner, Tilman, from Soltau, Germany, to Camphill Village, Copake, N.Y.

Dankovic, Sladana, from Yugoslavia, to Community Family Life Services, Washington, D.C.

Durnbaugh, Aaron, from Elgin, Ill., to Washington City Church of the Brethren Soup Kitchen, Washington, D.C.

Heb, Natascha, from Welle, Germany, to Cafe 458, Decatur, Ga.

Jarvis, Katie, from Charlottesville, Va., to Bridgeway, Lakewood, Colo.

Kreider, Angie, from Paradise, Pa., to Camp Courageous, Monticello, Iowa

Larick, Jason, from La Verne, Calf., to The Palms, Sebring, Fla.

Laudermilch, Joe, from Harrisburg, Pa., to Westside Food Bank, Sun City, Ariz.

Martin, Mike, from Upland, Calif., to Cafe 458, Decatur, Ga.

McCarthy, Mike, from Bettendorf, Iowa, to Proyecto Libertad, Harlingen, Texas

Moreau, Julie, from Taunton, Mass., to Inspiration Cafe, Chicago, Ill.

Neher, Anya, from Aptos, Calif., to Proyecto Libertad, Harlingen, Texas

Nicolaisen, Ole, from Hamburg, Germany, to Su Casa Catholic Worker, Chicago, Ill.

Smith, Jen, from Philadelphia, Pa., to Kilcranny House, Northern Ireland

Van Order, Beth, from York, Pa., to Comfort House, McAllen, Texas

Pastoral Placements

Boyd, Mary, from Sebring, Atl. S.E., to Venice, Atl. S.E.

Braun, John, from other denomination to Olympic View, Ore./Wash.

Diamond, Douglas, from secular to Hooversville, W. Pa.

Glover, Irving, from Shalom Fellowship, Virlina, to Mount Bethel, Virlina

Gresh, Kenneth, from Arcadia, S/C Ind., to Dunnings Creek, Mid. Pa.

Hammel, Daniel, from Maple Springs, W. Marva, to Raven Run, Mid. Pa.

Hufford, Lisa, from seminary to Nappanee, N. Ind.

Kaucher, Howard, from retirement to Schuylkill, Atl. N.E.

Kensinger, Janice, from assoc. district executive to Faith Community Brethren Home, S. Pa.

Konopinski, Tom, from secular to Pleasant Valley, N. Ind

McKellip, David, from Moreno Valley, Pac. S.W., to Mountain View, Idaho

Mosorjak, Gary, from secular to Locust Grove, W. Pa.

Riley, Richard, from secular to Frostburg, W. Marva

Sink, Barry, from Moorefield, W. Marva, to Mount Hermon, Virlina

Smith, Leonard, from other denomination to Rouzervile, S. Pa.

Spire, Sam, from seminary to New Enterprise, Mid. Pa.

Stevens, Rahn, from Moreno Valley, Pac. S.W., to Prairie View, W. Plains

Licensing/ Ordination

Abraham, Mary, licensed Oct. 26, 1996, Messiah, Mo./Ark.

Beckner, Dennis A., licensed Nov. 16, 1996, Manchester, S/C Ind.

Biddle, James C., licensed Feb. 7, 1996, Black Rock, S. Pa.

Brotherton, Bob, ordained May 18, 1991, Midway, S.E.

Brush, Jonathon, licensed Jan. 18, 1997, Manassas, Mid. Atl.

Campbell, Harold, ordained June 1996, Staunton, Shen.

Carrasco, Fausto, licensed May 11, 1996, Rio Prito, Atl. S.E.

Chinworth, James H., ordained May 18, 1996, Mountville, Atl. N.E.

Courtney, Steven Lee, licensed July 8, 1996, Sunnyside, W. Marva

Dahlbert, Nancy Lee, ordained Nov. 11, 1996, York First, S. Pa.

DiSalvio, Robert S., licensed Jan. 7, 1997, Amwell, Atl. N.E.

Farquharson, J. Keith, licened Aug. 2, 1996, Olathe, W. Plains

Guthrie, Donald, ordained Feb. 27, 1996, Bethel-Keezletown, Shen.

Hershberger, Ronald, ordained Jan. 29, 1997, Sugar Valley, S. Pa.

Hess, Donald E., licensed Sept. 14, 1996, Oakton, Mid. Atl.

Houff, Marlin D., ordained Nov. 2, 1996, Palmyra, Atl. N.E.

Houser, Barry, licensed Oct. 8, 1996, N. Liberty, N. Ind.

Hufford, Lisa, licensed Dec. 7, 1996, Nappanee, N. Ind.

Jones, Gregory L., licensed Dec. 4, 1996, Shippensburg, S. Pa.

King, Kevin Daniel, licensed May 1993, Orlando Community, Atl. S.E.

Knepper, Craig A., licensed Sept. 14, 1996, Westmont, W. Pa.

Konopinski, Tom, licensed, Oct. 8, 1996, Pleasant Valley, N. Ind.

Laue, Ron, licensed Aug. 2, 1996, Northern Colorado, W. Plains

McAdams, Ronald L., ordained Oct. 26, 1996, Middle District, S. Ohio

Rediger, Anita, licensed Oct. 8, 1996, Yellow Creek, N. Ind.

Reese, Sherry Lynn, ordained Aug. 3, 1996, Beacon Heights, N. Ind.

Reinhold, Charles H., licensed Sept. 14, 1996, Flower Hill, Mid. Atl.

Reininger, Linda L., ordained Aug. 2, 1996, Nanty Glo, W. Pa.

Editorial

To live the old, old story

In an Elgin restaurant, I bumped into a little group of out-of-town Brethren the other day, and as we chatted I mentioned that I had just received a letter from Don Snider. "What's Don up to these days?" one of the group asked. "He's busy being Don Snider," I responded. Everyone knew what I meant.

Don is 81 years old now. I remember him as a name in *The Gospel Messenger*, when I was a callow youth and he was national youth director. I remember him from a week at New Windsor in the mid-1960s, when he was director of Brethren Volunteer Service training and I was a guest leader. And I remember him from the late 1970s, when he was our associate pastor here in Elgin, Ill.

In his letter to me, Don told about one of the congregations he pastored singing "I Love to Tell the Story." Don peeked and noted that everyone was singing, but a "rebel thought" intruded itself into his brain: "Who is out there *telling* the story? Are we *doing* what we sing?" Another thought came hard on the heels of the first: "Change one word, and we could sing this song more truthfully. Change it to 'I Love to Live the Story.'"

When asked how the Brethren could be recognized, Alexander Mack replied, "By the manner of their living."

That's what keeps Don Snider busy—providing the rest of us with provocative ideas.

Do we love to *live* the story? That's really what Christianity amounts to, isn't it? Go back to Jesus himself. How busy he stayed, *living* the story. One of my favorite gospel passages tells of Jesus giving sight to the man born blind (John 9). The exchanges between the man and the Pharisees are the part that charms me. To the Pharisees' insistence that Jesus is a sinner, the man says, "I do not know whether he is a sinner. One thing I do know, that though I was blind, now I see." Jesus got wind that the Jews had run the impudent man off, and he looked him up to see how things were going. Because of Jesus' healing and caring, the man said to him, "Lord, I believe." Jesus lived the gospel for that man.

Do we love to *live* the story? Go back to Alexander Mack, a founder of the Church of the Brethren. Right after the Eder River baptisms in 1708, one of Mack's neighbors asked him, "How will we be able to tell the Brethren from anybody else?" Mack replied, "By the manner of their living." Alexander Mack figured that *living* the story would make all the difference.

Do we love to *live* the story? Just a few weeks after my wife and I arrived as missionaries in Nigeria, she noticed that the little ragamuffin we had hired as our "yard boy" was limping around with a badly infected toe, wrapped in a dirty homemade bandage. She doctored on that toe for a couple of weeks, daily cleaning it, applying medicine, and putting on a fresh bandage. That was over 30 years ago. But that Nigerian has never written us without mentioning the sore toe episode. It wasn't the saving of his toe that most impressed him; it was my wife's gesture of kindness. "Why did she care so much?" he still wonders.

Do we love to *live* the story? I had a wonderful English teacher and mentor in high school—Ethel Stone Koger—a good Brethren woman who, by the manner of her living, and by her belief in her students, challenged them to do their best in life . . . to *live* the story. There is a host of Brethren leaders today who arise up and call her blessed. But don't take my word for it; ask the president of Bridgewater College—another of her protégés.

A teacher of the old school, Mrs. Koger had us commit to memory numerous selections of poetry. One that stuck by me was Longfellow's "Psalm of Life." It seemed to be a statement of Mrs. Koger's principles for living, and having us get the poem by heart was a subtle suggestion from her.

Two Longfellow lines came to mind as I worked with Ryan Ahlgrim's article in this issue—"Going to Galilee":

But to act that each tomorrow
Finds us farther than today.

Ahlgrim likens our faith journey—our living the story—to going to Galilee to meet Jesus. On the way we walk together with others, sharing each other's load, making the way lighter and richer for each other.

Thus, the lives of others—their living of the story—remind us

We can make our lives sublime,
And, departing, leave behind us
Footprints on the sands of time.

And who was that group of out-of-town Brethren that I mentioned earlier, and what was it doing here in Elgin? It was folks from Mount Morris Church of the Brethren, out west of here. They come in every month to volunteer their time stuffing envelopes for the mass mailings that go out from the General Offices. They save us thousands of dollars. Been doing it for years . . . living the story.—K.T.

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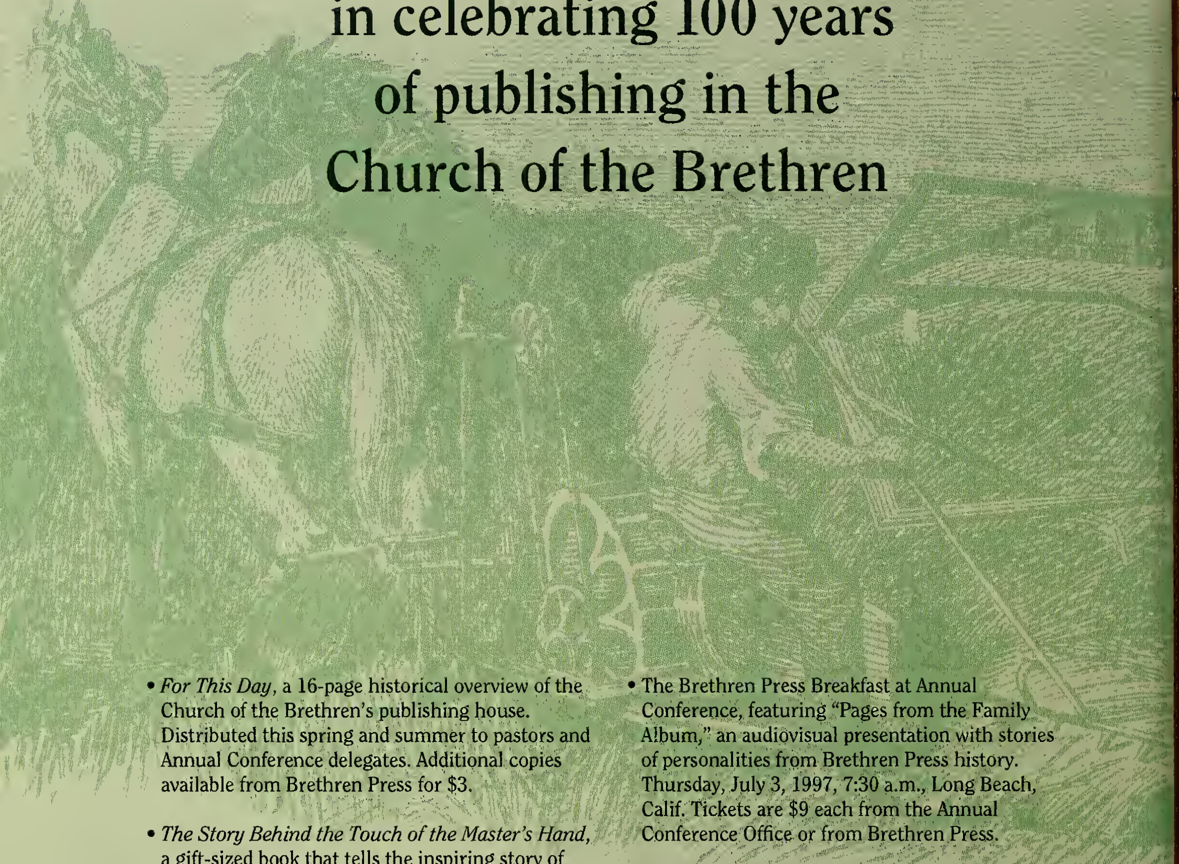

- *For This Day*, a 16-page historical overview of the Church of the Brethren's publishing house. Distributed this spring and summer to pastors and Annual Conference delegates. Additional copies available from Brethren Press for $3.
- *The Story Behind the Touch of the Master's Hand*, a gift-sized book that tells the inspiring story of Myra Brooks Welch, the poet behind the poem. Available July 1997.
- *Preaching in a Tavern and 129 Other Surprising Stories from Brethren Life*, by Kenneth I. Morse. Little-known anecdotes from Brethren history. Available July 1997.
- The Brethren Press Breakfast at Annual Conference, featuring "Pages from the Family Album," an audiovisual presentation with stories of personalities from Brethren Press history. Thursday, July 3, 1997, 7:30 a.m., Long Beach, Calif. Tickets are $9 each from the Annual Conference Office or from Brethren Press.
- An Annual Conference display by Kermon Thomasson that tells the publishing house's history through graphics and words. July 1-5, 1997, Long Beach, Calif.
- An exhibit at the Elgin Historical Museum in downtown, Elgin, Ill., featuring artifacts from the former printing operation. February 5–May 1, 1997.

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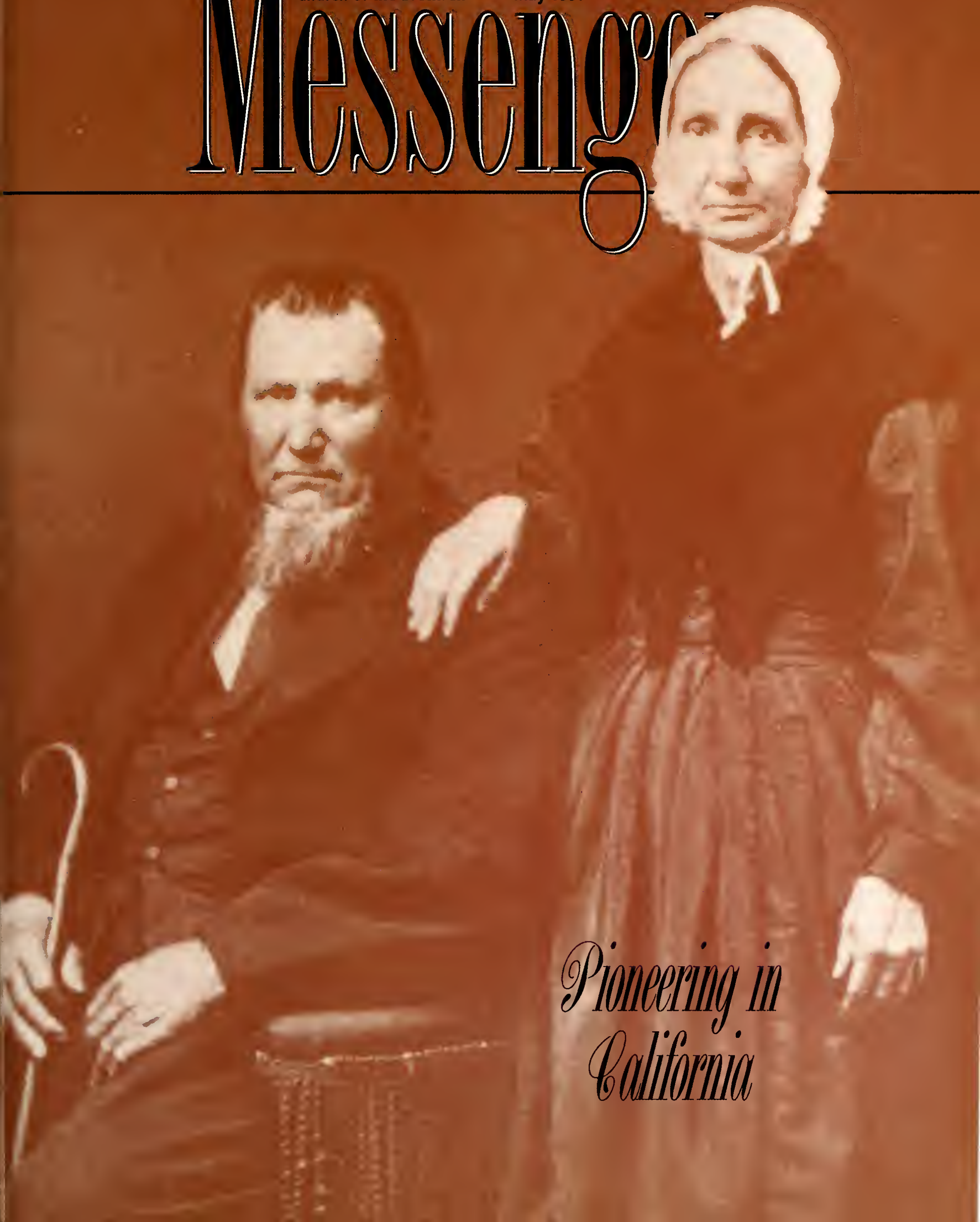
Messenger

Church of the Brethren May 1997



Pioneering in California

Messenger

Vol. 146, No. 5 May 1997

Editor: Kermon Thomasson
Managing Editor: Nevin Dulabaum
Editorial Assistant: Paula Wilding
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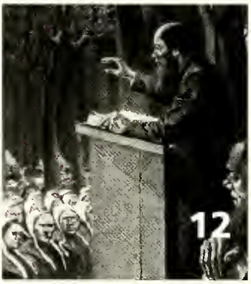
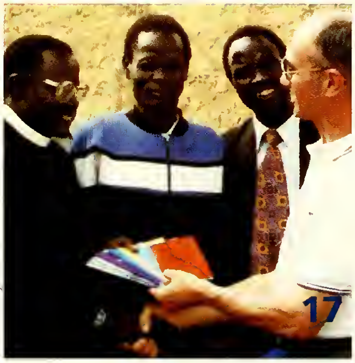
Promotion: Linda Myers Swanson
Study Guide Writer: Willard Dulabaum
Publisher: Wendy McFadden

Ronk Collection, Ashland, Ohio

On the cover: The Brethren moved to California early on, first to mine gold, and then to save souls. David B. Eller tells the story of a soul-saver, George Wolfe III (page 12)



Art by G.W. Peters



Esther F. Boelyn

Features

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17 The Nuer Bible project: Tackling the hard part
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18 For the General Board, a dramatic shift in focus
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20 Could we afford another Pentecost?
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From the Editor

How to reach us

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Phone: (847) 742-5100
(800) 323-8039

Subscription rates:
$16.50 individual rate
$12.50 church individual plan
$10.50 church group plan
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Student rate 75¢ per month

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Coming next month

A cluster of articles on Brethren peace-making and peace-makers.

District Messenger representatives: Atl. N.E., Ron Lutz; Atl. S.E., Ruby Raymer; Ill./Wis., Kreston Lipscomb; S/C Ind., Marjorie Miller; Mich., Ken Good; Mid-Atl., Ann Fouts; Mo./Ark., Luci Landes; N. Plains, Frances Merkey; N. Ohio, Alice L. Driver; S. Ohio, Jack Kline; Ore./Wash., Marguerite Shamberger; Pac. S.W., Randy Miller; M. Pa., Eva Wampler; S. Pa., Elmer Q. Gleim; W. Pa., Jay Christner; Shen., Tim Harvey; S.E., Donna Shumate; S. Plains, Mary Ann Dell; Virlina, Jerry Naff; W. Plains, Dean Hummer; W. Marva, Winoma Spurgeon.

Messenger is the official publication of the Church of the Brethren. Entered as second-class matter Aug 20, 1918, under Act of Congress of Oct. 17, 1917. Filing date, Nov. 1, 1984. Member of the Associated Church Press. Subscriber to Religion News Service & Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the New Revised Standard Version. Messenger is owned and published 11 times a year by the General Services Commission, Church of the Brethren General Board. Second-class postage paid at Elgin, Ill., and at additional mailing office, Feb. 1997. Copyright 1997, Church of the Brethren General Board. ISSN 0026-0355.

Postmaster: Send address changes to Messenger, 1451 Dundee Ave., Elgin, IL 60120.

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David B. Eller in the flesh first established himself in my awareness when he became a member of the General Board in 1983. Before that, he had been for me only the name of a young Brethren historian. Beyond his amiability, he drew me to him as a fellow native of that part of Virginia from Roanoke on south. David was not like the fellow who, the other day, spoke of my being drawn back to the "Shenandoah Valley." When I hastened to point out that actually I was from south of Roanoke, he shrugged. When I testily elaborated, "That's a world and culture distinctly different from the valley," he shrugged again. Yet this fellow is from Lancaster County, Pa., and so certainly ought to appreciate cultural and geographical differences.

Then there was David's immersion in Brethren history. Being a history buff, I admired and envied his scholarship. Although a Virginian (from Roanoke, understand), David had earned his Ph.D. in a study of "Brethren in the Ohio Valley, 1790-1850." But that was okay, since Brethren preacher Jacob Miller from Franklin County, Va., (in David's and my area) was an early and important Ohio pioneer church founder.

I arranged for David to write a Messenger article on Illinois pioneer preacher George Wolfe II, as background for our holding the 1984 Annual Conference in southern Illinois, at Carbondale. I was surprised to have David say this was his very first Messenger article. I said I would have to do something about that record. And I have.

As we previewed the 1987 Annual Conference in Cincinnati, we ran David's "Peter Hon and the 'Kentucky Dunkards'." For last year's return to Cincinnati, I asked David for another backgrounder; he wrote "Brethren in the Land of the Miamis." Then David seized the initiative from me. He said, "Kermon, since next year's Conference will be held in Long Beach, how about an article on George Wolfe III, the founder of the 'Church of California'?" I was delighted to oblige him, as our story on page 12 demonstrates.

Kermon Thomasson

Kermon Thomasson

Historian David Eller *served as book editor for Brethren Press, 1984–1988. He now serves as executive director and publisher for the Swedenborg Foundation, West Chester, Pa.*

Breakthrough in Cincinnati

Brian Hartman planned for more relaxation at Annual Conference in Cincinnati last summer. He had customarily gone to Conference as a delegate, but this year he had decided just to free-float and to sing in the choir. It changed his life.

Brian and Mim Hartman *had things on their mind besides the business agenda when they attended Conference in Cincinnati.*

At the first choir rehearsal, he heard someone call his name. It was **Miriam ("Mim") Mast,** an acquaintance from Nappanee, Ind. A couple of evenings later, Mim invited Brian out for sundaes. Eventually they walked down to the river to watch the Fourth of July fireworks. Apparently, there were other fireworks as well. Two hours later, Brian and Mim were still standing on a river bridge, watching the lordly Ohio flow by. They talked some, too.

For the rest of the week, little notes went back and forth on the Conference message board. Brian and Mim attended Saturday night's Glad concert together. Afterward, they strolled up to Fountain Square. Eventually they strolled some more. Dawn found them once again watching the lordly Ohio flow by.

The rest can be guessed. Brian and Mim were married December 21. Where did they honeymoon? In Cincinnati. And the special music at their wedding? A Glad number from the concert: "Your Love Broke Through."

These newlyweds from Nappanee Church of the Brethren are looking forward to Annual Conference in Long Beach. But, somehow, they don't expect the experience there to be as life-changing as Cincinnati '96.

Eva and Dale Wampler *will have special memories as they attend Conference in Long Beach this summer.*

Long Beach lovebirds

Another couple looking forward to Long Beach (see preceding story) are **Dale** and **Eva Wampler,** members of Stone Church of the Brethren in Huntingdon, Pa. They met at older youth activity after an evening worship service at Annual Conference in Long Beach in 1961.

They were married a year later and honeymooned at Annual Conference in Ocean Grove, N.J. Since then, they have attended 17 Annual Conferences. And, yes, they will celebrate their 35th wedding anniversary at Long Beach this summer.

Seeing with the heart

Pamela Brown, a member of Happy Corner Church of the Brethren in Clayton, Ohio, has second sight . . . not that she is clairvoyant.

One day she observed a clean-cut family in a restaurant. She thought, "What a nice family." But she changed her mind when the father kicked his fidgety little son and made him cry; the father denied what he had done, so the mother slapped the boy.

The next day, Pam observed another family, scruffy and apparently lower-class. The long-haired father projected the stereotype of the macho motorcyclist: leather jacket, boots, and wallet with requisite chain. Pam recoiled, as did other diners. But the couple drew pictures with their children, hugged them, told them they loved them, and laughed a lot. They said a prayer over their meal.

At that point, Pam says, she heard a voice: "Judge not that ye be not judged" (Matt. 7:1, KJV). Now she tries to see with more than her eyes.

Her resolve was heightened by an incident involving her 18-year-old son, John, who has Down's syndrome. Pam had been bothered and embarrassed by John' penchant for hugging people. Recently, in a pizza parlor, a man approached John and Pam and offered to buy them whatever they wanted to eat. Pam declined. When Pam's parents came in to oin John and her, and rdered drinks, the same an jumped up and offered o pay for them.

After the meal, John ran ver and hugged the tranger. “I wanted the oor to open up and swallow me,” Pam says. Then he saw that the stranger nd another man at his able were crying. The econd man asked John for hug.

The mystery was solved hen the pair explained at they had just lost a ister with Down's Syn- rome. Reaching out to ohn helped them deal with eir grief.

“I now look at people with my heart as well as with my eyes,” Pam says. “I let God direct me instead of letting society dictate to me what it thinks is right and wrong.”

With her new organ of sight, Pam cherishes the admonition of Luke 6:37–38: “Do not judge, and you will not be judged; do not condemn, and you will not be condemned. Forgive, and you will be forgiven; give, and it will be given to you.”

Adapted from an article by Pamela Brown in Happy Corner church's newsletter, Good News.

helly Hendricks *helped pull several teeth in Nicaragua.*

ands-on in Nicaragua

short stint in the remote icaraguan village of ulukuku was an eyepener for **Shelly endricks,** a member of one Star Church of the rethren in Lawrence, an,, and a McPherson ollege student.

Part of a 30-member eam, Shelly went to Nicaragua in January with other students, doctors, dentists, and nurses to staff a visiting clinic sponsored by Manchester College.

Speaking about her experience, Shelly said, “It brought cultural awareness and an appreciation for things we have here in the US.” The students performed many tasks, such as taking blood pressure and giving shots. Shelly also pulled teeth, performed pap smears, and cared for sick babies. Everything was done under conditions primitive by US standards.

“I may or may not go into medicine,” Shelly said. “But I found out I have an interest in working with children, and I would not have known that without this Nicaraguan experience.”

Home to Puerto Rico

Gil Claudio was growing up in Castañer, P.R., in the early 1940s when Brethren working there in Civilian Public Service were putting down the roots of Castañer Church of the Brethren. Gil is now coordinator of Volunteers in Mission for the United Methodist church in the Painesville, Ohio, District.

Last November he headed an ecumenical workcamp whose project was installing a cyclone fence behind the Castañer church. **Claire** and **Raymond Hartsough** from Pine Creek Church of the Brethren in North Liberty, Ind., were Brethren participants. Castañer members worked with the stateside volunteers.

One source of satisfaction for Gil was bringing along his 9-year-old granddaughter, Megan Betteley, to connect her with her Puerto Rican roots.

Planning is underway for a follow-up work project to repair a hurricane-damaged roof at Rio Prieto Church of the Brethren.

Gil Claudio *(right with friend Alberto Gonzalez) took his granddaughter Megan Betteley (left front) to Puerto Rico to connect her to their family roots. Also along were Claire and Raymond Hartsough (left back and center front).*

“In Touch” profiles Brethren we would like you to meet. Send story ideas and photos to “In Touch,” Messenger, *1451 Dundee Ave., Elgin, IL 60120.*

Close to Home

A landscape change

For years, Brethren visitors to the mother church at **Germantown** in Philadelphia, Pa., have been concerned about the boarded-up building across the street, notorious as a crack house. Now, through the work of the Germantown congregation (pastored by Richard Kyerematen) and other community leaders, the eyesore is gone and an adjacent vacant building is being renovated for subsidized housing.

SHARPNACK ST
GERMANTOWN AV

Germantown *has gotten rid of this eyesore across the street from the church.*

The General Board made a no-interest loan to the Greater Germantown Housing Development Corporation to encourage positive action.

We say, "We can."

Jim Baker, pastor of **Indiana** (Pa.) Church of the Brethren is president of a new ecumenical agency in his community called Faith into Action. The group—a network of congregations, human service agencies, and community members—provides help for people who usually fall through the cracks of local, state, and federal programs. The group's resources, augmented by a recently acquired grant of $25,000 from the Robert Wood Johnson Foundation, are focused on helping frail, elderly, and disabled people maintain their independence. Among the helpful services that Faith into Action provides are transportation to the doctor's office or grocery store, help with household chores, and maintenance and repair work.

When Jim Baker received an initial inquiry testing the feasibility of such a program, he was excited. It was just what his congregation was looking for. "I don't want to have to pick up the phone and say, 'I can't help you,'" he says. "I want to be able to say, 'We can.'"

Peace Studies: 25 years

Bethany Theological Seminary's Peace Studies Program began 25 years ago with the offering of a Master of Arts degree focusing on peace studies. The Baker Peace Fund, endowed in 1980 with a generous gift by John and Elizabeth Baker, has helped broaden the scope of the program. Bethany professo Dale Brown, now retired, was a guiding force through the years.

In 1994, professor Jeff Bach became director of the Peace Studies Program. With the seminary now in Richmond, Ind., there is close cooperation with Earlham School of Religion. The program makes the Brethren peace witness more integral to the seminary's curriculum. Students are prepared for peacemaking careers and pastoral ministries that vitalize the witness to Christian peace in the Church of the Brethren.

The Peace Studies Program kicked off a 25th anniversary celebration last September, with the Urban Peace Tour beginning at Bethany.

et's celebrate

henandoah District is
elebrating its 30th
nniversary throughout
his year. Special historical
rticles will run in the dis-
rict's newsletter,
henandoah Journal,
hich sports a new logo in
ts banner. The anniver-
ary will be emphasized at
istrict meeting this fall.

- **Piqua** (Ohio) Church
f the Brethren marked its
0th anniversary April 27,
ith a theme of "Reflec-
ions of the Past."
- **Blue Ball** (Pa.)
hurch of the Brethren
elebrated its centennial
pril 16–17. The youth re-
nacted a pre-1960 love
east. Harold S. Martin,
ditor of *BRF Witness* and
native son, brought the
nniversary message. He
lso wrote a congrega-
ional history to note the
ilestone.
- Virlina District's
amp Bethel will cele-
rate its 70th anniversary
ver Memorial Day week-
nd, as a part of its annual

David Radcliff

piritual Emphasis Retreat
t the camp, led by David
Radcliff, director of
Denominational Peace
Witness.

Mill Creek transformed *this nearby house into a haven for temporarily homeless families.*

This and that

This past January 26, **Mill Creek** Church of the Brethren, near Port Republic, Va., dedicated a guest house for use by families temporarily without housing. The house was donated by church members. Qualifying families may occupy the house for up to three months. Operating and maintenance expenses are paid from the congregation's outreach budget. Mill Creek offers its guest families spiritual nurturing and financial counseling.

- **Arlington** (Va.) Church of the Brethren hosted the third annual "Singing" April 20. What makes the event special is the use of the old *Harmonia Sacra* hymnbook, perpetuating the Brethren tradition of four-part, shape-note singing. Joseph Funk published the hymnbook about 170 years ago at Singers Glen in Virginia's Shenandoah Valley.
- **Woodberry** Church of the Brethren in Baltimore, Md., has, for several years, purchased 1,000 pounds of potatoes and included them in food baskets for the needy at Thanksgiving and Christmas. Last Thanksgiving, Woodberry helped 145 families and 445 individuals through an ecumenically supported emergency food pantry.

Campus comments

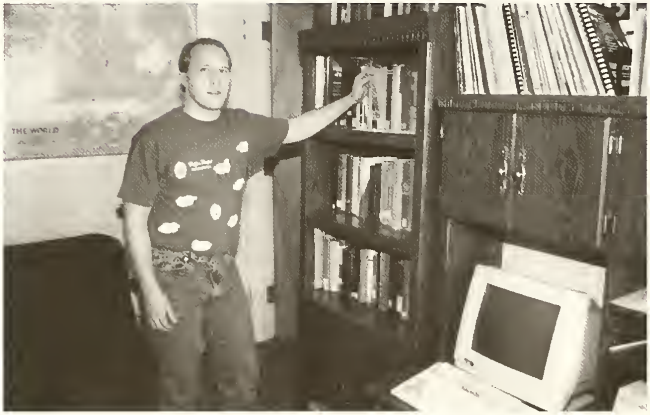
The **University of La Verne** marked Black History Month with special events, February 13–24. The series opened with a presentation on black history and concluded with a soul-food dinner featuring entertainment by a jazz combo.

- **Elizabethtown College** is holding a conference April 15, "Anabaptist and Catholic Conversations: Points of Convergence and Divergence." It concludes a year-long series of events promoting dialog between Catholics and Anabaptists. (A third of Elizabethtown's students are Roman Catholic.)
- **Bridgewater College** held its 102nd Spiritual Life Institute March 18–20, jointly sponsored by the college and **Bethany Theological Seminary**. Speakers were Earle W. Fike Jr., a former pastor, Bethany Seminary professor, General Board staff executive, and 1982 Annual Conference moderator; Rebecca Slough, Bethany Seminary professor; and William H. Willimon, Duke University professor.

"Close to Home" highlights news of congregations, districts, colleges, homes, and other local and regional life. Send story ideas and photos to "Close to Home," MESSENGER, *1451 Dundee Ave., Elgin, IL 60120.*

Three Brethren ministries announce future intentions

In the wake of the General Board's decision in March to cease funding of On Earth Peace Assembly and Association of Brethren Caregivers at the end of this year, these organizations in late March announced their intentions for the future. Also announcing its future plans was The Andrew Center, which coordinates the General Board's evangelism ministry. Andrew Center personnel received notice last October that the Board's funding of the center will also cease at the end of 1997.


Nevin Dulabaum

Books, videos, newsletters, *magazines, and other peacemaking resources from the past 50 years are what have been available at On Earth Peace Assembly's Retreat Center and Study Library since late 1995. This retreat center is expected to be moved when OEPA relocates within the next two years, as a result of the General Board's March decision to cease funding the ministry.*

The ABC board, which met March 21–23, expressed regret, appreciation, and excitement about becoming an independent organization.

Although ABC is incorporated and has its own board, it has been closely affiliated with the General Board. ABC currently receives $60,000 in ministry and personnel funding through the Board's Parish Ministries Commission. Though formal organizational ties and funding to ABC will conclude at the end of this year, the General Board has stated it will seek a new working relationship with ABC.

In addition to this new relationship, the General Board will honor a previous commitment that calls for a grant to be given to ABC through the year 2000.

According to a release, the ABC board during its meetings expressed regret that the General Board's redesign process "did not take up the opportunity for a closer contact with ABC and its ministries." The board did express appreciation for its past and current affiliation with the General Board, and excitement for the possibilities that lie ahead as the organization becomes independent.

However, the ABC board did agree to seek closer relationships with Brethren agencies. It also plans to maintain its current ministries:

- Caring Ministries 2000 conference
- National Older Adult Conference
- Lafiya: A Whole-Person Health Ministry
- Deacon Ministries
- Brethren Homes fellowship
- Chaplains Association
- VOICE task group, which encompasses the conditions of children, addictions, HIV/AIDS, and mental health
- the Church and Persons with Disabilities Network
- loans and scholarships for Brethren students in health care training
- summer chaplaincy internships at Brethren homes
- sponsorship of Bethany Theological Seminary's Master's level courses in health and caring.

The ABC board also voted to implement in September a four-person staff structure consisting of an executive director, director of Communication, director of Resources, and an administrative assistant.

The On Earth Peace Assembly board, which met March 15–16, unanimously adopted a resolution stating that the Brethren Service Center in New Windsor, Md., no longer is "the best available location from which to carry out our ministry." The OEPA board announced its intention of relocating its offices, book store, and retreat center within the next two years.

News items are intended to inform. They do not necessarily represent the opinions of MESSENGER *or the General Board, and should not be considered to be an endorsement or advertisement.*

OEPA, a multifaceted peace ministry, has been affiliated with the General Board through the Board's World Ministries Commission.

The Andrew Center in late March announced its intention of evolving into an independent, self-supporting Anabaptist evangelism center by January. The Andrew Center was established by the Church of the Brethren General Board in 1994 as an evangelism ministry that works in partnership with other denominations.

Bob Kettering, interim director of The Andrew Center, said discussions have begun with the center's partner denominations—the Church of the Brethren, The Brethren Church, the Mennonite Church, and the General Conference Mennonite Church—with the hope that an independent, self-supporting center will be ready to be launched by the end of this year.

"The initial challenges will focus on reorganization, funding, and the redevelopment of Living in Faithful Evangelism and Passing On the Promise," Kettering said.

NCC kicks off a year-long focus on media awareness

What are the implications of living in a society where its citizens receive about 16,000 media messages a day? Throughout the upcoming year, the National Council of Churches intends to find out, as it will examine parents', teachers', and preachers' values in the media culture as part of its Media Awareness Year initiative.

The emphasis begins May 6 with a nationwide teleconference titled "Family, Community, and Media Values." Media awareness resources, which "will introduce key concepts of media literacy into the home, school, congregation , and community environments—to promote critical viewing and analysis of media messages on consumerism, substance abuse, racism, gender, and global communications"—will be released throughout the year.

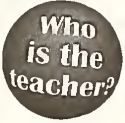
This emphasis "is a call for a nationwide approach to media literacy," according to an NCC release.

For more information, contact Mary Byrne Hoffmann, (914) 358-0624, or at MBH52@AOL.Com.

National Council of Churches presents
Media Awareness
Y-E-A-R
Your control is not remote!

Who is responsible for all this stuff?

What are the possibilities?


Who is the teacher?

Media values... faith values?

A chance to learn about caring for people in a hurting world

The healing of body, mind, and spirit will be the focus of the Caring Ministries 2000 conference, scheduled for Aug. 11–15, at Manchester College, North Manchester, Ind. This conference will be geared to deacons, pastors, chaplains, caregivers, counselors, peacemakers and reconcilers, social workers, and others.

Sponsored by Association of Brethren Caregivers and supported by nine denominational ministries, the conference will feature: Helen Prejean, prison ministry advocate and author of *Dead Man Walking*; Joan Brown Campbell, National Council of Churches general secretary; Jimmy Ross, 1998 Annual Conference moderator; David Hilton, former Brethren missionary and international health consultant; Marie Fortune, founder and executive director of the Center for the Prevention of Sexual and Domestic Violence; Fred Shaw, storyteller of the Shawnee Nation; Tom Mullen, professor of Creative Writing and Preaching at Earlham School of Religion; and Wesley Ariarajah, deputy secretary of the World Council of Churches.

Seventy-four workshops will be offered during the conference, as will a morning Bible study and evening networking sessions. Bernie Siegel, author and surgeon, will lead a preassembly conference from 9 a.m. to 4 p.m. on Aug. 11, which will focus on "The Art and Act of Healing."

For more information, contact ABC at (800) 323-8039 or at ABC.parti@Ecunet.Org.

Brethren man deported from Hebron for peace work

Cliff Kindy, member of Manchester Church of the Brethren, North Manchester, Ind., and of Christian Peacemaker Teams, was deported to the United States from the Middle East in late March after being held for several days by authorities. Kindy was detained following his attempts to rebuild a Palestinian house in Hebron that was destroyed a year ago. The house sits on land that was recently declared a "closed military zone" by the Israeli government.

Kindy, who had been participating in a 700-hour fast with four other CPT members—on behalf of 700 Palestinian families that are expected to lose their homes—was unable to complete the fast.

Disaster relief and child care giving keep Brethren busy

Several rebuilding and assisting projects and the allocating of $132,000 in Emergency Disaster Fund grants was the focus of Refugee/Disaster Services' work in March and April.

Work on rebuilding Butler Chapel African Methodist Episcopalian Church, Orangesburg, S.C., a black church that was the victim of arson, began in March after months of delay.

Jiggs Miller of Lake Odessa, Mich., and Michigan District disaster coordinator, served as project coordinator for April. The first shift of volunteers, from Shenandoah District, began work the week of April 6. Volunteers from Virlina District were scheduled to work the week of April 13.

Meanwhile, response to flooding has kept other Brethren volunteers busy. Denver Harter, member of Oakland Church of the Brethren, Gettysburg, Ohio, and Southern Ohio District disaster coordinator, supervised projects in the Blue Creek and Manchester areas in response to flooding of the Ohio River. Workers were housed and fed at Camp Woodland Altars, the Southern Ohio Brethren church camp located in Peebles. During the first weeks of the project, Southern Ohio District supplied work teams.

Also in response to the Ohio River flooding, Cooperative Disaster Child Care provided caregivers in the Shepherdsville, Ky., area, near Louisville. Homer and Rossetta Fry, members of Logansport (Ind.) Church of the Brethren, managed this project in cooperation with the American Red Cross.

A project of refurbishing 10 to 14 homes in the Payette, Idaho, area began in March. Jan and Keith Vardaman, members of Lincolnshire Church of the Brethren, Fort Wayne, Ind., served as the first project's first directors, in cooperation with Verl King, Idaho District Disaster coordinator. During the project's first two weeks, volunteers from the surrounding area provided the labor. Surrounding Church of the Brethren districts (Oregon/Washington, Pacific Southwest, and Western Plains) were then asked to assume control of the project, which is expected to take two to three months to complete.

In response to the disasters, Joe Mason, interim director of Refugee/Disaster Services, made an urgent appeal for "Gift of the Heart" cleanup kits. The kits contain a bucket filled with sponges, a wire brush, a scrub brush, a can of powder cleanser, plastic garbage bags, and rubber gloves. Those interested in donating kits may contact the office at (410) 635-8731.

During these two frenetic months, $132,000 was allocated from the Emergency Disaster Fund to nine projects. Funds were given to close four projects—Hurricane Marilyn, $68,263; Habitat House project in Cincinnati, $5,407; flooding in Northeast and Mid-Atlantic areas, $6,413; and flooding in Washington State and Oregon, $3,131.

A grant of $20,000 was made to assist in the Butler Chapel rebuilding project.

Four additional allocations of $5,000 were granted: to the Payette, Idaho, repair project; to assist volunteers in southwest Ohio; to help with food relief for malnourished people in Kenya due to severe drought; and to help fund Church World Service Regional Disaster Response Facilitators around the US.

General Board and Juniata announce staff changes

Three young adults begin work this month coordinating National Youth Conference 1998, scheduled for July 28–Aug. 3 in Fort Collins, Colo.

Brian Yoder will serve as coordinator. Yoder, who plans to graduate from Juniata College this year, is a member of Stone Church of the Brethren, Huntingdon, Pa.

Joy Struble will serve as an assistant coordinator. She is a 1996 graduate of University of Michigan and a member of Lansing (Mich.) Church of the Brethren.

Emily Shonk will serve as an assistant coordinator. She expects to graduate from Bridgewater (Va.) this year and is a member of Manassas (Va.) Church of the Brethren. Shonk also will coordinate the Youth and Young Adult National Workcamps in 1998.

Robert Neff, president of Juniata College, Huntingdon, Pa., in April announced his retirement, effective following the 1997–1998 school year.

In his resignation letter, Neff said the college, which is beginning to chart out a five-year plan, will need continuity to achieve its future goals. "These circumstances require a long-term commitment on the part of the president—a commitment that I find myself unable to make," Neff said.

Brian Yoder

Emily Shonk

Joy Struble

Bob Neff

Neff has served as president of Juniata since 1986. Prior to joining Juniata, Neff served as general secretary of the Church of the Brethren General Board from 1978 to 1986. He also has served as professor of Biblical Studies at Bethany Theological Seminary, Richmond, Ind., and has taught at Bridgewater (Va.) College.

In Brief

The four-member 1997 Youth Peace Travel Team will begin its duties early next month. The four members are Mike Brinkmeier, Lena, Ill.; Jacki Hartley, Lewistown, Pa.; Jessica Lehman, Elgin, Ill.; and Nathan Musselman, Rocky Mount, Va.

The group is scheduled to participate in orientation June 10–12 and then attend the John Kline 200th birthday celebration at Linville Creek Church of the Brethren, Broadway, Va., June 13–15. The team will then visit Brethren church camps in the East and Midwest throughout the summer, focusing on peace education.

The Youth Peace Travel Team is sponsored by four General Board ministries—On Earth Peace Assembly, Denominational Peace Witness, Outdoor Ministry, and Youth and Young Adult Ministry.

Eight young adults will serve on On Earth Peace Assembly's 1997 Conflict Resolution Team. The team will be divided into four groups, with each group serving this summer at a Church of the Brethren camp. Their assignment will be to work with camp staff, counselors and campers on conflict resolution and mediation skills.

Serving at Camp Mardela, Denton, Md., will be Chris Power of Prairie City (Iowa) Church of the Brethren; and Madylyn Metzger of Springfield (Ill.) Church of the Brethren. Serving at Shepherd's Spring, Sharpsburg, Md., will be Amanda Ash of Carmel (Ind.) Friends Meeting; and Jessica Hunter of San Diego (Calif.) First Church of the Brethren. Serving at Camp Swatara, Bethel, Pa., will be Jim Lucas of Antioch Church of the Brethren, Rocky Mount, Va.; and Erin Gratz of La Verne (Calif.) Church of the Brethren. Serving at Camp Eder, Fairfield, Pa., will be Brian Bucher of Manchester (Ind.) Church of the Brethren, North Manchester, Ind.; and Sara Stover of Quinter (Kan.) Church of the Brethren.

"A Message on Jerusalem," a four-page paper that focuses on the sharing of Jerusalem by its residents, was published in February by the Middle East Committee of the National Council of Churches. The paper, General Board statements pertaining to this issue, and a copy of a *New York Times* full-page advertisement—complete with signatures of people and organizations calling for a shared Jerusalem (which was signed by the Church of the Brethren)—are available from Mervin Keeney, representative for Africa and the Middle East, at (800) 323-8039 or CoB.Africa.ME.Rep.parti@Ecunet.Org.

A free loaning service of films and videos is available by the Church World Service Film & Video Library. The service is available to congregations, schools, and community groups. CWS has approximately 400 titles from various producers on hunger, development, the environment, multiculturalism, and other related issues. For a catalog, contact CWS at (219) 264-3102 or at CWS.Film.Library.parti@Ecunet.Org.

Brethren Revival Fellowship will hold two of its 1997 spring training seminars this month—May 3 at Beech Grove Church of the Brethren, Pendleton, Ind., where workshops will focus on doctrine of the Holy Spirit, the Sermon on the Mount, the Christian's devotional life, and Bible study tools and translating; and May 10 at Beaverton (Mich.) Church of the Brethren, where workshops will focus on Biblical Reliability: The Key Issue, and Distinctively Brethren Practices.

BRF's first training seminar of the year was held March 22 at Belvidere Church of the Brethren, York, Pa. The seminars are held annually and often at the request of congregations. For more information on the BRF seminars, contact James Myer at (717) 626-5555.

M.R. Zigler

A special offer for pastors and ministry students for *Pragmatic Prophet: The Life of Michael Robert Zigler*, has been made available by an anonymous donor for the discounted price of $8 hardcover and $4 paperback. The offer is available until May 30. Contact Brethren Press at (800) 441-3712 or at Brethren.Press.parti@Ecunet.Org.

"Come, Follow Me," the 1997 Brethren camping curriculum theme, has been created by the Cooperative Publication Association, of which Brethren Press is a partner. The curriculum is to be used by children, youth, and adults exploring Christ's call and their response to that call. The curriculum can be adapted for outdoor learning experiences ranging from highly structured, centralized events to informal, primitive camping.

Materials include a campers' booklet, leaders' guide, *Come Join the Circle* songbook, and clip art. Contact Brethren Press.

Nonviolence and Humanitarian Intervention, the latest denominational peace statement, which was approved by the 1996 Annual Conference, is available as a 24-page booklet. The document includes the scriptural context and Brethren ideals from which the statement was drafted. It also includes a guide to action, including recommendations on how people can follow the peaceable call of Jesus. This resource is ideal for church school classes and peace groups. Single copies are $1.50 and a quantity discount is available. Contact Brethren Press.

Southern Ohio District ended 1996 with increases in seven out of nine categories, compared to 1995.

Overall, membership increased by five to 9,301. Average worship attendance rose by 12 to 5,065, although Sunday schol attendance dropped by 119 to 2,891.

Giving to the General Board increased by $36,505 to $178,322. Other increases in giving (increase and year-end total) were to Manchester College ($11,017; $31,533), Bethany Theological Seminary ($10,463; $34,464), Southern Ohio District ($7,953; $116,808), Brethren's Home ($3,287; $85,008). Giving to Camp Woodland Altars decreased by $3,044 to $33,876.

"These figures show strength and support of our Church of the Brethren congregations, district, General Board, and related institutions," said Jim Tomlonson, Southern Ohio District executive. "I am grateful to our pastors for their individual leadership in keeping the outreach ministries of their congregations strong."

LongBeach '97

BY NEVIN DULABAUM AND PAULA WILDING

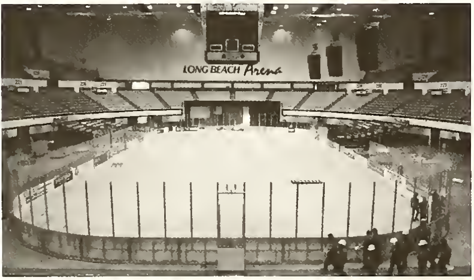
The 211th Church of the Brethren Annual Conference will be held July 1–6 in Long Beach, Calif.

David Wine, president of Mutual Aid Association, Abilene, Kan., will serve as moderator; Jimmy Ross, pastor of Lititz (Pa.) Church of the Brethren, as moderator-elect.

"Count Well the Cost," words that Wine says were spoken at the first Brethren baptism, will serve as the Conference's theme. These words call Brethren to find "our common denominator, which is zeal and energy for our faith," Wine said.

Daily events will include a worship service, Bible study, business sessions, insight sessions, meals sponsored by various organizations, and activities for people of all ages. Several sanctioned and several unofficial events also are scheduled just prior to Conference.

To request an Annual Conference information packet, contact the Annual Conference office at (800) 323-8039 or at AnnualConf@AOL.Com. Contacts for unofficial events will be listed with those events.



Photos by Nevin Dulabaum

Worship

Worship service themes, preachers, and worship leaders will be:

Tuesday: Count Well the Cost. David Wine; Jimmy Ross.

Wednesday: Count Well the Cost of Community. Judith Kipp, pastor of Ridgeway Community Church of the Brethren, Harrisburg, Pa.; Leslie Cooper, pastor of Waterford (Calif.) Church of the Brethren.

Thursday: Count Well the Cost of Simplicity. Dawn Wilhelm, pastor of Stone Church of the Brethren, Huntingdon, Pa.; Janet and Skip Ober Miller, pastors of South Bay Community Church of the Brethren, Redondo Beach, Calif.

Friday: Count Well the Cost of Service. Millard Fuller, president of Habitat for Humanity, Americus, Ga.; Olga Serrano, pastor of Principe de Paz Fellowship, Santa Ana, Calif.

Saturday: Count Well the Cost of Peace. Glenn Mitchell, pastor of University Baptist and Brethren Church, State College, Pa.; Debbie Roberts, University of La Verne (Calif.) chaplain.

Sunday: Count Well the Cost of Discipleship. Rich Hanley, Western Plains District executive, McPherson, Kan.; Donald Matthews, pastor of Oak Grove Church of the Brethren, Oakland, Calif.

Congregational singing will begin 30 minutes prior to each worship service. Jonathan Shively, pastor of Pomona (Calif.) Church of the Brethren, will serve as music coordinator.

The Annual Conference choir,

Above: The Long Beach Arena, *wintertime home to the Ice Dogs, a minor league hockey team, will serve as Annual Conference's worship service and business session venue.* **Right: Encircling the arena** *is the "Planet Ocean" mural, featuring sea life painted to scale. Attached to the arena is the Long Beach Convention Center (with the portion at the far right being where Conference exhibits will be located.*

Nevin Dulabaum

The Queen Mary, *a fixture to Long Beach's skyline since 1967, last year celebrated the 60th anniversary of its maiden voyage. The ship currently is host to an upscale restaurant, a conference center, and bungee jumping tower.*

which will sing at each service, will be directed by Janice Eller Fralin of Fellowship in Christ Church of the Brethren, Fremont, Calif.

Jason Leister, Rochester, N.Y., will serve as conference organist; Eula Frantz of Windsor, Colo., as conference pianist.

Business

Four new and eight returning business items are on the docket for Standing Committee and Annual Conference delegates.

New

- The General Board's new design.
- A query proposing a denominational relationship with the National Association of Evangelicals (from Northern Plains District).
- Domestic violence query (from Southern Pennsylvania District).
- Defining Ministry Limits of Licensed Ministers query (Oregon/Washington District).

Returning

- Human Genetic Engineering and Fetal Tissue Use Statement.
- Office of Deacon Statement.
- Denominational Polity: Property and Stewardship Issues Statement.
- The New Testament as Our Rule of Faith and Practice Statement.
- World Mission Philosophy and Global Church Mission Structure Statement.
- Statement on Child Exploitation.
- Report from Annual conference's Review and Evaluation Committee.
- Congregational Structure.

Special events

A Habitat for Humanity house will be blitz-built June 28–July 4. Registering by June 1 is required. Call (410) 635-8730.

The General Board Live Report is scheduled for Thursday morning.

The Brethren Family Picnic will be held 4:30 p.m.–6:30 p.m., Friday, outside the Convention Center.

Huntley Brown, a professional pianist, will perform Saturday evening.

Pre-Conference events

Standing Committee will hold its meetings Saturday evening through Tuesday noon.

The General Board and its committees are expected to meet at various times Saturday, Sunday, and Tuesday.

"Game Plan for Living," a conference sponsored by the Ministers Association, will be held Monday evening through Tuesday afternoon. Tim Timmons will speak on relationships within congregations.

"The Church's Response to Child Abuse" workshop, sponsored by Association of Brethren Caregivers, is scheduled for Tuesday. Beverly Fancher, executive director of a child abuse treatment agency in Long Beach, will be the keynote speaker.

The New Church Development Seminar on Monday will feature Jeff Wright, the Mennonite Board of Missions' Urban Ministry director in Los Angeles.

Two workshops sponsored by Ministry of Reconciliation—"Conflict Resolution Skills for Church Leaders" and "Group Facilitation Skills for Decision-Making and Reconciliation"—are scheduled for Monday and Tuesday.

Brethren Revival Fellowship's annual meeting will be held June 29 at Lindsay (Calif.) Church of the Brethren. Call (717) 225-4184.

"Dancing at the Water's Edge," sponsored by Brethren/Mennonite Council for Gay and Lesbian Concerns and Womaen's Caucus, will be held June 28–30 at La Verne (Calif.) Church of the Brethren. Call (612) 722-6906 or write BMCouncil@AOL.Com.

"Sierra Song and Story Fest," a family camp featuring Brethren musicians and storytellers, will be held June 21–27 at Camp Peaceful Pines, Dardanelle, Calif. Call (209) 523-1438.

Conference information

Beginning June 30, *Newsline,* the General Board's phone, fax, and e-mail information service, will feature daily updates from Annual Conference.

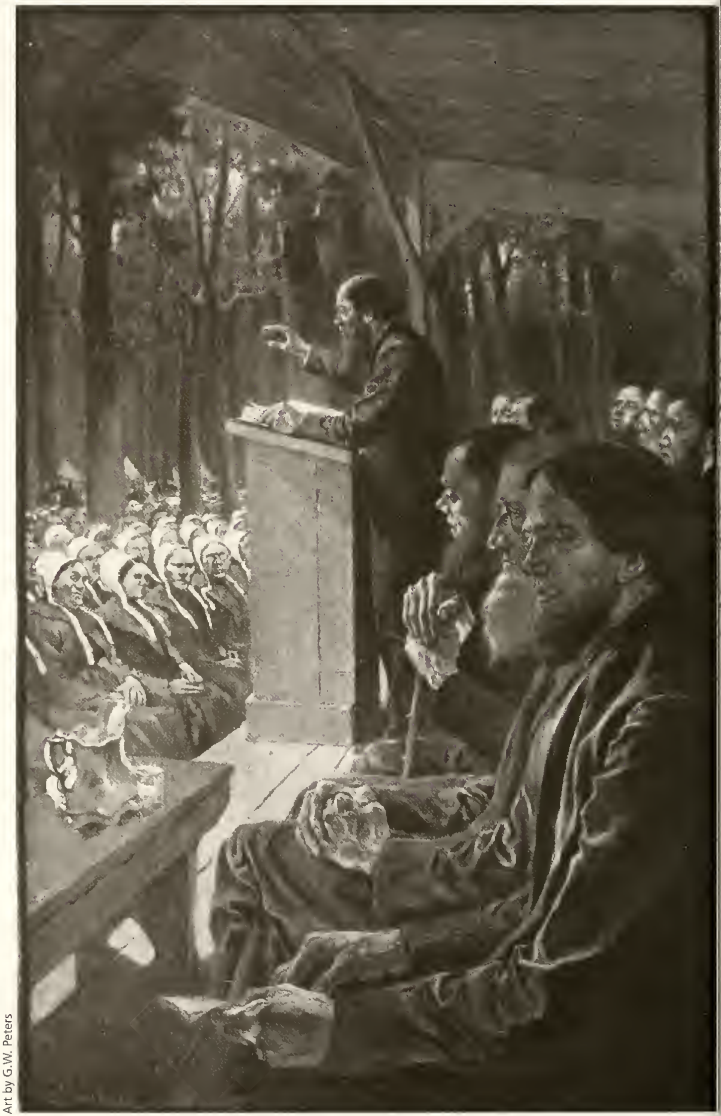
The 24-hour *Newsline* phone service can be accessed by calling (410) 635-8738. *Newsline* by fax or e-mail can be received by calling (800) 323-8039, ext. 257., or by writing to CoBNews@ AOL.Com. All fax and e-mail requests must be received by June 20.

Newsline fax and e-mail recipients will also receive the text of each sermon and the daily *Conference Journal.*

Annual Conference wrap-ups will be available in print and video following Conference. Fifty printed wrap-ups ($10) and the video ($24.95) can be ordered through Brethren Press, (800) 441-3712.

George Wolfe III and

Within three generations, Brethren preachers from the Wolfe family had migrated across the continent from Pennsylvania, to Illinois, and on to the Pacific coast. There in the land of "gold, revolvers, and bowie knives," George Wolfe "Jun." would carve out his niche in Brethren history.



Art by G.W. Peters

In California, George Wolfe *held large camp meetings, modeled after the emotion-packed events of his boyhood in the Mississippi Valley.*

the 'Church of California'

BY DAVID B. ELLER

Brethren beginnings in California can be traced to the exciting days of the Gold Rush and the first years of statehood. A few enterprising and isolated Brethren were drawn to the gold fields northeast of Sacramento as early as 1849 or 1850. *The Monthly Gospel-Visiter* (forerunner of today's MESSENGER) was barely a year old in 1852 when it published the first of several letters from Brethren describing their journey to California and its gold fields. These letters were published not to *encourage* Brethren to head for California, but to *discourage* them. Going off in search of fortunes in gold was not considered the Brethren thing to do. Grumped *Gospel-Visiter* editor Henry Kurtz, in his preface to an 1853 travel account, "Here is . . . another exhibition of the sufferings, dangers, and difficulties so many undergo for the sake of a little glittering dust."

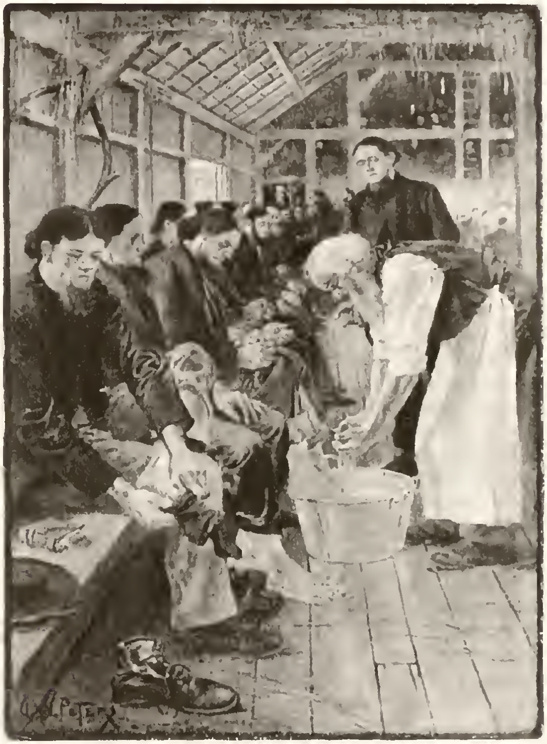
But brother Kurtz could have taken comfort in the fact that most Brethren who participated in America's westward expansion were part of the agricultural (rather than mining) frontier. The first Brethren minister to settle in the new Pacific-coast state was an Illinois farmer-preacher, George Wolfe III. And on him centers the story of the first California Brethren congregation.

A tall and stocky man, Wolfe preached forcefully and to the point. Largely self-educated, he could be compassionate yet resolute. While unyielding on certain doctrinal matters, he was not a strict adherent of others, such as uniformity of plain dress for members. Moreover, he enjoyed violin music and other pastimes considered worldly (if not sinful) by most Brethren leaders of his generation.

Wolfe was born in southern Illinois near Jonesboro in 1809, a son of Jacob and Barbara Hauser Wolfe. His parents had settled in this virgin territory from southwest Kentucky only a few years earlier. His grandfather of the same name, George Wolfe I, was also a Dunker preacher. He had traveled down the Ohio River from Pennsylvania to Kentucky in 1800, and died at Kaskaskia, Ill., the same year George III was born.

Jacob Wolfe, a deacon, died when his son was about 13. George married Rua Faggart in 1831, and both were baptized into the Brethren fraternity a year or so later. The major religious influence in George's life became his uncle, also of the same name, George Wolfe II (see "George Wolfe: Giant in Illinois," by David B. Eller, May 1984). This George Wolfe was the leader of "Far Western" churches in western Kentucky, Illinois, Missouri, and Iowa that had developed independently of Annual Meeting.

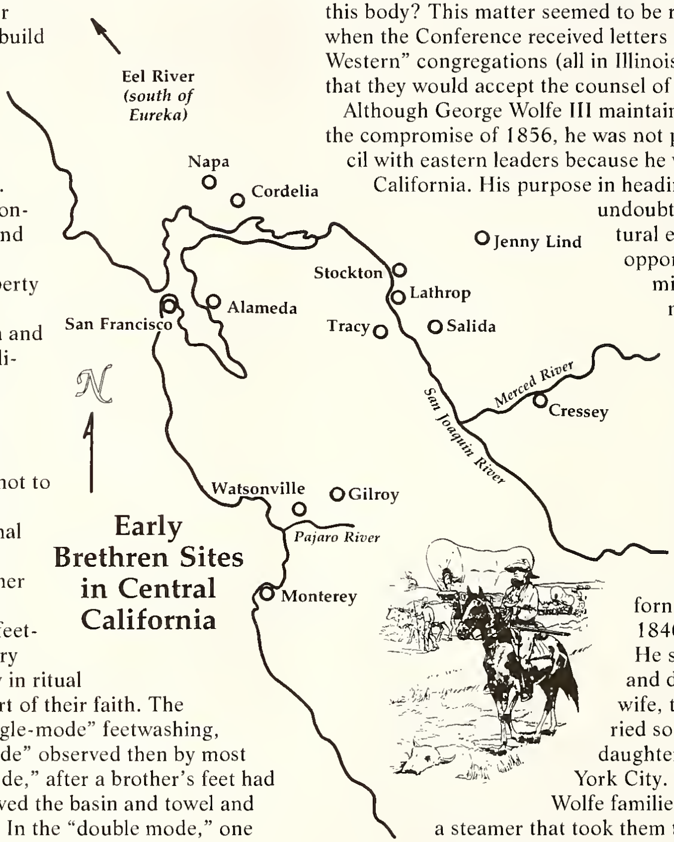
George Wolfe "Jun." (as George III signed his name, presumably to distinguish himself from his uncle, George II), was elected to the ministry about 1835. He wrote



Art by G.W. Peters

In George Wolfe's day, the Brethren back east *practiced "double-mode" feetwashing, in which one brother washed and another brother dried the feet of two or more communicants in a row. The servers then passed the basin and towel to two others, who continued the service. Maverick Wolfe caused consternation among these orthodox by practicing the "single mode," which, ironically, has generally replaced the "double mode" in the Church of the Brethren today.*

later that he attempted to escape this call by moving with his family to the "American Bottom" (across the Mississippi River from St. Louis) and then to Iowa. When his Uncle George confronted him by asking if he was going to "flee like Jonah," young Wolfe replied that indeed he was. The elder solemnly admonished him, "then to hell like Jonah, too."



Early Brethren Sites in Central California

Young Wolfe, apparently having second thoughts, accepted the call of the church and was ordained in Iowa in the early 1840s. For several years he worked to build up scattered Brethren settlements in the southeastern part of the state. In 1848, he and his family moved back across the Mississippi into Illinois. Here he labored in closer contact with George Wolfe II and the church at Mill Creek in Adams County (today's Liberty congregation).

As Brethren from Indiana and the East immigrated into Illinois and Iowa during the 1840s, tensions developed between them and the "Far Western" churches. Annual Meeting advised members not to commune with the western Brethren because of doctrinal disagreements. The differences centered on the manner of observing the love feast, particularly the method of feetwashing. Nineteenth-century Brethren viewed uniformity in ritual practices as an essential part of their faith. The western Brethren used "single-mode" feetwashing, rather than the "double mode" observed then by most Brethren. In the "single mode," after a brother's feet had been washed, he then received the basin and towel and washed the feet of another. In the "double mode," one brother washed and another brother dried the feet of two or more communicants in a row. The servers then passed the basin and towel to two others, who continued the service. The sisters, of course, observed this ordinance separately.

A secondary doctrinal issue was the western Brethren fondness for preaching "universal restoration" (the idea that in the fullness of time a loving God will redeem all souls, even those suffering hell punishments). Eastern Brethren viewed this idea as a dangerous one. A council of western Brethren elders held at Mill Creek in 1851 concluded that they could not in good faith conform to practices of the Annual Meeting churches. George Wolfe III signed those minutes.

Further discussion brought a team of elders appointed by the Annual Meeting to visit the western Brethren at Mill Creek in 1856. A compromise was agreed upon and entered into the Annual Meeting minutes. In substance, the western Brethren agreed to soften their preaching of the "wider salvation" and to observe eastern practices when eastern Brethren communed with them.

Underlying these controversies, however, was the question of Annual Meeting jurisdiction. Would the isolated western Brethren agree to be subject to the decisions of this body? This matter seemed to be resolved in 1859 when the Conference received letters from three "Far Western" congregations (all in Illinois) acknowledging that they would accept the counsel of the larger church.

Although George Wolfe III maintained his allegiance to the compromise of 1856, he was not present at the council with eastern leaders because he was then en route to California. His purpose in heading west was undoubtedly to seek agricultural economic opportunities rather than missionary advancement. One biographer suggests that he went to California "to grow up with the country, and with purely business motives."

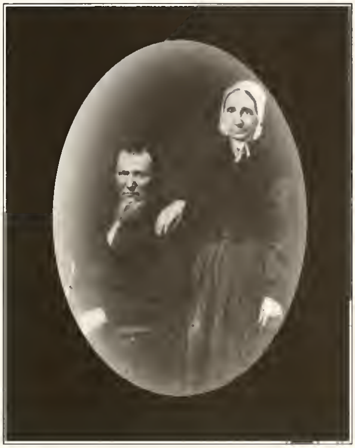
Like thousands of others, Wolfe caught the "Oregon" or "California fever" in the late 1840s and early 1850s. He sold his farm in 1855 and departed with his wife, two sons, and a married son and daughter-in-law for New York City. From there the Wolfe families booked passage on a steamer that took them to Colombia. Through jungles rife with pestilence, the Brethren travelers crossed the Isthmus of Panama on a brand-new railroad, then continued up the Mexico and California coasts by ship, arriving in San Francisco in mid-December 1856.

Thus, within three generations, Brethren preachers from the Wolfe family had migrated across the continent from Pennsylvania to the Pacific shore. Now in the land of "gold, revolvers, and bowie knives" (as he expressed it), George Wolfe "Jun." would carve out his niche in Brethren history.

Initially the Wolfe party settled at Watsonville in the Pajaro

Valley, a few miles inland from Monterey Bay. The first Brethren worship services were held in the Southern Methodist meetinghouse, and the newcomers soon met two Brethren sisters and their families who had settled in this area a few years earlier. Within a few months, however, Wolfe's group had relocated a few miles east, over the Coastal Range at Gilroy in Santa Clara County.

The "Church of California" was organized by Wolfe in the fall of 1858. He baptized five converts, bringing the number of known members in California to 17. This included five members who had come by land the year before and settled in the San Joaquin Valley, south of Stockton. At the organizational meeting, which was held in a grove prepared for the occasion on the Pajaro River, an election for a deacon was held. The services concluded with a love feast. Within two or three years, however, virtually all of the Gilroy members relocated to the San Joaquin Valley, near Lathrop, where rich farm land could be easily obtained on reasonable terms. Wolfe reorganized the church here in 1862.


Ronk Collection, Ashland, Ohio

Only George Wolfe's hair and beard styles *conform to the Brethren standard of his day. His suit is not "plain garb." Rua Faggart Wolfe's white bonnet would have passed muster, and her shawl, emulating Brethren sisters' capes, probably made her dress acceptable as well. Thus this Wolfe portrait symbolizes the California leader's grudging compromise with Brethren standards and practices back east.*

From these humble origins, the "Church of California" grew through both evangelistic efforts and immigration. Preaching points were established at Tracy, Cressey, and at other locations in the San Joaquin Valley, and at "Anderson Valley" in Mendocino County. A few Brethren also settled in the Napa Valley near Cordelia, northeast of San Francisco, which Wolfe organized into a separate congregation in 1862. A third congregation, Chaparral, was formed in 1879 in Calaveras County, centered at Jenny Lind. A fourth church on Eel River in Humbolt County was started in 1880. These early Brethren pioneers did not quickly build church houses (although at Lathrop and other locations they were able to use a union meetinghouse). Many of the Brethren moving to California, however, were not familiar with the independence, love feast traditions, or restoration theology of the "Far Western" group. Tensions were unavoidable.

Wolfe wrote several letters and reports to Brethren periodicals in the 1850s and 1860s describing the California Brethren's circumstances and requesting that they be visited by elders to help them build up the church. In the early 1860s, church periodicals were filled with opinions on how best to organize a "Pacific Mission," and funds were raised to send visiting missionaries. The needs of Brethren in Virginia and Tennessee suffering the effects of the Civil War took precedence, however, and the meager funds collected ($263.80) were diverted to that cause.

Finally, however, in 1870, Wolfe and the "Church of California" were visited by two elders sent by Annual Meeting, Daniel B. Sturgis (a former leader of "Far Western" Brethren in Illinois) and Jacob Miller of Indiana. Even though the California Brethren contributed toward travel expenses, there was misunderstanding about the purpose the visitors served. Wolfe had the impression they might stay for at least a year and work extensively to increase the membership.

Sturgis and Miller believed that they were to "organize churches and set things in order" so that the Pacific Coast Brethren conformed to Annual Meeting standards of faith and practice. Sturgis and Miller stayed about two and a half months on the West Coast, visiting most of the Brethren in the San Joaquin Valley and in the Willamette Valley in Oregon. While no new congregations were organized, they held a lengthy council meeting at Lathrop and reported favorably in church periodicals on their visit. Wolfe was more critical. In his view, the "Church of California" had invited evangelists, not a disciplinary committee, and he had no intention of abandoning the compromise of 1856 allowing him to use "single-mode" feetwashing. He wrote a friend that Sturgis had learned more by his visit to the California Brethren than in all his prior ministry.

In addition to the continued legacy of the "Far Western" Brethren, other differences developed between the California Brethren and the eastern churches. By 1869, for example, the "Church of California" had established a Sunday school, an innovative method of Christian education frowned upon by many in the East.

The entire pattern of church life also changed. In the Atlantic states and the Midwest, the custom of holding love feast in a meetinghouse over several days was well established. In California, the members were spread out over hundreds of square miles, so that holding even monthly services at various preaching points was difficult. Without church houses, the California Brethren quickly developed the practice of holding outdoor meetings over several days in May and October.

These assemblies included preaching services, baptisms, a church council, and a love feast. A temporary camp near the San Joaquin or Merced River was laid out with an area for preaching and another for tents.

Wolfe undoubtedly patterned these "camp meetings" after those he had known in his youth in the Mississippi Valley, and they became a prominent feature of the "Church of California." Because camp-meeting preaching often stressed an emotional conversion experience, such gatherings were viewed with suspicion by eastern Brethren.

Then there was the thorny issue of California Brethren accepting the authority of Annual Meeting. Tensions became strained when in 1873 Wolfe and a close associate, elder Jonathan Myers of Alameda County, became corresponding editors for a new Brethren periodical, *The Gospel Trumpet*. This paper championed the cause of the "Congregational Brethren," a schismatic, Midwest-centered movement that practiced "single-mode" feetwashing and was harshly critical of Annual Meeting governance. Indeed, Wolfe had warmly welcomed to California elders associated with this movement. While Wolfe and Myers were sympathetic to the formation of the Congregational Brethren, they were not anxious to sever ties with the wider church. Rather, they considered themselves in fellowship with both groups.

These and other developments led the Annual Meeting to send two prominent elders, Benjamin F. Moomaw of Virginia and Henry Dorsey Davy of Ohio, to the San Joaquin Valley in the fall of 1874. Every district within the brotherhood was assessed an amount to finance their travel expenses. These elders first visited Brethren who lodged several complaints against Wolfe's leadership. In addition to his clinging to "Far Western" Brethren traditions, Wolfe was charged with carelessness in church discipline regarding adultery, distinctive Brethren dress, tolerating too much pride, and receiving disowned members into the church.

At an emotionally charged council meeting, Wolfe also brought certain charges against the "Annual Meeting party" within the "Church of California." Moomaw and Davy worked to sort out the various issues, but decided to permit the "Annual Meeting" faction to organize its own congregation. It was called the Stanislaus (or Paradise) church and was centered near Salida, a short distance southeast of Lathrop. Wolfe and others then wrote to the Standing Committee of the 1875 Annual Meeting: "Our desires remain unchanged, and we wish to be recognized as a part of a body giving and receiving counsel together . . . and whatsoever the Scriptures teach we are willing to obey, and if shown to be in error willing to retreat."

The formation of a "double-mode" congregation in California, however, did not end the controversy. Within a few years, letters were sent from California to eastern elders complaining that Wolfe had not kept the agreement reached with Moomaw and Davy. The 1877 Standing Committee subsequently appointed a committee that reviewed the former report, interviewed Moomaw, and then called upon Wolfe to implement the "decision of 1875." He was given until January 1, 1878, to comply or face disfellowshipping.

Undaunted, Wolfe asked for an appeal, which prompted the 1878 Annual Meeting to appoint yet another committee to investigate the situation in California. Elias K. Buechley of Iowa was the only one of three elders named to the committee who was able to make the long trip. He was welcomed that fall by both sides, and in church periodicals he wrote favorably of his visit. He minimized the differences between the Wolfe group and the Stanislaus church and suggested that ultimately the dispute would work itself out.

Reconciliation, however, was not achieved. By the late 1870s, forces within the denomination had produced a growing polarity between liberal or "progressive" and conservative, or "old order" factions. The progressive movement was largely centered around Henry R. Holsinger of Pennsylvania, who tirelessly promoted Sunday schools, revival meetings, foreign missions, an educated clergy, and the abolition of distinctive Brethren dress as a test of membership. Wolfe and other California leaders quickly aligned themselves with the progressive element and Holsinger's periodical, *The Progressive Christian*. Between 1880 and 1884, three prominent progressive leaders, including Holsinger, visited California, met with Wolfe, and held evangelistic meetings. Holsinger was expelled by Annual Meeting in 1882. This led progressives to form The Brethren Church—the "Ashland Brethren"—a year later. Soon this new organization also included the Congregational Brethren churches.

In view of the fact that Wolfe had welcomed Holsinger and endorsed his views, Oregon Brethren asked Annual Meeting in 1884 to send yet another committee to California to "look after those brethren." A committee was appointed and visited the San Joaquin Valley in November, where it noted that the Stanislaus church had been dissolved. When it tried to call a church council, the members of the California Church "rejected the committee."

The 1886 Annual Meeting had little recourse other than to disown Wolfe and all those who would not "respect or hear the counsel of the church." After more than 20 years of controversy with eastern leaders and Annual Meeting, Wolfe and the "Church of California" found a new home in a new denomination—The Brethren Church.

By that time, however, Wolfe was near the end of his ministry, and church work fell increasingly to his son John P. Wolfe, who was ordained an elder in 1879. George Wolfe's health began to fail in 1875 after contracting typhoid fever, which at the same time claimed the life of his son Joseph. A description of the California Brethren camp meeting of 1881 noted that "brother Wolfe, though 72 years old, and afflicted, came forth from his tent on crutches and exhorted all." He died at his home in the summer of 1887. The congregation he founded and loved, the "Church of California," continues its witness today as The Brethren Church's Wolfe Memorial congregation in Lathrop.

Brethren historian David B. Eller formerly was professor of history at Bluffton College. He also has served as book editor for Brethren Press. He now is executive director and publisher for the Swedenborg Foundation. He and his family live in West Chester, Pa.

Esther F. Boleyn

Three chartered flights, *each carrying about a ton of Nuer language books, were made from Nairobi, Kenya, into southern Sudan.*

The Nuer Bible project: Tackling the hard part

BY ESTHER F. BOLEYN

“After you print these books, how do you plan to distribute them?” That question often is asked by the distribution department of the United Bible Societies in Nairobi, Kenya.

These people know that producing materials in a vernacular language often is the easy part. The hard part is getting the materials delivered to the area in which that vernacular is spoken and distributing them among its speakers. That feat becomes harder when delivery and distribution must be made in a country such as Sudan, still being ravaged by years of civil war.

This has been our experience with the materials that we, the Nuer Bible Translation Project, have produced. Since 1989, my husband, Lester, and I have been coordinating the translation of the Bible into Nuer, a language spoken by a million southern Sudanese (see “Beneficiaries of Grace,” by Lester E. Boleyn, February 1996).

The Nuer are rejoicing these days because of shipments of many books to their home areas. With a large grant from the Bible Society of Australia, we chartered three airplane flights into Upper Nile Region, the Nuer homeland. Each flight carried about a ton of books. One went to the east (which also can be reached by Nuer refugees in Gembela, Ethiopia); one to the west, and one to the central area. In each area, messengers collected their designated materials and carried them to their home church communities.

Imagine what it means to be a messenger in southern Sudan. To start with, there are no roads to follow. The messenger may have to walk through the bush for four or five days to reach a river. Then he travels by dugout canoe for several days. After disembarking, he walks four or five more days to reach the collection point. Carrying the heavy cartons on his head, he reverses his course to return home. And all this travel is done in temperatures reaching more than 110 degrees. And it is done joyfully.

Our shipments included 11 different titles that our project has produced in the past years: portions of Genesis, Exodus, and Jeremiah; three of the six books of the New Testament New Reader portions; two books I have written on women in the Old and New Testaments; and three books teaching about the birth of Jesus, the death of Jesus, and health for women and families.

With Sudan’s civil war showing little sign of coming to an end, the people have every reason to be discouraged. But as the Christian church grows in amazing proportions, the receiving of these books in their own language gives the Nuer great hope for the future. Anticipation for the complete Bible in the Nuer language is high, with the distribution date of 2000 only three years away.

These huge smiles and prayers of rejoicing must surely warm the heart of God. They certainly warm ours.

Esther F. Boleyn is associate coordinator/editor for the Nuer Bible Translation Project in Nairobi, Kenya. She and her husband, Lester, are Church of the Brethren field staff.

A new design
for the General Board

Third in a four-part series of information pieces about the General Board's proposed new design.

For the General Board,

By Nevin Dulabaum

The theme of the artwork adorning the walls might not have been on the minds of the people gathering around the table. Then again, it probably was.

That artwork, hanging in Meeting Room A of the Church of the Brethren General Offices in early March, consisted of a nearly continuous stream of fabric—fabric showing colorful butterflies flitting about. Artistically hung, the fabric tied together nearly a dozen posters spread around the walls, each poster printed with a different version of Jeremiah 29:11:

> *"For surely I know the plans I have for you, says the Lord, plans for your welfare and not for harm, to give you a future with hope" (NRSV).*

Surrounded by this verse and variations of it, and with each business session beginning with worship and prayer, the General Board met March 7-11 to address proposals that are leading to the most substantial changes the Board has undergone since its creation 50 years ago. Not only did the Board reduce its ministries, personnel, and structure, and table for a year a location decision for its central offices, it approved changes that will redefine the Board's role within the denomination, charting a different course from what the General Board has been about since it was established in the late 1940s (April, pages 6–9).

> *Not only did the Board reduce its ministries, personnel, and structure, and table for a year a location decision for its central offices, it approved changes that will redefine the Board's role within the denomination....*

According to *The Brethren Encyclopedia*, a number of cause-oriented denominational boards were formed in the decades following the 1880s, so that by 1928 at least five independent boards reported directly to Annual Conference.

Though two attempts at coordinating all ministries were made (in 1923 and 1940), "organizational questions persisted." Annual Conference in 1942 was asked to study home mission work and to consider simplifying and integrating the various boards. Two committees later, a unification recommendation was produced. That recommendation, which was approved by Conference delegates in 1946, led to the formation of the General Brotherhood Board.

This 25-member Board "was created to achieve unity, efficiency, and economy in general brotherhood work." To do so, five commissions were created—Commission on Foreign Missions, Commission on Ministry and Home Missions, Commission on Christian Education, Commission on Christian Service, and the Commission on Finance.

After nearly two decades under this system, Annual Conference appointed a committee to study the system and to make recommendations for changes. In 1968 that committee's recommendations were approved: "Brotherhood" was dropped from the title and the five commissions were reduced to three—General Services, Parish Ministries, and World Ministries.

Four major modifications have been made to the General Board since then. The Goals and Budget Committee was created, composed of Board members, executive staff, and district executives, who work on budgetary goals and planning. The executives of General Services and Parish and World Ministries became associate general secretaries of the General Board, who, together with the general secretary and treasurer, formed a unit called the Administrative Council. Annual Conference's Review and Evaluation Committee was created, to evaluate the General Board's performance once each decade. And, in 1988, the Pension Board, on which all General Board members also served, became a separate entity with a 12-member board and a new name, Brethren Benefit Trust.

The General Board in March, after two years of prayer, discussion, discernment, and contemplation, approved budget parameters of $5,391,000 in income and $5,135,000 in expense. The expense parameter is down $1.9 million from 1996. As a result, at least two dozen General Board employ-

lramatic shift in focus

ees will have their jobs terminated in mid-July. Some ministries will be eliminated, others will be modified so that elements of the old will reappear in the new. Some new ministries will be created, such as the Congregational Life Teams. Still other ministries, specifically On Earth Peace Assembly and Association of Brethren Caregivers—which already report to their own boards as well as to the General Board—were given their release as General Board ministries, effective at the end of the year. Thus, the General Board's journey toward a new design does not come with a return ticket; what has been done could be modified, but cannot be undone.

These all are decisions that stem from Redesign Steering Committee recommendations, which the Board is empowered to make. However, the Board needs Annual Conference approval for changes in polity. In March, the General Board showed its faith in Jeremiah 29:11 by turning over its request for changes in polity to Conference delegates this summer instead of next, keeping the redesign process moving forward, but only giving the Board four months to explain to delegates why the changes are being sought. The pros and cons of presenting these polity changes this year versus next were discussed at length by the Board.

"We have to make one of the toughest decisions when we're still grieving what was," said Tracy Wenger Sadd, Board member and member of the Board's Redesign Steering Committee. "No matter what we decide, we are going to have to risk, and we are going to have to trust."

As a result of its 1¾ years of work, the Board's Redesign Steering Committee is of the opinion that the Board and its relationships with other denominational organizations, districts, and congregations must be based on trust, servant leadership, and discernment, Sadd said. Thus, she added, it is fitting that the Board now place the process into the hands of the 1,000 delegates. "We must be the very thing that we are calling for others to do," she said.

In deciding to send its change in polity proposals to Conference delegates this summer, the Board showed its faith that delegates will share the Board's spirit and vision and join the Board on its new design journey. These changes include:

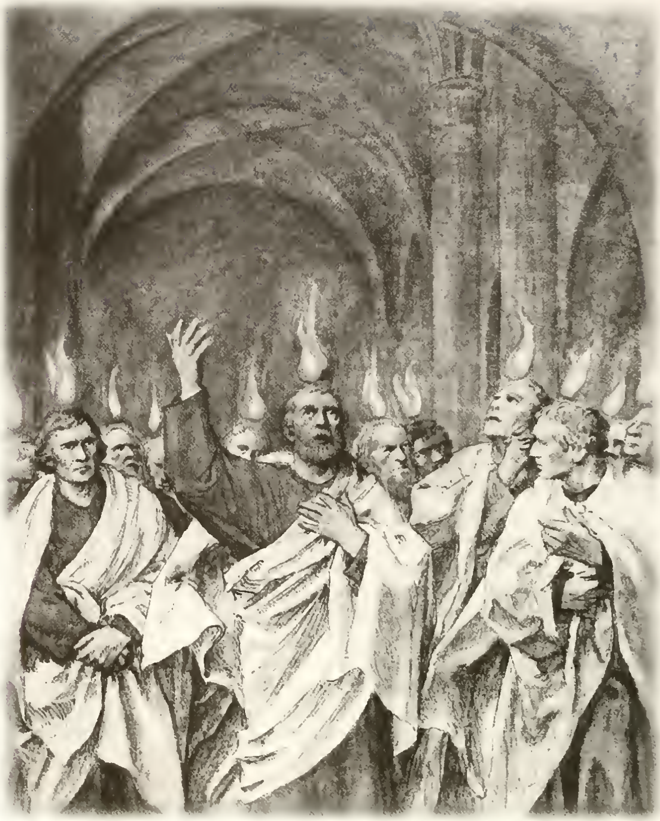
- reducing the General Board from 25 to 20 members to reduce costs. Five of the 20 members would be named by the General Board and confirmed by Annual Conference. This process is being sought by the Board so that it can ensure that people with specific areas of expertise it considers necessary can be called to serve on the Board.
- removing the General Board's three commission structure (General Services, Parish Ministries, and World Ministries) in favor of creating and utilizing ad hoc committees and task teams when needed. This will give the Board increased flexibility and increase its response time for ministry initiatives and cooperative efforts.
- transforming the current Administrative Council employee leadership structure to a Leadership Team design, consisting of an executive director and eight other directors. This is seen as a move that flattens the organization as directors of ministries will report directly to the executive director, instead of to an executive of a commission.
- creating a Mission and Ministries Planning Council, which would replace the Goals and Budget Committee and the Planning Coordinating Committee, a committee that consists of General Board and district representatives. This new council would assume the Planning Coordinating Committee's functions, while the General Board's Executive Committee would absorb Goals and Budget's budget parameter development and planning responsibilities. This Mission and Ministries Planning Council would allow for a circular dialog model—meaning dialog among the national, district, and congregational levels—which the Redesign Steering Committee believes will ensure that program initiatives are supported denominationally.

By adopting this new design in March, pending Annual Conference delegates' approval of polity changes, the General Board has made a dramatic shift in its focus from what it was established to do 50 years ago. No longer will it coordinate all ministries of the church. But it will work cooperatively in partnership with individuals, congregations, districts, and other denominational organizations. This new design is needed, according to the Redesign Steering Committee, because the denomination has lost momentum, has no central organization for planning, currently has planning that is driven by national staff, and lacks adequate structure for dialog among denominational organizations, districts, and congregations.

By working together in a cooperative manner and placing ownership of ministries at all levels—national, district, congregational—the Board has faith that God's hand is in this plan and that the denomination will regain momentum and become revitalized.

That, it is hoped, will be the legacy of this redesign.

Could we afford another Pentecost?



Three Lions

BY ALAN KIEFFABER

Read Acts 2, the Pentecost story

"And Pentecost will come again" is a the refrain of a hymn I remember. Whitsunday is called the "birthday of the church," and it does share some of the symbols—everyone together for a common purpose and Wow! The "lighting up" experience! If they had one wish in that time of Jesus' recent departure from them, they surely got it—his powerful presence with them in a new and enlarged form.

Many of us have sung the hymn "Lord, send the old-time power, the Pentecostal power, thy floodgates of blessing on us throw open wide . . . that sinners be converted and thy name glorified." There is another well-known symbol, the flood of purification, healing, baptism, as, indeed, we speak of the "baptism of the Holy Spirit." Baptism has varying meanings, including testing unto death as well as simple immersion after Jesus' example and teaching, as a ritual of faith commitment.

There is much talk today about downsizing, shrinking attendance, and flat budgets, along with increased pressure on church life, associated with changing values and too many "worldly" things to do and think about. Far back in the beginnings of the Christian community, when Jesus had just been executed, his followers discovered him to be both newly alive and then ascended into the eternal realm out of their sight, but he had promised to send them "another comforter."

We discuss and fantasize about church growth as we come into the 21st century. We read about mega-ministry with a $34-million stained-glass edifice and services for 15,000 members in Monstertown, Texas, or the miraculous revival of The Little Church That Could in Smalltown, USA. We would do well to consider what did happen or might have happened on that revival day called Pentecost, when the "early church" of Jesus' disciples, the discouraged, leaderless, and perhaps even in-hiding band was wondering what was coming next, even as many of us do now.

Then exploded on them the manifestations of fire, wind, earthquake, and a miraculous "gift" of speaking and hearing "tongues" of heretofore unknown languages that some today call charisma. The word refers to a special gift of persuasion and attracting people to oneself and one's message, and it certainly was present on that first Pentecost Day. Reminiscent of the experience of Elijah on the mountain, these mysterious forces galvanized them as they did Elijah when the time of apparent success had suddenly deteriorated into death, depression, and a great uncertainty about what was coming next.

Much wondering and discussion surround these events recorded in Acts 1 and the several other references that foretell them. "God," we say, "how we wish we could understand them better, in order to duplicate them in our own spiritual lives, so as to recreate the fervor of Christian discipleship in these 'latter days.'" We read that they were together, both physically in that upper room and "in one accord," in prayer and a unity of spirit and purpose.

How we wish we could duplicate that. Were they only the eleven-plus-one, the "new twelve"? And don't we want to think that the first "sisters" were also with the first "brothers," the former having faithfully followed and ministered both to Jesus and the rest of them, co-learners, providers of food, fellowship, and hospitality, even as our women do today? Indeed, we do! And surely all was not gloom and doom, dark prediction, and hollow clink of spoon on dish as in our traditional love feast. Surely there was laughter, joyful reminiscence, optimism, and hope.

If we seriously considered the awesome happenings of Pentecost, would we be willing for it to come again?

And then the explosion! It was morning, which fact was used to explain that the stunning phenomena were not the result of a communal hangover. Had it been a sleepless night of prayerful watching? Was there any clue or premonition, or were they as taken by surprise as the community of many people and languages upon whom they burst from the upper room, the seedbed of revolution and unimaginable change? It was the birth day of the "church" of Jesus Christ, whose fracturing and demise is lamented by many nearly two millennia later.

What happened? I don't know. Fire. Wind. A shaking and roaring. An outburst of speaking and preaching, in which Peter's voice is identified, but apparently was accompanied by many others. And people of a dozen or more diverse and discreet ethnic and language backgrounds all hearing in their own tongue. How important this is can be imagined if you have ever been in a foreign setting in which you grasped the rudiments of how to find a restaurant or bathroom, but a street sermon on sin and salvation in the foreign language would have found you entirely unable to relate.

Yet, they all understood every word, as if each one had one's own set of earphones and personal interpreter. And they were so many together and so moved by the message they heard, each one alone, that they rushed to respond, and 3,000 were "saved." Does that raise the question of what "Are you saved?" means? Is 3,000 a nice, round number? Or what?

If even an approximation of what Acts 2 describes actually happened, it is scary. If what preceded the visitation of the Holy Spirit is puzzling and commends its duplication to us, what more of its aftermath? Three thousand, and these were baptized on the spot. And that is nothing, compared to the report that they were all immediately integrated into the life of the church, and were fed, taught to pray, and. . . .

And that's just for starters. The preaching continued day after day, and the converts increased day after day, and people were giving up their possessions and turning their property over to the church. There is no mention that they ever went back to that tiny upper room again. And why should they?

But in the many New Testament accounts and reports that follow this "first day," we read no mention of a single piece of ground being purchased or structure being erected to house these tens of thousands of disciples or their program of nurture, or witness or stewardship. No houses for pastors, no benefit plans. No stained glass, no "Akron plan," or padded seats, or divided chancel, or elevated deacons bench, or robe for priest or choir. Amazing, isn't it? Amazing grace!

We hear of the growth of the Church of the Brethren in Nigeria after its separation from the American mission dependency. We are aware of great growth being recorded and predicted in some of the Hispanic ministries both stateside and elsewhere. Charismatic evangelistic growth is noted in places around the world, in many denominations, and in many indigenous, nondenominational manifestations.

If I could understand Pentecost and what it might mean for the experience of church life and growth where I am, I would do well to reread Acts 2 and those passages that predict and follow it. I would do well to think and pray long and hard over these amazing accounts, sketchy and incredible as they are. And as they were together, I would do well to gather together with fellow believers in this study and search, seeking the common understanding of the disciples together, just as they did.

What might happen if we prayed and sincerely sought to receive the "Spirit" of Acts 2, as in the poem of H.H. Tweedy: "O Spirit of the living God, / Thou Light and Fire divine, / Descend upon thy church once more / And make it truly thine." I would be afraid for my life and livelihood, certainly for my conventional pastorate and moderately remodeling little church building. How about you?

Alan Kieffaber is pastor of Denton (Md.) Church of the Brethren.

stepping STONES

by Robin Wentworth Mayer

Be transformed by the renewing of your mind, that you may prove what the will of God is, that which is good and acceptable and perfect (Rom. 12:2, NASB).

For a long time, I held a less than positive attitude toward vacation Bible school. Although I loved it as a child, when I became an adult I considered Bible school a childish thing to put aside. For many years thereafter, as I functioned in the church, I had as little to do with Bible school as possible. And I had a long list of rationalizations:

Ministry to children is a high and holy privilege—a gift entrusted to us by God to help reconcile the world to Jesus Christ.

"Working with younger kids is not my area of greatest strength." (That was, and remains, true.)

"I am much more effective teaching adults." (That is also true.)

"I carry a lot of responsibility in other areas of ministry." (True then; true now.)

"I don't have any kids involved, so why should I be expected to help?" (Or it's variation: "I'm done raising my kids, so. . . .")

"Besides, I don't have the time." (Does anyone? Our Bible school director put me to shame each evening, coming straight to the church from work still in her nursing uniform.)

God began dismantling these attitudes in me a few years ago, until last summer, when they were completely demolished and transformed into joy—pure, unadulterated, unshakable joy.

Don't get me wrong; it made me tired. In fact, five straight nights of energetic, excited, wound-up kids racing from one session to the next left me downright exhausted.

But it was a happy, fulfilling kind of tiredness—the satisfaction of a job-well-done kind of tiredness. As I assessed the impact of the week, I was amazed that I had had more fun than I had experienced in any other single event since I entered pastoral ministry.

But joy and fun notwithstanding, important work was accomplished. One Bible school worker told me about her six-year-old nephew watching a video of his cousin's baptism. After a few moments, he turned to his grandmother and asked, "Grandma, is that what the inside of a church looks like?"

That very same scene is being played out right under our very noses among our relatives, neighbors, and coworkers. Bible school is not just about fun and games for kids and a "night off" for neighborhood parents. It's about bringing young people and their families into the circle of God's love.

And, guys, it's not just for your daughters and wives. I often hear the complaint that there is a shortage of strong male leadership in the church today. But what can we expect? When little boys grow up having only female helpers in the nursery, Sunday school, children's church, and Bible school, how can they help but get the idea that church is basically a "girl's thing"?

Ministry to children is a high and holy privilege—a gift entrusted to us by God to help reconcile the world to Jesus Christ. Tragically, many Bible school programs are aborted every summer for lack of help, which is largely attributable to the barrier of church members' attitudes.

When we hold on to negative beliefs about various aspects of ministry, our attitudes become stumbling blocks to God's work. But when we cooperate with God's intention to renew our minds (in other words, change our thinking), our attitudes are transformed from stumbling blocks into stepping stones, and we can "prove what the will of God is, that which is good and acceptable and perfect" (Rom. 12:2).

Robin Wentworth Mayer is pastor of Kokomo (Ind.) Church of the Brethren.

Stepping Stones is a column offering suggestions, perspectives, and opinions—snapshots of life—that we hope are helpful to readers in their Christian journey. As the writer said in her first installment, "Remember, when it comes to managing life's difficulties, we don't need to walk on water. We just need to learn where the stepping stones are."

Money Matters

BY ROBERT E. ALLEY

Read: Luke 12:22–34.

It was Pentecost Sunday—the seventh Sunday after Easter, when we Christians remember and celebrate the gift of the Holy Spirit to fill our lives and draw us together as Christ's people. As the congregation filed into church, ushers handed each person a bright red carnation to symbolize the festive spirit of the day. People listened attentively to the reading of the Pentecost story from Acts. It told how the disciples heard "what sounded like a powerful wind from heaven" and how the Holy Spirit appeared "like tongues of fire." Then came the sermon. The preacher began with "The Spirit of the Lord is upon us." A woman sitting in the front pew shouted, "Like a powerful wind from heaven!" She threw one of the red carnations toward the altar. So the preacher started again with "The Spirit of the Lord is upon us!" The same woman's voice rang out: "Like tongues of fire! Like tongues of fire!" Again she threw a red carnation toward the altar. The preacher looked straight at her and said, "Now throw your pocketbook!" At that, the woman replied more softly, "Now, preacher, you have just calmed the wind and put out the fire!"

Preachers have been accused of meddling in human life. Perhaps that's part of the job. If it is, then there is no more sensitive area to meddle in than the one of money. Sometimes, preachers have been accused of ethical violations in the management of money. Several years ago, a popular TV preacher was found guilty of mismanaging funds from contributors. He pulled time in the pen as a result.

I am glad to be part of a community of faith in which the budgeting and management of funds are a joint responsibility. Part of the success of the Billy Graham ministry may be attributed to this pattern in its money management. Early in his ministry, Graham consulted with leaders in the stewardship department of the National Council of Churches or another ecumenical group regarding the handling of his evangelistic finances. Their advice was that the funds be managed by people other than himself, and that all workers receive a salary rather than the proceeds of an offering. He took that advice. When I worked with a Graham Crusade in Martinsburg, W.Va., I learned that all funds received were handled locally. The Graham organization was paid a contract price for particular services, including that of the evangelist. If all costs of the Crusade were covered through local donations prior to the Crusade itself, no offerings were even necessary during the week.

Minds occupied with earthly treasures create hearts that become over anxious or hard. Minds occupied with God's rule in endeavors of love and peace create hearts that grow in their generosity and service.

All of us believe that money matters. We earn it; we save it; we spend it; we love it; sometimes we hate it; we anticipate it; we wrestle with it; we share it; we hoard it. Ultimately, we leave it. In our attempts to be pious, we may deny that money matters. Yet as Harry Emerson Fosdick wrote, money "is your personal energy reduced to portable form and endowed with power you do not possess." Money is a product of human innovation, but full of holy and demonic potential.

Some people are reluctant to speak about money in the church, as though it were irrelevant to ministry. One pastor said, "People go nuts when they talk about money." Celia Allison Hahn from Alban Institute wrote, "They would rather tell you about their most painful traumas or the intimate details of their most private lives than let you in on how much money they make and what they do with it." Church leaders may even apologize for talking about it. Many church study groups refuse or hesitate to use resources on the topic. As a result, congregations gravitate toward a maintenance or survival mode instead of letting visions of mission and ministry blossom.

The reality is that money does matter. As a measure of personal energy and portable power, our reluctance to deal openly with money reflects how private we really are regarding matters of faith and how fearful we may be of anyone, even ourselves, assessing our faithfulness to Christ and the church. Still, money is a hot topic. Books and magazines abound to explain how to earn it, how to save it, how to shelter it, and how to make it grow. Does ever a day go by that money does not appear in your mind? Richard Foster sees money as one of the three most seductive forces today, along with sex and power.

A father purchased a large table globe for his children as a Christmas gift. As they opened his gift, he noted a hint of disappointment on their faces. "What's wrong?" he asked. "Well, Daddy, we really wanted one with a light on the inside." Dutifully, the father exchanged the globe for a different model. A friend asked him what he learned from the experience. He replied, "I learned that it costs a lot more to light the world." Jesus said something about us being the light of the world.

In a time of growing costs and diminishing resources, one truth remains unchanged: Money is a substantive matter for the Christian's journey. Jesus spoke more about money and possessions than any other subject except the kingdom of God. Of the 38 recorded parables of Jesus, 16, almost half, are about money and possessions. Clearly, money mattered in the culture and times of Jesus and the New Testament church, as well as in our own.

Now, what about these money matters? Several Bible verses have served as guides and warnings. In 1 Timothy 6:10, it is written that "the love of money is a root of all kinds of evil"—a direct and inclusive reminder of what drives evil in our lives. Not money itself, for it is rather neutral. Our relationship with money makes the difference. Will it be an object for our lust or our beneficial service? In Luke 12:22–34 and in other stories, Jesus addressed these money matters in the context of relationship with our possessions. He doesn't appear to have condemned people for either making or having money.

In one story, Jesus offered concern for the rich and the righteous: "There is still one thing lacking. Sell all that you own and distribute the money to the poor" (Luke 18:22). The ruler to whom this was spoken was wealthy and good, but didn't know a generous heart. He had only a receiving and accumulating heart. Jesus saw his need to become a generous benefactor. We, with our wealth and our goodness, need to listen to that story and examine ourselves.

The story of the poor widow putting her "two small copper coins" into the temple treasury (Luke 21:1–4) would expand the illustration so that generosity with money was not restricted to those who have much. In proportion, the widow gave more than the richest.

Early in my ministry, a family in the congregation suffered their second home fire. They lost almost

We're Building a House!

The Church of the Brethren and the Long Beach, California Habitat for Humanity need help building a house during the Church of the Brethren's 211th Annual Conference.

150 VOLUNTEERS ARE NEEDED to Work in a Variety of Areas:
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• Cleaning • Painting • Interior Trim • Floor Covering
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SPACE IS LIMITED, SO PLEASE REGISTER EARLY!
25 volunteer workers are needed each day.
All workers must preregister.

CONTRIBUTIONS ARE NEEDED to cover the cost of building materials. Contributions can be made through the Emergency Disaster Fund. Send checks designated for the Habitat House to: Brethren Disaster Response
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410-635-8730

erything. When they came to wor iip the next Sunday, someone served the wife in the family plac g her offering as usual into the llection plate. Her generosity ceeded her tragedy.

Generosity crosses economic lines offer one aspect in money matters. sus neither told nor tells everyone sell all he has and give it away. stead, the gospel calls us all to a nerosity that shares our treasured sources in proportion to the faith e claim and the goodness we pos ss.

Remember the story of the Good amaritan (Luke 10:25–37). When e Samaritan took the injured man the inn, he used his money to pro de for the man's care. Money is not erely a resource for generosity, but means for servant care. Jesus com ended the Samaritan for his rvice. Money offers the opportu ty to benefit others. It is the rtable means of servant power for ch of us to do what we may not be le or qualified to do by ourselves.

Consider the story of Mary and the stly perfume she used to anoint sus' feet (John 12:3–8). She was primanded by Judas for her extrav gance and for not selling the rfume (worth nearly a year's ages for a laborer) and giving the oney to the poor. Yet Jesus com ended her act as one of holy love. ife affords us opportunities to use ur money for expressions of love, d these may not be only for those cking the necessities of life.

Jesus' instruction regarding money atters seems to authenticate what osdick says: "It is our personal ergy reduced to portable form and dowed with power we do not pos ss." As we make decisions garding its use, we reflect our per nal values and interests. Money, sus indicated, mirrors who we are. he treatment of money—how it is rned and how it is spent—is one of e most decisive tests of a person's aracter.

However much the New Testament d the words of Jesus in particular ress the evil potential in money, the ood news is that money does not have to seduce and dominate. It can be extremely useful for sharing, exercising Christian compassion, correcting inequities, promoting economic justice, building the church, and extending the kingdom of God.

Clement of Alexandria, a 2nd-century church leader, said, "Wealth is at our disposal, an instrument that can be used well or foolishly. How it is used does not depend on the instrument, but on the person who is using it. If we use it well, it is a valuable servant—a servant that can do good things for us, and for those who depend on us. If we use it badly, it is an unhelpful servant—a servant that causes us and our friends endless harm." This wisdom carries contemporary relevance.

Money matters. It mattered to Jesus as he told what it means to live

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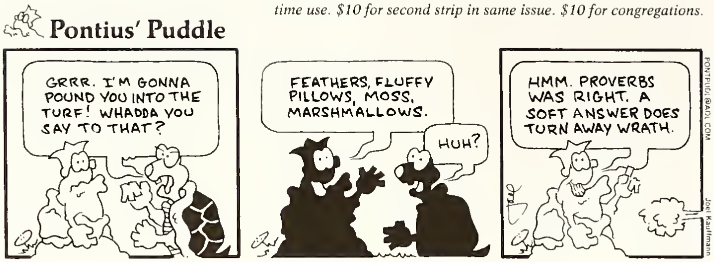
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FEATHERS, FLUFFY PILLOWS, MOSS, MARSHMALLOWS.
HUH?
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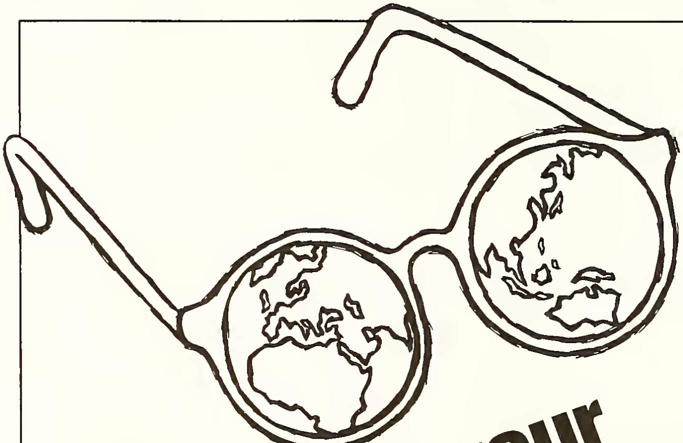
PONTPUDL@AOL.COM
Joel Kauffmann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an abundant and fulfilling life. Otherwise, he would not have told stories calling for generosity and fo servant care with it.

Money matters to the family. Eacl of us carries responsibility for our family members in providing for life's resources, including instructic for children in how to manage mon well.

Money matters to our society. Ho we use money in business and government relates not only to prudent investment and growth, but also to opportunities for human justice and care.

Money matters to the church. Wit it, the church can continue the work of Jesus by nurturing faith in all generations and by supporting opportunities for witness and servic in Jesus' name. With our attitudes regarding money, we can truly affec the wind and fire of Christ's people.

But most of all, money matters to the heart. Jesus said in words that need to be the conscience in each of us: "Where your treasure is, there your heart will be also" (Luke 12:34). Life is like a gathering of wealth. Minds occupied with earthly treasures create hearts that become over anxious or hard. Minds occupied with God's rule in endeavors of love and peace create hearts that grow in their generosity and service. When you build a house, your lende expects you to put some money up front for the project. Jesus didn't say we have to put our money in the kingdom before we enter, but he did indicate that our heart will not be there unless our treasure is there also.

Money and its potential influence calls for our respect. In more words of Harry Emerson Fosdick, "It can go where we cannot go; speak languages we cannot speak; lift burdens we cannot touch with our fingers; save lives with which we cannot deal directly."

Where our treasure is, there our heart will be also.

Robert E. Alley is pastor of Bridgewater (Va.) Church of the Brethren.

Letters

> *f God has seen fit to create and to ontinue creating a diverse world, hen it is incumbent upon us, God's eople, to honor and respect it.*

et's have harmony

he tandem positioning of the March ESSENGER letters "E.T., Phone arth"—which speaks of the "incluiveness of Christ's love for all uman beings"—and "No Place in hurch for Gays" highlights the lack f unity among us on a basic queson: Is everyone welcome?

If God has seen fit to create and to continue creating a diverse world, then it is incumbent upon us, the people of God, not only to tolerate that diversity, but to honor and respect it. All people are created in God's image, and are entitled to being treated with dignity.

I have great respect for the Peace Church tradition of the Church of the Brethren. I do not see how we can ever hope to achieve peace with justice in the world if we cannot live in harmony in our own congregations and communities.

My congregation, Columbia United Christian church (an affiliation of United Church of Christ, Church of the Brethren, and Disciples of Christ), is an "open and affirming" congregation. We members support each other on our spiritual journey without being judgmental about where each of us is on that journey. In our regular liturgy, we say, "We give thanks that the living Christ invites us and all people

Elder John Kline Bicentennial Celebration

June 12–15, 1997
Linville Creek Church of the Brethren
Broadway, Virginia

Capture some of the spirit and vision of Elder Kline through 20 presentations under four theme tracks: *Workshop & Preaching; Civil War Background & Issues; German Baptist Leaders, Relationships & Transition; John Kline as a Leader.* Guest speakers include: Fred Benedict, Tim Binkley, Emmert Bittinger, Carl Bowman, Dale Brown, Don Durnbaugh, Ray Gingerich, Michelle Grimm, John L. Heatwole, William Kostlevy, Steve Longenecker, Dale Stoffer, Phil Stone, Klaus Wust. Other leaders include Jeff Bach, Ken Bomberger, Chris Douglas, Alice Geiman, Kate Johnson, David Radcliff, Judy Mills Reimer, Mary Alice Womble.

Experience the setting of the Early Brethren and Elder Kline through six tours: the Church cemetery where Elder Kline, his wife and other leaders are buried; the John Kline Farm Home; the Tunker House, home of Peter Nead and M.R. Zigler; the Memorial Martyr where Kline was killed; a *Last Day Walk* tracing Kline's final hours; and a *Heritage Horseback Ride* over the countryside Kline traveled.

Learn about Kline and the Early Brethren through nearly 35 exhibits; Children's Learning Centers with Heritage Passports; Junior High Scavenger Hunt on Kline's History; Senior High Heritage Retreat and Walk.

Celebrate Elder Kline's birthday through a dinner theatre, *The Final Journey of John Kline*, at the Broadway High School each night; two Heritage Concerts with Andy & Terry Murray; an Old Order Worship Sunday morning; a Memorial Service Sunday afternoon.

General Registration **after May 5, 1997**: $7.50 per day; Child Care, $7.50 per day; Children's and Junior High Activities, $17.50 per day; Senior High Heritage Retreat, $42.00; Heritage Horseback Ride, $25.00.

Shuttle services provided between all sites, with golf carts for those who have difficulty walking.

For more information and additional resources on John Kline's life and witness, contact Paul Roth, coordinator/pastor, Linville Creek Church of the Brethren, 405 E. Springbrook Road, Broadway, VA 22815-9631 (540-896-5001); e-mail: proth@Bridgewater.edu

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Letters

of all spiritual paths, ages, abilities, races, sexual orientations, and fellowships into our community of lov and healing."

Raymond T. Donalds
Columbia, M

Check out Gamaliel's booth

At a most crucial time, when emotions and passions were high, Gamaliel (Acts 5:34–39) brought forth some very wise counsel: How we treat people whom we feel are misguided or worse is very important. If what they are up to is not of God, it will pass. If it is of God, then certainly we do not want to be found fighting with God.

It is not acceptable behavior when some Brethren treat others in less

The opinions expressed in Letters are not necessari those of the magazine. Readers should receive ther in the same spirit with which differing opinion are expressed in face-to-face conversations.

Letters should be brief, concise, and respectfu of the opinions of others. Preference is given t letters that respond directly to items read in th magazine.

We are willing to withhold the name of a write only when, in our editorial judgement, it i warranted. We will not consider any letter tha comes to us unsigned. Whether or not we print th letter, the writer's name is kept in strictest confidence

Address letters to MESSENGER, *1451 Dunde Ave., Elgin, IL 60120.*

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an respectful ways. Do our words nd actions and reactions reflect eing team members, or being in pposition to one another? If warm earts and cool minds do not prevail, en we too may be found fighting gainst God.

Early Brethren seemed to be in ne with Gamaliel's practical isdom—always open to more light nd truth. Truth that we are likely to iss may come from those whom we ast expect it to.

We present-day Brethren need elpful, creative channels for xpressing strongly held beliefs. So hat about having a "Table of amaliel" at Annual Conference?

Some zealous Brethren sometimes ush certain agendas and materials. nd they also want materials that not llowed or are censored.

Make such materials available at he "Table of Gamaliel," and there ould be some enlightening interhange. Indeed, some items of onference business might wisely be abled until there are more light and uth to guide the action.

Unless we practice more wisdom f Gamaliel, all the fellowship, worhip, and actions of Conference . . . nd the effort put into the "new esign" . . . may prove futile.

Roger Eberly
Milford, Ind.

assing on "blessed hope"

he earthly life of Jesus was spent in hat we would call today a Third orld country. People suffered from ard times and lack of hope. Jesus' essage was for the ears of those ithout hope. That hope he offered elped believers to endure and the hurch to grow.

That same hope is what we should e offering today to people who are nslaved by oppressive economic and olitical systems. (See "Where here's All Work and No Play," arch, page 18.)

Hope does not require the trap-

Hear him speak at the MESSENGER *Dinner*

July 3, 1997, Long Beach, Calif.

Patrick Mellerson

Pastor of Butler Chapel African Methodist Episcopal Church, Orangeburg, S.C.

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- Peace
- Disarmament
- Women's Justice
- Children's Issues
- Environment
- Africa
- Middle East
- Civil Rights
- Church and State
- Poverty
- Death Penalty
- Latin America

If you are interested in promoting national and international efforts for a world of greater peace, justice and stewardship of God's creation, contact the **Church of the Brethren Washington Office**, 337 North Carolina Ave SE, Washington, DC 20003, or e-mail **washofc@aol.com**. The newsletter and additional alerts are also available by electronic mail.

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Partners in Prayer

Daily prayer guide:

Sunday: Your congregation's ministries
Monday: Annual Conference officers
Tuesday: General Board and staff
Wednesday: District executives, Bethany Seminary, colleges and university
Thursday: General Services
Friday: Parish Ministries
Saturday: World Ministries

May prayer concerns:

Congregation: Mothers Day, May 11; graduates.

Annual Conference: Moderator and moderator-elect; executive director.

General Board: Interim Leadership Team; employees being dismissed; search committee for executive director of the General Board; Transition Team.

Districts and colleges: Bethany Seminary graduation, May 11; students seeking summer jobs.

General Services: Human Resources staff; Planned Giving staff.

Parish Ministries: National Youth Sunday, May 4; discussions with Association of Brethren Caregivers.

World Ministries: SERRV; discussions with On Earth Peace Assembly.

Letters

pings of church life as we know it today or the luxuries of our society. It does require a Spirit-filled heart focused on manifesting the fruit of the Spirit and pruning away the nonessentials.

We can do our part in improving the lot of the world's working children by refusing to purchase goods from those who abuse those children. But we need to understand that falling trade barriers will transfer some of our own prosperity to those underpaid workers.

John Blouch
Lebanon, Pa.

Part of my heritage

I am 81 years old, and MESSENGER has always been a part of my life. Although it has changed a lot over the years, I cannot imagine being without it.

I have had two or three articles published in the magazine. And in my scrapbook I have an article that my grandfather J. H. Quillhorst had published in *The Gospel Messenger*.

So MESSENGER is part of my heritage.

Marie Griffi
Carleton, Ne

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CONFERENCES

"Anabaptists in Conversation: Mennonite an Brethren Interactions with 20th-Century Theologies conference. June 19–21, at The Young Center, Eliza bethtown, Pa. Inquire: Conference, Young Cente Elizabethtown College, Elizabethtown, PA 17022-2298 Tel. (717) 361-1470. Fax (717) 361-1443. E-mai youngctr@acad.etown.edu.

Turning Points

Wedding Anniversaries

lley, Cecil and Pauline, Verona, Va., 55
nderson, Charles and Wilma, Fort Wayne, Ind., 50
alsbaugh, Joe and Arlene, Macy, Ind., 60
ealer, Harold and LaVerne, Lancaster, Pa., 60
ixler, William and Clantha, Carlisle, Pa., 50
oose, Raymond and Mary, Hollidaysburg, Pa., 50
owman, Harold and Caroline, Harrisonburg, Va., 50
oyer, Ernest and Ruth, Carlisle, Pa., 60
rubaker, John and Orlena, Lititz, Pa., 55
ryant, Kenneth and Ruby, Goshen, Ind., 60
yrem, Gerald and Lois, Strasburg, Pa., 50
handler, Bob and Betty, Beavercreek, Ohio, 50
layton, John and Fran, Mount Solon, Va., 55
lingenpeel, Leon and Catherine, Avilla, Ind., 50
rummett, Wilmer and Thelma, Bridgewater, Va., 55
ulp, Fred and Evelyn, Nappanee, Ind., 60
ick, LaDean and Mary Alice, Fort Wayne, Ind., 50
orwart, Jack and Yolanda, Vero Beach, Fla., 50
rb, Earl and Kathryn, Ephrata, Pa., 60
tsinger, Bud and Ruby, New Paris, Ind., 50
ields, Ernest and Isabel, Goshen, Ind., 50
ifer, Willie and Mary, Mount Solon, Va., 65
rederick, Carlyle and Juanita, Nappanee, Ind., 50
rindrich, Harold and Thelma, Hershey, Pa., 50
arner, Lloyd and Helen, Kansas City, Kan., 55
inton, Bill and Emma, Martinsburg, Pa., 55
odgden, Glen and DeLouris, Kansas City, Mo., 55
odgden, Merle and Frances, Kansas City, Mo., 55
olderman, Earl and Kathryn, Modesta, Calif., 50
owes, Robert and Ruth, Bridgewater, Va., 50
seph, David and Mary, Onekama, Mich., 60
ayman, Ward and Maxine, Dayton, Va., 55
latheny, Russell and Alberta, Dayton, Ohio, 50
leadows, Richard and Alice, Hollidaysburg, Pa., 60
liller, Robert and Dorothy, Bridgewater, Va., 50
liller, Warren and Treva, Beavercreek, Ohio, 50
ichols, Linford and Sarah, Hopewell, Va., 60
ielsen, Alfred and Ethel, Modesto, Calif., 55
acker, Oscar and Ann, Middlebury, Ind., 50
faltzgraff, Roy and Violet, Lancaster, Pa., 50
Quarry, Lloyd and Elizabeth, Martinsburg, Pa., 50
Shaffer, Dean and Allegra, Windber, Pa., 65
Shenk, Paul and Blanche, Carlisle, Pa., 50
Sherman, Gerald and Dorothy, Goshen, Ind., 60
Simmons, Melvin and Georgia, Mount Solon, Va., 50
Smith, Kenny and Dorothy, New Paris, Ind., 55
Tritt, Clair and Mary, Carlisle, Pa., 50
Wampler, Stanley and Mazie, Harrisonburg, Va., 50
Wampler, Weldon and Catherine, Bridgewater, Va., 55
Weber, Clinton and Dena, Vancouver, Wash., 50
Young, Forest and Lora Lee, Harrisonburg, Va., 55
Zack, Joe and Ruth, Kansas City, Kan., 60

Pastoral Placements

Gauby, Martin, from district executive, S. Plains, to West Goshen, N. Ind.
McDaniel, Alton, from retired to Cedar Run, Shen.
Peyton, James M., from secular to Myersville, Mid. Atl.

Licensings

Arendt, Patricia I., Feb. 13, 1997, Gettysburg, S. Pa.
DeVore, Thomas A., March 1, 1997, Boulder Hill, Ill./Wis.
Hanks, Thomas, April 27, 1997, Roanoke, Oak Grove, Virlina
Hartman, Charles L., Jan. 27, 1997, New Fairview, S. Pa.
Ilyes, John S., Jan. 29, 1997, New Fairview, S. Pa.
Laue, Ron, Aug. 2, 1996, Northern Colorado, W. Plains
Lehigh, Daniel G., March 1, 1997, Upper Conewago, S. Pa.
MacDonald, J. Christopher, Feb. 13, 1997, Gettysburg, S. Pa.
Pheasant, Janelle, Dec. 18, 1996, Huntingdon, Stone, Mid. Pa.
Rediger, Anita, Oct. 8, 1996, Yellow Creek, N. Ind.
Reinhold, Charles H., Sept. 14, 1996, Flower Hill, Mid. Atl.
Replogle, Shawn, April 23, 1996, Bridgewater, Shen.
Riley, Richard D., Nov. 1, 1996, Frostburg, W. Marva
Rivera, Marcelo Otero, May 11, 1996, Pueblo de Dios, Atl. S.E.
Sayler, Barbara, Aug. 2, 1996, Eden Valley, W. Plains
Shively, Paula M., Jan. 25, 1997, Huntington, S/C Ind.
Smith, Leonard W., Jan. 29, 1997, Rouzerville, S. Pa.
Spaid, Darrel R., Nov. 4, 1996, Maple Springs, W. Marva
Spencer, Brain E., Sept. 14, 1996, Rockton, W. Pa.
Spire, Samuel G., Nov. 23, 1996, French Broad, S.E.
Stevens, Rahn L., March 1, 1997, Prairie View, W. Plains
Ulm, David, Nov. 9, 1996, Mt. Pleasant, N. Ohio
VanVoorhis, Valeria, March 4, 1997, Anderson, S/C Ind.
Villanueva, Oscar Lopez, Jr., May 11, 1996, Iglesia Christiana-Getsemani, Atl. S.E.
Watern, Steven E., Jan. 1, 1997, Cedar Grove, S. Ohio
Webster, Jerry R., March 1, 1997, Boulder Hill, Ill./Wis.
Wetzel, Howard, Feb. 27, 1997, Wakemans Grove, Shen.
Williams, Joan H., Feb. 15, 1997, Arcadia, Atl. S.E.

Ordinations

Malone, Sarah Q., Feb. 1, 1997, Univ. Baptist & Brethren, Mid. Pa.
McAdams, Ronald L., Oct. 26, 1996, Middle District, S. Ohio
Reese, Sherry Lynn, Aug. 3, 1996, Beacon Heights, N. Ind.
Reininger, Linda L., Aug. 2, 1996, Nanty Glo, W. Pa.
Snyder, Sue E., Nov. 16, 1996, Highland Ave., Ill./Wis.
Sumpter, Lynette, Aug. 3, 1996, Pine Creek, N. Ind.
Taylor, Jack, May 11, 1996, Cumberland, S.E.
Teal, Mark, Sept. 14, 1996, Black River, N. Ohio
Wright, James, Jan. 18, 1997, Greencastle, S. Pa.

Deaths

Adams, Elizabeth, 90, New Oxford, Pa., Feb. 23, 1997
Adams, Mary, 60, Rockwood, Pa., Jan. 18, 1997
Ahalt, Doris, 65, Hagerstown, Md., June 2, 1996
Anderson, Charles A., 54, Kokomo, Ind., Feb. 17, 1997
Applequist, Wanda, 65, Franklin Grove, Ill., Dec. 8, 1996
Arey, Carl E., 68, Dayton, Va., Jan. 20, 1997
Arnold, Opal, 41, South Whitney, Ind., Nov. 29, 1996
Aschliman, Kathryne, 89, Goshen, Ind., Aug. 2, 1996
Bailey, Edwin, 65, Phoenixville, Pa., Oct. 7, 1996
Baker, Gerald, 50, Martinsburg, Pa., Nov. 27, 1996
Barkdoll, Eugene C., 85, Waynesboro, Pa., Dec. 10, 1996
Barnhart, Eugene F., 82, Waynesboro, Pa., Nov. 4, 1996
Bauer, Pauline A., 85, New Paris, Ind., Dec. 28, 1996
Baugher, Duane, 62, Oxon Hill, Md., Dec. 6, 1996
Baum, Glenn, 73, Elizabethtown, Pa., Aug. 30, 1996
Bauser, Ethel, 90, Greenbank, Va., Sept. 17, 1996
Beahm, E. Russell, 91, Harrisonburg, Va., Jan. 9, 1997
Benner, Shane, 11 mo., Hagerstown, Md., May 22, 1996
Bennett, Richard A., 38, Ligonier, Pa., Aug. 29, 1996
Benz, Henry, 73, Numa, Iowa, Oct. 15, 1996
Besse, Erma F., 90, Alliance, Ohio, May 12, 1996
Bird, Charles W., 72, Continental, Ohio, Jan. 26, 1997
Blosser, Roy, 86, Nappanee, Ind., Nov. 9, 1996
Blough, Josephine, 93, Elizabethtown, Pa., Sept. 22, 1996
Boardwell, Robert, 70, Oregon City, Ore., Jan. 3, 1997
Boatman, James, 62, Jersey Shore, Pa., Nov. 30, 1996
Bolyard, Lincoln, 73, Moatsville, W.Va., Sept. 15, 1996
Bolinger, Maude, 99, Peace Valley, Mo., Dec. 25, 1996
Bosserman, Fred E., 82, York, Pa., March 2, 1997
Boyers, Harry S. Sr., 81, Port Republic, Va., Nov. 11, 1996
Brammell, Violette, 87, McPherson, Kan., Nov. 12, 1996
Brandenburg, Everett, 82, North Manchester, Ind., Feb. 15, 1997
Brandt, Jacob, 90, Elizabethtown, Pa., Feb. 10, 1997
Breeden, Betty B., 64, Harrisonburg, Va., Feb. 7, 1997
Bridge, Grady S., 84, New Carlisle, Ohio, Oct. 24, 1996
Bright, J. Calvin, 81, Dayton, Ohio, Jan. 8, 1997
Brown, Florence, 92, Martinsburg, Pa., Aug. 7, 1996
Brubaker, Edyth, 87 Lancaster, Pa., Oct. 4, 1996
Brubaker, Elizabeth, 96, Lancaster, Pa., Oct. 27, 1996
Brubaker, Nina, 97, La Verne, Calif., Nov. 12, 1996
Brumbaugh, Emma, 89, Martinsburg, Pa., Oct. 13, 1996
Brumbaugh, Robert, 69, Hartville, Ohio, Dec. 9, 1996
Bucher, Cyrus G., 83, Biglerville, Pa., Aug. 23, 1996
Carr, Kim A., 41, York, Pa., Dec. 14, 1996
Cassidy, Ann L. 92, Harrisonburg, Va., Jan. 11, 1997
Chaney, Margaret L., 81, Grantsville, Pa., Aug. 23,1996
Chronister, Preston E., 75, York, Pa., March 15, 1997
Clark, Willis, 61, Hagerstown, Md., Feb. 18, 1996
Coffman, Clarence E., 75, Roanoke, Va., Dec. 9, 1996
Copenhaver, Mable, 89, Goshen, Ind., Oct. 15, 1996
Cooper, Eva B., 82, Harman, W. Va., Nov. 11, 1996
Cooper, Troy, 65, Continental, Ohio, May 19, 1996
Cooper, William M., 87, New Carlisle, Ohio, Dec. 12,1996
Corle, Grace E., 79, Gulfport, Miss., Oct. 9, 1996
Covale, Elsie M., 85, Johnstown, Pa., Dec. 8, 1996
Covart, Mary G., 90, New Oxford, Pa., March 15, 1997
Craven, Margaret, 96, Reading, Pa., Nov. 10, 1996
Crossan, Thomas Jr., 74, Ephrata, Pa., Aug. 24,1996
Cullison, Oscar T., 82, Gettysburg, Pa., Oct. 7, 1996
Culp, Edna, 88, Columbia, Ohio, Dec. 31, 1996
Culp, Hazel V., 100, Goshen, Ind., Aug. 9, 1996
Cummings, Shelle L., 22, York, Pa., Nov. 21, 1996
Cupp, Harold W., 66, Mount Solon, Va., Dec. 26, 1996
Delawder, Ernest B., 76, Pleasant Valley, Va., Jan. 8, 1997
Delawder, Lefa G., 78, Rockingham, Va., Jan. 29, 1997
DeLong, Frank, 76, Dayton, Ohio, Jan. 1, 1997
Demmitt, Floyd A., 73, New Carlisle, Ohio, Oct. 19, 1996
Derringer, Norma, 80, Greenville, Ohio, Nov. 1, 1996
Deterline, Floyd, 58, East Freedom, Pa., May 20, 1996
Dickey, Clara I., 92, North Manchester, Ind., Feb. 3, 1997
Dilly, Oliver, 86, Raymore, Mo., Nov. 22, 1996
Dilly, Prudence, 79, Raymore, Mo., Nov. 3, 1996
Dresher, Naomi, 87, McPherson, Kan., Feb. 5, 1997
Driver, Dorothy, 90, Elida, Ohio, Feb. 12, 1997
Ebie, Galen, 72, Louisville, Ohio, Oct. 3, 1996
Eigenbrode, Merle C., 74, Waynesboro, Pa., Dec. 12, 1996
Engle, Emma, 81, Elizabethtown, Pa., Aug. 11, 1996
Engle, J. Harold, 99, Waynesboro, Pa., Dec. 19, 1996
Evans, Jessie V., 71, Oakland, Md., Jan. 2, 1997
Fahnestock, Ray C., 73, Winchester, Va., Jan. 28, 1997
Farrell, Irene M., 65, Goshen, Ind., Feb. 21, 1997
Fifer, Mary C., 83, Bridgewater, Va., Feb. 24, 1997
Fike, Lester, 99, Goshen, Ind., Dec. 19, 1996
Flora, Jake, 85, Springfield, Ohio, March 8, 1997
Flory, Mary, 91, Waynesboro, Pa., Jan. 12, 1997
Forney, Anna, 93, Lancaster, Pa., Oct. 27, 1996
Forsyth, Florence, 96, Holmesville, Neb., July 1, 1996

Editorial

The limitations of an optic glass

The April *National Geographic* magazine carries a cover story on the accomplishments of the Hubble Space Telescope. Orbiting 370 miles above the earth, with its view unobstructed by the atmosphere, Hubble can look back some 11 billion years in time. A photograph of what the astronomers dubbed the "Etched Hourglass Nebula" carried a caption leading off with this sentence: "Astronomers looked 8,000 light-years into the cosmos . . . and it seemed that the eye of God was staring back."

The photo does, indeed, show what looks like a giant eye. What intrigued me, however, was the suggestion that God—a God who would be physically visible, if only one could see far enough—is "out there" somewhere, hovering on the periphery.

Gone was the Michelangelesque image of God as a bearded old man sailing around in the clouds wearing only a hospital gown.

It's easy to understand how we come by our God images. Beginning with the Genesis story that we cut our teeth on in Sunday school, we learn about a God who certainly seems to be something physical, like us. God works all week, gets sweaty and tired, and rests on the Sabbath. How can God get tired? And how can we help but conjure up images of "old man God"?

It's no wonder that astronomers, perhaps even astronomers who profess no belief in God, might get the creepy feeling that when they probe into the uttermost reaches of the universe, they just might stumble onto God himself, puttering at whatever it is he still does out there, after all these lonesome years.

Little children, after exposure in Sunday school to stories of the garden (with God ambling about in it "at the time of the evening breeze"), move on to other lessons, to be progressively exposed to elaborations of God's character. If the children are fortunate, they learn from exposure to Genesis 1 the vital truth that creation exists because of God's creative power. The purpose of the creation story is to make the point that the universe is good.

And if the children continue in good fortune, they wade on through the Old Testament, with its many disturbing images of a God with a short fuse and a strong bent for wreaking vengeance, and eventually, as mature adults, see that the Old Testament leads up to the New. And in that, God is revealed truer to form.

At some point in my youth, when I had begun to surf the Scriptures on my own, I came across 1 John 4:8, was gripped by it, and ever since have considered it the most significant statement in the Bible: "Whoever does not love does not know God, for God is love."

God is love! At first I couldn't quite grasp the meaning of those three words, hampered by too many mindless repetitions of them in the song "Praise him, praise him, all ye little children; God is love. God is love." Gradually though, the meaning sank in. This is a definition of God I marveled. This really is what God is; It's not just a pretty thought! Suddenly I understood the truth, and wa released from the Michelangelesque image of God as a bearded old man sailing around in the clouds wearing only a hospital gown.

Poet Harold McCurdy, in his poem "Morning Sickness" (*Theology Today*, January 1997), puts the Hubble views into proper perspective:

The Hubble telescope
Has brought Immensity near,
Now let delusive hope
Yield to wholesome fear.

For what are we, conducting
Our little human affair,
With all that star-eructing
Going on out there?

McCurdy goes on to paint a picture of our seemingly utter insignificance in view of the enormousness of the universe. Then he closes with observations helpful to us Christians:

Yet autumn turns to spring,
And spring to autumn turns,
Leaves rustle, the birds sing,
Love, or its memory, burns.

Once mercy was promised to us.
Else why did the Bridegroom,
Of true love amorous,
Die, and rise from the tomb?

And as for astronomers finding themselves staring through Hubble right into the eyeball of God,

Love has greater scope
Than any optic glass,
And will, abandoned by hope,
Through every terror pass.

It's a mighty big leap, from the scientific wonders described in *National Geographic* to the wonder of 1 John 4:8, but I dropped my magazine and leaped. And was glad I did. —K.T.

Bridgewater Retirement Community, a 46-acre retirement community, provides a lifestyle of convenience and comfort for those over 55 years of age. Its location, across the street from Bridgewater College, is just a short distance from area churches, banks, shops, grocery stores and other community businesses. Accessibility to these services, as well as recreational opportunities, are important aspects of an active lifestyle.

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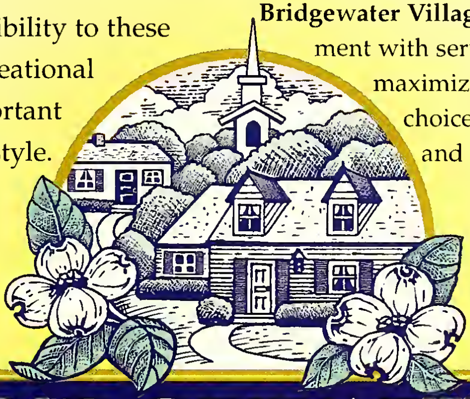

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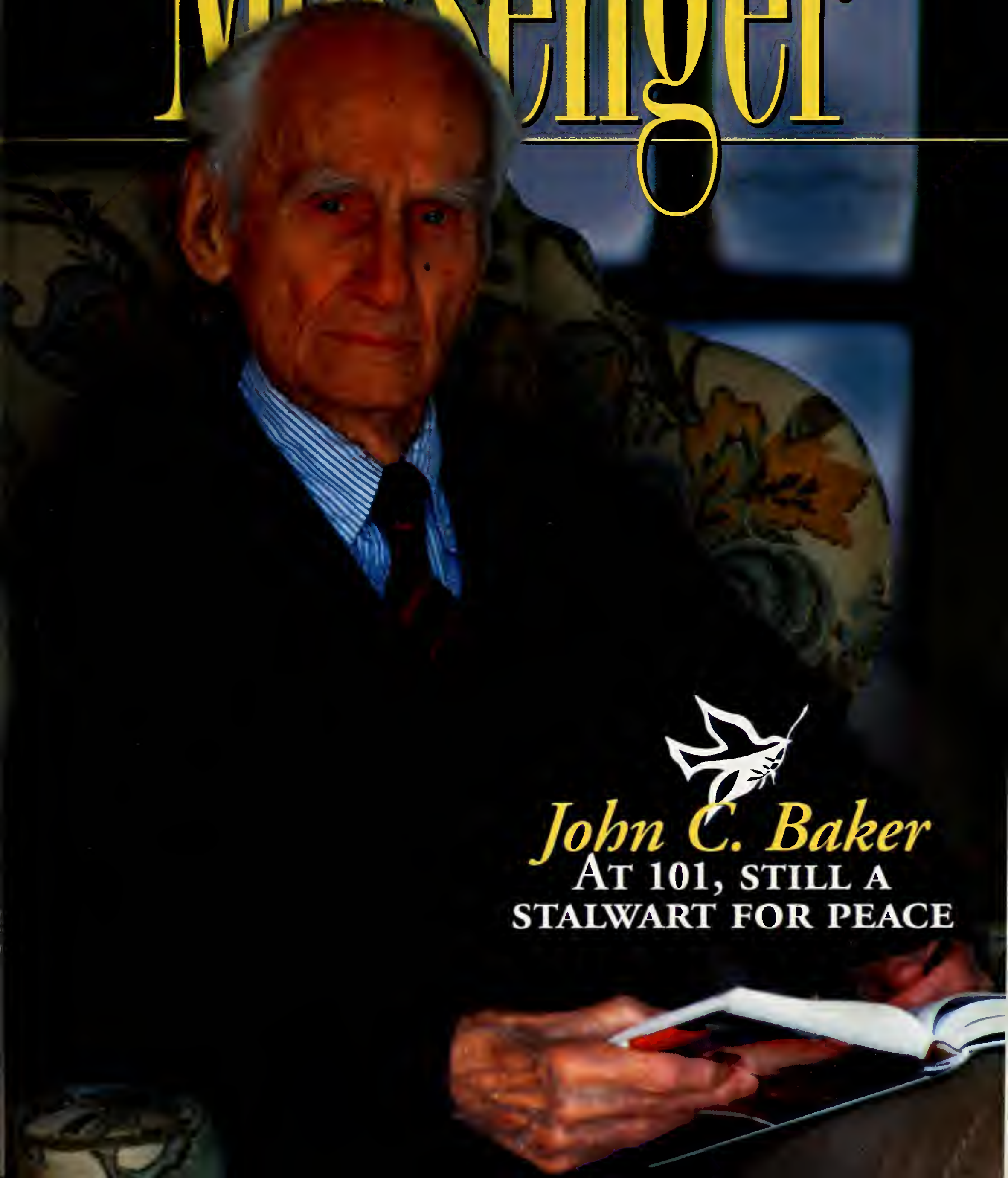
Church of the Brethren June 1997

Messenger



John C. Baker

AT 101, STILL A STALWART FOR PEACE

Messenger

Vol. 146, No. 6 June 1997

Editor: Kermon Thomasson
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Ray Glick

On the cover: Over his long life, John C. Baker has held true to his Brethren heritage of reverence for peace. On page 10, Donald F. Durnbaugh chronicles that life.

David Kelly Crow

Features

10 John C. Baker: Stalwart for peace

Age has not dulled the zeal of this veteran peace activist, who, at age 101, still challenges Brethren to live up to their peace heritage. Story by Donald F. Durnbaugh. Sidebars on peace programs and peace activists through the years.

16 Unlikely pulpits

Kenneth I. Morse has produced a book of stories that poke into the nooks and crannies of Brethren history. We have excerpted a few of his tales that show some Brethren preachers in rather unlikely pulpits.

20 Let's find the water, fill the pots . . . and expect a miracle

Wendy McFadden, in the final article of a series on the New Design, uses the story of the miracle at Cana as imagery for where the Brethren stand now.

22 Marking with monuments

Although revered patriarchs did it, raising monuments of stone isn't necessarily the best way to mark holy ground. Frank Ramirez says there's a better way.

25 Good for nothing

Don't despair just because Kenneth L. Gibble says we're good for nothing. Give him a chance to explain.

Departments

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From the Editor

Working with and knowing Ken Morse has been one of the joys of my time at the Church of the Brethren General Offices in Elgin, Ill. Ken had already been editor of Messenger for 10 years when he gave me my first writing assignment. I was a Brethren Volunteer Service worker at the offices at the time I reported for Ken on the opening of the Castañer Hospital in 1960. Much later, Ken and I had four years on the magazine staff together.

Now 37 years after giving me my first byline, and almost 20 since his retirement, Ken, although 84 years old and in frail health, is still going strong as a writer. It gives me great pleasure to once more run the Kenneth I. Morse byline in Messenger, with excerpted nuggets from his latest book, *Preaching in a Tavern*, hot off the press.

Nguyen Van Gia

Ken Morse served as Messenger editor *for 21 years (1950–1971) and has written several books since then.*

It was while I was having a sneak preview of his book manuscript that I discovered Ken and I had something in common besides being Messenger editor. I read in the preface of an experience Ken once had with Brethren preacher, antiquary, and raconteur Reuel B. Pritchett. Ken told about riding in a car in Tennessee with district executive Ron Wine and brother Pritchett, the three of them in the front seat, with Ken in the middle and brother Pritchett on his right. As they drove along, brother Pritchett talked animatedly and, as Ken put it, he "would score a point in his conversation by coming down with the full strength of his left index finger onto my right knee."

It was uncanny! I had had virtually the same experience! Once I was riding in a car in Tennessee with district executive B.J. Wampler (predecessor of Ron Wine) and brother Pritchett. I sat in the middle and brother Pritchett on my right. As we drove along, brother Pritchett talked animatedly. He kept a grip on my right leg, just above the knee, and emphasized his points by squeezing my thigh, tighter and lighter, in rhythm with his emphases. My thigh was like a mellow lemon ready for making lemonade by the time we reached our destination!

Ken's tales that begin on page 16 are good ones, and, as good tales usually do, they may provoke memories for other readers, as they have for me.

Kermon Thomasson

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Elgin, IL 60120
E-mail: CoBNews@AOL.Com
Fax: (847) 742-6103
Phone: (847) 742-5100
(800) 323-8039
Subscription rates:
$16.50 individual rate
$12.50 church individual plan
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Coming next month

Messenger visits the South Carolina church that Brethren volunteers are helping rebuild after an arson fire.

District Messenger representatives: Atl. N.E., Ron Lutz; Atl. S.E., Ruby Raymer; Ill./Wis., Kreston Lipscomb; S/C Ind., Marjorie Miller; Mich., Ken Good; Mid-Atl., Ann Fouts; Mo./Ark., Luci Landes; N. Plains, Faith Strom; N. Ohio, Alice L. Driver; S. Ohio, Jack Kline; Ore./Wash., Marguerite Shamberger; Pac. S.W., Randy Miller; M. Pa., Eva Wampler; S. Pa., Elmer Q. Gleim; W. Pa., Jay Christner; Shen., Tim Harvey; S.E., Donna Shumate; S. Plains, Mary Ann Dell; Virlina, Jerry Naff; W. Plains, Dean Hummer; W. Marva, Winoma Spurgeon.

Messenger is the official publication of the Church of the Brethren. Entered as second-class matter Aug. 20, 1918, under Act of Congress of Oct. 17, 1917. Filing date, Nov. 1, 1984. Member of the Associated Church Press. Subscriber to Religion News Service & Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the New Revised Standard Version. Messenger is owned and published 11 times a year by the General Services Commission, Church of the Brethren General Board. Second-class postage paid at Elgin, Ill., and at additional mailing office, June 1997. Copyright 1997, Church of the Brethren General Board. ISSN 0026-0355.
Postmaster: Send address changes to Messenger, 1451 Dundee Ave., Elgin, IL 60120.

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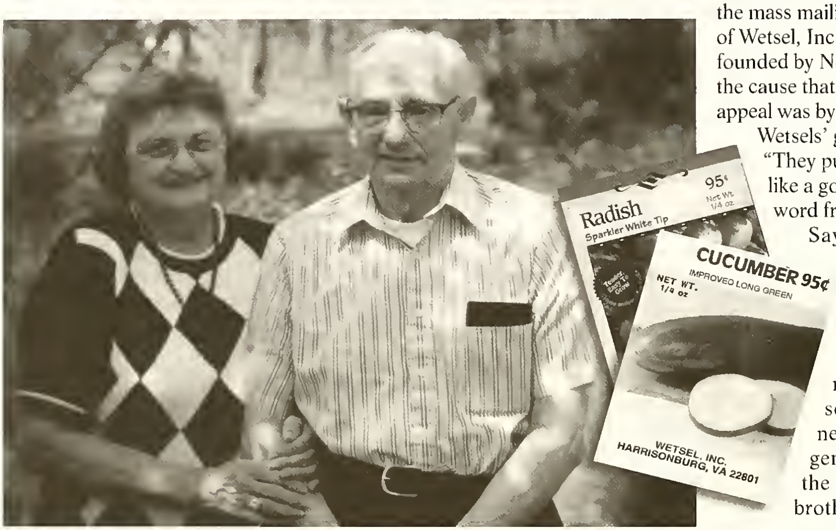
Sowing seeds of kindness

When you're talking about providing food for famine-threatened people, what better symbol of that help than a little packet of seeds?

That's what the office of Planned Giving thought recently as it prepared a fund-raising letter appealing to Brethren to help the hungry in North Korea (April, page 15, "Opening Our Hearts to North Koreans"). Hey! Let's stick a symbolic packet of seeds in with each letter!

Great idea, but where will the seeds come from, and who's going to pay for them? Th answer lay right in Harrisonburg, Va., wher the office of Planned Giving is based.



Ray Glick

Helen and Nelson Wetsel *donated 37,000 seed packets for appeal letters for North Korea aid.*

Nelson and **Helen Wetsel** of Harrisonburg First Church of the Brethren generously donated 37,000 packets of garden seeds for the mass mailing. Nelson, the retired presiden of Wetsel, Inc. (formerly Wetsel Seed, Inc., founded by Nelson's father) was impressed b the cause that the appeal supported. And the appeal was by no means the first object of the Wetsels' generosity through the years.

"They put the idea to us, and it sounded like a good one," Nelson said *simply* (a word from our Brethren tag line).

Says the letter that the seed packets accompany, "Please pick up and shake the little seed package: Each one of the tiny, fertile seeds inside represents food, nourishment, nutrition, health, survival. The seeds also represent thoughtfulness, caring, understanding—genuine feeling and dedication to the words of Jesus to help our brothers and sisters in need."

In one of Jesus' parables, a sower went out to sow, and some of the seed fell on good ground. Jesus added, "Let anyone with ears listen!"

Now, through the gift of Nelson and Helen Wetsel, a mailing has gone out with seeds. Let anyone with eyes and a heart respond.

Names in the news

Harold S. Moyer, retired senior pastor of Williamson Road Church of the Brethren in Roanoke, Va., received an Outstanding Service Award from Bridgewater College in March. Among his many roles in service ministries, he served on the Virginia Human Rights Committee, appointed by the governor.

- **Grace T. Lefever**, a member of West York Church of the Brethren in York, Pa., had one of her poems, "My Comfort," included in *Fields of Gold*, a book of poetry published by The National Library of Poetry.
- **David J. Morris**, a member of Heatherdowns Church of the Brethren in Toledo, Ohio, was named Social Worker of the Year for 1997 by the Ohio Chapter of the National Association of Social Workers, Northwest Ohio Region. He is executive director of The Friendly Center, a Toledo social agency.
- **Carole C. Grove**, associate professor of education at Bridgewater College, and a member of Beaver Creek Church of the Brethren near Bridgewater, Va., was presented the Martha B. Thornton Faculty Recognition Award at the college's Founder's Day banquet April 4. The award carries a $1,000 cash gift.

run for Camp La Verne

teve Schatz ran the Los ngeles Marathon in March, inishing the 26 miles in four ours and 34 minutes. That et no record, but more imortant for the runner was he $2,100 he raised for imrovements and restoration vork at Pacific Southwest)istrict's Camp La Verne.

Steve, a physical education eacher in Lomita, Calif., nd a member of South Bay ommunity Church of the rethren in Redondo Beach, njoyed experiences at Camp a Verne in his childhood. He wants to help enable the camp to provide such experiences for the children of today and the future.

As Steve contributes to Camp La Verne, he has in mind his friend Marion Leard of Glendale (Calif.) Church of the Brethren. Marion, a contractor led the restoration work at the camp until his death in 1995. His son Rodney is completing the project. Now the project has $2,100 more to work with, thanks to Steve's run.—CHERRYL F. CERCADO

Cherryl F. Cercado, a communications major, is a senior at the University of La Verne, La Verne, Calif.

teve Schatz' *children James and Elizabeth provided water reaks as Steve ran the Los Angeles Marathon.*

Judy Kidd

Joe Kidd *(background) got some help from buddies Mike Crouse and Stephan Shanholtz in safeguarding the John Kline Memorial.*

Keeping the cows off

When **Joe Kidd** looked for a suitable project to earn his Boy Scout Eagle award, he didn't have to look farther than the ridge near his home where Brethren peace martyr John Kline was killed in 1864.

Joe's congregation—Linville Creek in Broadway, Va.—and Shenandoah District were gearing up to celebrate the 200th birthday of Kline. And the spot where Kline was killed needed sprucing up.

The spot, in a cow pasture, has been marked for many years with an inscribed stone. For decades, however, cows have found the stone a handy rubbing post. The stone had become discolored and otherwise damaged.

Joe and other members of his troop excavated a 10-foot-square area around the marker and poured an exposed aggregate concrete base. A wrought-iron fence of the style of the mid-1800s was added.

Joe's youth group at Linville Creek raised funds for the project, including gathering and selling over four tons of black walnuts.

Now Joe Kidd gets his Eagle award and John Kline a refurbished memorial.

he truth about farming

Norma Stokes, a member of orida (Fla.) Church of the rethren, was an urbanite vhen she married a cattle ancher in 1961. She uickly adapted to her new ife and embarked on a caeer of promoting ranching nd farming.

She organized what beame the Highlands County attlewomen and served as ne of its officers for several ears. She has been active in he Florida Farm Bureau at he local and state level.

To promote beef, Norma has conducted demonstrations at the Florida State Fair, the Highlands County Fair, and the Florida Strawberry Festival. She also conducts food safety demonstrations for home economics classes, civic organizations, and churches in her community.

Norma Stokes

As part of Farm City Week each year, she helps organize and conduct farm tours. And she helped make the Ag in the Classroom program part of the regular curriculum in some Highlands County schools.

Giving her acceptance speech upon being named the Florida Department of Agriculture's "Woman of the Year" in February, Norma emphasized that the future of agriculture depends on the education of consumers and of "rulemakers," whose ignorance (and sometimes misinformation) can lead to bad decisions.

"They need to hear the truth," she said. Children, in particular, "need to know where their food comes from. People are removed from the farm, and there are fewer farmers to tell the story."

Telling the story is what Norma intends to keep on doing.

"In Touch" profiles Brethren we would like you to meet. Send story ideas and photos to "In Touch," MESSENGER, 1451 Dundee Ave., Elgin, IL 60120.

Kids in the workplace

On April 24, the **Church of the Brethren General Offices** in Elgin, Ill., held its own version of "Take Your Daughters to Work Day." It was "Take Your Kids to Work Day" as sons and daughters of employees at the offices accompanied moms and dads to work and got a feel for life at "1451."

Highlights of the day included a tour of the building, lunch out, and a work project. The grounds at the offices are susceptible to trash blowing in from Dundee Avenue on the front and Interstat 90 on one side. For a busy couple of hour it was "Put Your Kids to Work." The visitors collected two large trash bags of debris, weighed it on the shipping room scales, and proudly announced their accomplishment—20 bulky pounds of pickings.

Cookies and milk and a photo session rounded out the busy day.

Kermon Thomasson

Kids at the General Offices. *Front center: Carson and Cassidy McFadden. Behind: Jennifer and Justin Carlson, Daniel Radcliff, Cori Miner, Kelsey Swanson, Karen Miller (interim general secretary). In tree: Parker Swanson, Rachel Douglas, Lindsay Garber.*

Let's celebrate

Cedar Grove Church of the Brethren, New Market, Va., has been celebrating its 140th anniversary since January, with a special event each month. On June 29 there will be a church picnic and baptism of new members at a nearby river.

- **Mount Olivet** Church of the Brethren, near Timberville, Va., will celebrate its quasquicentennial July 12–13. Festivities include an ice cream social, a note burning, guest speaker (Jerry Ruff), and a puppet show.

This and that

Five members of **Bremen** (Ind.) Church of the Brethren and three member of an area Korean congregation spent time earlier this year helping to add improvements to "Brethren House," a social services outreach project of **Segund Iglesia Cristo Misionera** ir Caimito, P.R. The Bremen church has a mission partnership with the Puerto Rican church and regularly sends workers there.

- Twenty junior-high students from **Elizabethtown** (Pa.) Church of the Brethren spent time the evening of April 6 in Elizabethtown Borough jail. Pulling time in the pokey was part of the students' reenactment of Acts 16:16–40, the story of Pau and Silas being sprung from jail when an earthquake converted the jailer and shattered the resolve o the Philippi cops. In the Elizabethtown version of the tale, the jail was for real. But as for the meal with the jailer, it was decidedly unbiblical—grilled hamburgers and hot dogs.

Campus comments

Campus Times, student newspaper of the **University of La Verne**, was judged the best weekly newspaper in California, and *La Verne* magazine earned a General Excellence award for being one of the best university magazines in California. The awards were received at the 48th California Intercollegiate Press Association convention. George Keeler, a former MESSENGER intern, and frequent photographer for Annual Conference, chairs ULV's Communications Department. Eric Bishop, former MESSENGER managing editor, is faculty adviser to *Campus Times*.

- **McPherson College** has received a $10 million challenge gift from Harry H. Stine, owner of Stine Seed Farm in Adel, Iowa. Stine is a 1963 McPherson graduate.

Speaking at the CPS meet *from four different perspectives on their World War II experiences were Roy Valencourt and Gilbert Weldy (front) and John Ebersole and Larry Gara (back).*

CPS learnings recalled

Men who participated in **Civilian Public Service** (CPS) during World War II gathered with their families at Manchester College April 20–21 to remember their experiences and consider the organization's lessons. The conference, "Civilian Public Service Revisited: CPS a Half-century Later," was sponsored by the college's Peace Studies Institute (see page 14).

CPS—conceived by the Brethren, Quakers, and Mennonites in cooperation with Selective Service—placed conscientious objectors in programs around the country, providing an alternative to military service. (Brethren Volunteer Service—BVS—succeeded CPS when the military draft was in effect in later years.)

William Yolton, former executive director of the National Service Board for Conscientious Objectors, spoke on opening day of the CPS event. On day two, four former men who responded to the World War II draft in different ways served as a panel to recall their personal responses to that draft. The men were Roy Valencourt, a noncombatant in military service; Gilbert Weldy, a CPSer; John Ebersole, who commanded a B-17 bomber in the Air Force; and Larry Gara, who served a three-year prison sentence for refusing even to register for the draft.

The view of many of the conference attendees was summed up by CPS veteran Paul Keller of North Manchester, Ind., who had served as a "guinea pig" for medical experiments: "If you believe that war is wrong, then your ultimate test is not whether it will work, but whether it is just."

During "children's time," *Dick Custer read the book* Faith the Cow *while Karen Mostoller signed the story for the deaf.*

Henny pennies for HPI

Coins intermingled with sock fuzz poured noisily through funnels into glass jars as children at **Somerset** (Pa.) Church of the Brethren collected 48,000 pennies for Heifer Project International (HPI), which is using the money to buy chicks. The Lenten season project utilized HPI's Animal Crackers program for the fund drive.

Sunday morning storytellers presented scripture, tales, and chicken facts, and taught geography, environmental science, stewardship, and nutrition. One storyteller surprised the children with chicken-shaped cookies.

The project concluded on Easter Sunday with a story of the egg as a symbol of resurrection and new life. A box of 5-day-old cheeping chicks made the project real for the children.

The Men's Fellowship added $100 to the fund. At a dollar a chick, the Somerset children provided 580 chicks, in the initial stage of Heifer Project's "passing on the gift" process.

Adapted from a report by Sherry Berkey and Kathie Shaffer, Somerset church's children's program directors.

"Close to Home" highlights news of congregations, districts, colleges, homes, and other local and regional life. Send story ideas and photos to "Close to Home," MESSENGER, *1451 Dundee Ave., Elgin, IL 60120.*

News

Brethren produce food and raise funds for disaster relief

Preparing food and raising money for disaster response and humanitarian relief kept members of four Church of the Brethren districts busy this spring.

Photos courtesy of Georgia Markey

The cutting room *(top), is where over 60,000 pounds of beef were processed during this year's annual canning project. Meanwhile, Rachel Hilty and Joanna Hilty, of Pleasant Hill Church of the Brethren, Spring Grove, Pa., wipe off two of the more than 25,000 cans of beef and broth that were produced.*

The annual Beef Canning Project of Mid-Atlantic and Southern Pennsylvania districts kicked off such denominational projects in 1997 by processing 62,322 pounds of beef into 21,175 cans of beef chunks and 4,523 cans of broth. This total exceeded the 61,800 pounds of beef volunteers processed in 1996, and exceeded this year's goal of 60,000 pounds.

About 425 volunteers participated in the 17th annual canning project, which was held at Meadow Brook Turkey Farm, York, Pa., March 24–26, 31, and April 1–2.

Twenty-five Mid-Atlantic congregations and 28 Southern Pennsylvania congregations were represented. Five other area congregations of differing Protestant affiliations also were represented.

Seventy-five percent of the canned beef will be sent overseas; the remaining 25 percent and all of the beef broth will be divided between the two districts and then distributed to agencies and organizations that help feed the needy. Major recipients of the beef and broth in past years in Mid-Atlantic District have been SERVE Food Closet, Manassas, Va., and the Washington City Church of the Brethren Soup Kitchen. Major Southern Pennsylvania recipients in past years have included the York and Chambersburg (Pa.) Salvation Armies; Our Daily Bread, a York soup kitchen; and Youth Challenge International Bible Institute, Sunbury, Pa.

Meanwhile, three districts also held disaster relief auctions in early- to mid-May. West Marva and Mid-Atlantic districts held theirs on May 3.

Nearly $5,000 was raised at West Marva's third annual auction, held at the Barbour County Fairgrounds near Belington, W.Va. About 150 people attended. Since its inception, this auction has raised nearly $15,000.

Mid-Atlantic District's 17th Annua Disaster Relief Auction was held at the Agricultural Center in Westminster, Md. Though totals were not confirmed at press time, this auction was expected to draw 1,000 participants and raise about $36,000. Since its inception, this auction has raised nearly $600,000.

Shenandoah District's fifth annual auction, scheduled for May 16–17 at Rockingham County Fairgrounds, was expected to draw about 1,700 people and raise nearly $125,000. In its four previous years, the auction has raised about $460,000.

Christians of North and Latin America discuss 'mission'

What does Christian mission mean in the Americas at the approach of the 21st century? Representatives from churches in North America, Latin America, and the Caribbean met in San Jose, Costa Rica, in late April to wrestle with that question.

Even in the consultation's opening hours, there clearly was agreement that mission must address the problems and needs of the people the churches are seeking to serve.

And over and over again, partici-

News items are intended to inform. They do not necessarily represent the opinions of MESSENGER *or the General Board, and should not be considered to be an endorsement or advertisement.*

ants, including four Church of the Brethren representatives, kept coming back to one powerful reality: the growing number of people in the hemisphere—indeed, worldwide—who are being excluded from the increasingly globalized economy, in which profits soar as companies downsize and exploit workers with low wages.

Consultation participant Bishop Etchegoyen from Argentina summed up this challenge to mission in one sentence. How can the church carry out Jesus' preferential option for the excluded in the context of a global economic system that makes preferential option for the wealthy?

This was the first consultation since 1929 to bring together official delegations from North American denominational mission boards with work in Latin America and the Caribbean. Its objective was to resume dialog and cooperation among mission boards.

The four General Board staff representing the Church of the Brethren at the consultation were Merv Keeney, current representative to Africa and the Middle East and director of Global Mission Partnerships for the newly designed General Board; Glenn Timmons, current Parish Ministries Commission executive and director of Congregational Life Ministries for the newly designed General Board; Mariana Barriga, coordinator of the Latin America and the Caribbean Office; and Guillermo Encarnacion, representative for the Dominican Republic.

These Brethren representatives attended the consultation out of the General Board's desire to connect congregations to mission. A key guideline is that the impulse to do good work needs to be informed by those whom we would serve, said Timmons. “That means the church must be willing to hear from the poor, the faceless and the voiceless, and to see Jesus in the disenfranchised, the marginalized, the least of these. The Church of the Brethren prides itself in being 'hands-on'; we need to be sure that what we do is what people need.”

Keeney said congregations interested in extending themselves in mission may consider doing the following: research the situation; listen to local voices and needs; explore denominationally and ecumenically what else is going on in that area; attend relevant mission, language, and cross-cultural studies; discuss with other congregations, districts, and national staff partnerships for potential projects, as well as other opportunities.

The Church of the Brethren has 11 churches and four fellowships in the Dominican Republic. There are 12 Hispanic congregations in the US, and several in Puerto Rico.—Carol Fouke

BBT considering expanding its financial services

An expansion of financial services to Church of the Brethren individuals and organizations was one of the items discussed by the Brethren Benefit Trust board at its spring meetings in April.

Wil Nolen, president, informed the board that as a result of a recent survey of church leaders, BBT would consider offering “a socially responsible mutual fund” to individual Brethren, assist congregations and districts with training in financial operations and individuals in financial planning, provide leadership in pastoral compensation and benefits matters, and offer increased leadership in planned giving.

According to Nolen, a broader survey will be taken to determine whether to pursue any of these services.

The BBT board also heard that its investments for 1996 either equaled or exceeded its own benchmarks, and that its foundation can now legally offer its services to non-Brethren charitable organizations. The board directed Foundation director Mark Pitman to develop criteria for accepting such agencies.

Calendar

John Kline 200th birthday celebration, sponsored by Linville Creek Church of the Brethren, Broadway, Va., and Shenandoah District, June 13–15 [Contact Paul Roth, (540) 879-2515].

“Sierra Song and Story Fest,” a family camp, June 21–27, Camp Peaceful Pines, Dardanelle, Calif. [Call (209) 523-1438].

“Dancing at the Water's Edge,” sponsored by Brethren/Mennonite Council for Lesbian and Gay Concerns and Womaen's Caucus, June 28–30, La Verne (Calif.) Church of the Brethren [Contact BMC, (216) 722-6906; BMCouncil@AOL.Com].

Council of District Executive (CODE) meetings, June 29–30. [Contact Harriet Finney at (219) 982-8805 or Wanda.Miller. parti@Ecunet.Org].

Brethren Revival Fellowship General Meeting, June 29, Lindsay (Calif.) Church of the Brethren [Contact BRF, (717) 225-4184].

New Church Development seminar, June 30, Long Beach, Calif. [Call (717) 664-5181].

Minister's Conference, June 30—July 1, Long Beach, Calif. [Contact Esther Norris, (316) 275-4270].

Ministry of Reconciliation workshops, June 30—July 1, Long Beach, Calif. [Contact MoR at (219) 982-7751 or at CoB.Reconciliation.parti@Ecunet.Org].

General Board meetings, July 1, Long Beach, Calif. [Contact General Secretary's Office, General Offices].

“The Church's Response to Child Abuse,” a workshop sponsored by Association of Brethren Caregivers, July 1, Long Beach, Calif. [Contact ABC, General Offices].

Annual Conference, July 1–6, Long Beach, Calif. [Contact Annual Conference Office, General Offices, AnnualConf@AOL. Com].

Brethren Benefit Trust Board meetings, July 3, Long Beach, Calif. [Contact BBT, (800) 746-1505].

General Board releases partial list of its post-June staff

An extensive listing of who will be doing what for the newly designed General Board has been announced. Additional positions are to be filled by appointment or open search.

- Executive Director—Sue Snyder, assistant; Elsie Holderread, Human Resources coordinator; Ellen Hall, Human Resources secretary (New Windsor).
- Volunteer Service Ministries—Dan McFadden, director; Todd Reish, coordinator of orientation; Kim Bickler, secretary.
- Funding—Ken Neher, director; area financial resource counselors David Huffaker (midwest), Ray Glick (southeast), Howard Miller (northeast); Jackie Azimi, systems coordinator; Faye Miller, resource coordinator.
- Congregational Life—Glenn Timmons, director; Joan Pelletier, secretary; Chris Douglas, Youth/Young Adult Ministries coordinator; Judy McDonald, secretary.
- Global Mission Partnerships—Mervin Keeney, director; Mary Munson, secretary. New Windsor staff: Miller Davis, Emergency Response/Service Ministries manager; Lydia Walker, Outreach and Training coordinator; secretaries Jane Yount, Helen Stonesifer, Jane Bankert, and Glenna Massicot; Lois Duble, temporary office helper; case workers Alexandru Kirculescu and Tomislav Tomic; Loretta Wolf, Material Resources manager; Nocoletta Coarda, sorter/packer; Bill Fleagle, truck driver/warehouser; Brenda Giles, sorter/packer; Randy Koontz, hi lift operator/warehouser; Virginia Long, warehouse and Grantee Program; Samsudin Moledina, medical receiver; balers Randy Parrish and George Poleuca; Max Price, truck driver/warehouser; Rosella Reese, medical packer.
- Treasurer—Judy Keyser, treasurer and director of Centralized Resources; Jeanie Hicks, gift management/Centralized Resources assistant; Buildings and Grounds managers David Ingold (Elgin) and Ed Palsgrove (New Windsor); Sheri Cromar, Building Services assistant (part-time); Joanne Holmes, receptionist/switchboard; Bryan Katzel, mailroom; maintenance mechanics Ron Anders (New Windsor) and David Bulpit (New Windsor, part-time); Diane Gosnell, secretary/receptionist (New Windsor); Felix Hill, general maintenance/mail (New Windsor); controllers Brenda Reish and Kent Shisler (New Windsor); accountants Pat Marsh and Kellie Jones; LaVerne Wisdom, accounts payable/data entry specialist; Lillian Dako, accounts receivable/data entry specialist; Nancy Gutierrez, data entry specialist (part-time); Elaine Caprarola, accounting and data entry specialist; and Ken Shaffer, Historical Library and Archives manager. Additional New Windsor staff includes Perry Hudkins, Information Systems manager; Ed Leiter, programmer/analyst; Francie Coale, PC specialist; Darlene Hylton, operations specialist; Maria Capusan, kitchen helper/storeroom clerk; Janet Comings, second cook; kitchen helpers Virginia Kolpack, Bettina Weaver, and Roberta Weaver; Linda Mathis, head a.m. cook; Emma Moses, prep/kitchen helper; housekeepers Doris Glass, Maria Poleuca, and Christine Watson; and Lisa Sensensy, Conference Center secretary.
- Brethren Press—Wendy McFadden, director and publisher; Julie Garber, study resources editor; Howard Royer, staff for Interpretation; Nevin Dulabaum, News and Information manager; Jennifer Leo, marketing manager (part-time); Nancy Klemm, copy editor; Vicki Roche, subscriptions processor; Margie Paris, Information assistant (part-time); Customer Service representatives Eleanor Plagge and Linda Coisman; Steve Bickler, warehouser; Karen Stocking, publishing assistant.

Positions with Association of Brethren Caregivers, SERRV, On Earth Peace Assembly, and overseas and volunteer positions are not included.

More 'Gifts of the Heart' kits are needed for flood relief

Additional clean-up and health "Gift of the Heart" kits are needed, according to Refugee/Disaster Services, which made its appeal for more kits i late April in response to flooding.

A clean-up kit includes a bucket filled with sponges, plastic garbage bags, a wire brush, a scrub brush, rubber gloves, and a can of powder cleanser; a health kit includes a han towel, a washcloth, a bath-size bar o soap, a comb, a toothbrush, a nail file, and six adhesive bandages. Items should be wrapped in a towel.

The kits should be sent either to Church World Service, c/o the Salvation Army, 4427 13th Avenue South, Fargo ND 58104; or to Church World Service, c/o the Salvation Army, 68710 Shingle Creek Parkway, Brooklyn Center, MN 55403.

Refugee/Disaster Services in April also made two Emergency Disaster Fund allocations—$15,000 in response to flooding in midwestern and southern states and $7,260.70 to assist work still being done in the aftermath of Hurricane Fran; $2,000 of this latter grant will help Shenandoah District in its repairs of Shiloh Church of the Brethren, Pratts, Va.

Center Operations signs two new contracts for services

Two organizations in April signed contracts with Brethren Service Center's Center Operations, New Windsor, Md.

The contract with the Office of Foreign Disaster Assistance (OFDA) is for storage and shipping services for one year, with annual renewal options for four additional years.

"The Brethren Service Center is the only US stockpile for OFDA material resources, which includes tents and plastic sheeting," said Kathleen Campanella, director of Public Information for the Brethren Service Center.

The center also has agreed to prepare and ship containers overseas for Medical Benevolence Foundation.

In Brief

A seminary course on mission, a cooperative venture between Bethany Theological Seminary and the General Board, was offered this spring semester at Bethany's Richmond, Ind., campus. "Brethren in Mission" was taught by Bethany professor Jeff Bach, with General Board staff David Radcliff and Mervin Keeney serving as resource people. Speakers brought in for special sessions included Wendell Flory, Bridgewater, Va.; Glen Campbell, North Manchester, Ind.; Roger Ingold, Hershey, Pa.; and Anet Satvedi, Hudson, Ill. Satvedi spoke on his experiences with the Church of the Brethren in North India and Ekklesiyar Yan-uwa a Nigeria (The Church of the Brethren in Nigeria). Planning for this course had been underway since 1995.

A Capitol Hill vigil to protest the existence of the US Army School of the Americas (SOA) was held in late April by Washington (D.C.) City Church of the Brethren, the General Board's Washington Office, and other faith-based organizations.

The US-funded SOA is based in Columbus, Ga. It is a key training facility for Latin American military personnel. According to John Harvey, interim director of the Washington Office, SOA graduates have been linked to numerous human rights violations. Recently released training manuals confirm that the SOA curriculum "condoned or appeared to condone executions of guerrillas, physical abuse, coercion, torture, and false imprisonment," according to a 1996 White House Intelligence Oversight Board report.

The Washington Office encourages Brethren to support the closing of SOA through House Resolution 611. For more information, contact the Washington Office at (202) 546-3202 or at WashOfc@AOL.Com.

Jimmy Ross

Annual Conference Moderator-elect Jimmy Ross, pastor of Lititz (Pa.) Church of the Brethren, was diagnosed with prostate cancer earlier this year. He was expected to undergo surgery May 28. At the Church of the Brethren Annual Conference in July, Ross is scheduled to be consecrated for his one-year term as moderator, the denomination's highest elected position. "Prayers are appreciated," said Ross, who is publicly confronting his cancer.

Annual Conference booklets will be available in early June. One change not noted in the booklet is the Black Brethren and Friends' luncheon, from July 5 to July 4. Send $8 (regular bound) or $11.50 (spiral) to 1451 Dundee Ave., Elgin, IL 60120

Families that want to promote positive moral values while resisting the violence that is omnipresent in our lives can take a stand by signing "A Family Pledge of Nonviolence," which has been created by Parenting for Peace and Justice Network. Brethren are encouraged to sign the pledge, which has been distributed to all Brethren congregations by the General Board's Office of Congregational Nurture and Worship.

Hangin' out at the fountain. *That's what Nevin Domer, Gwen Edwards, Joel Brush, Carle Gaier, and Alexis Bear did April 8 in New York City's Central Park during a respite from Christian Citizenship Seminar. Eighty-nine youth, young adults, and advisers attended the annual event, which focused on "Ethnic conflicts around the globe: How should Christians respond?" A visit to the United Nations, with members of Congress, and with representatives from various organizations were some of the major activities. Phil Reiman, team pastor at Wabash (Ind.) Church of the Brethren, delivered the keynote address.*

Signers of the pledge vow to "respect self and others, communicate better, listen, forgive, respect nature, play creatively, and be courageous" in challenging violence.

Jim Chinworth, associate pastor of Mountville (Pa.) Church of the Brethren, serves as the Church of the Brethren representative with Parenting for Peace and Justice Network.

Anabaptists in Conversation, a conference in Brethren and Mennonite Interactions with 20th Century Theologies, is scheduled for June 19–21 at Elizabethtown (Pa.) College, and is sponsored by the Young Center for the Study of Anabaptist and Pietist Groups. Twelve plenary sessions will be held during the three-day conference, and Dale Brown, former Bethany Theological Seminary professor, will serve as keynote speaker. Brown also will be honored at a banquet.

For more information, call (717) 361-1470 or write to YoungCtr@Acad.ETown.Edu.

Following their delegates' 1995 decision to merge, a committee composed of Mennonite and General Conference Mennonite church representatives has decided that the two denominations will merge by 1999, becoming the "Mennonite Church." At the Mennonite Church/General Conference Mennonite Church Integration Committee meeting, Feb. 28–March 1, the committee approved the joining of the MC and GC general boards. A 26-member general board is expected to be in place in two years. A churchwide assembly—which is comparable to the Church of the Brethren Annual Conference—will be held every three years, regional assemblies biennially, and conference assemblies annually.

These decisions are subject to approval by the general boards and delegate assemblies of both denominations.

STALWART FOR PEACE

John Baker believes that Brethren must lead out boldly with their actions for and messages on peace and other great moral issues of the day—leading that is needed desperately in contemporary society.

BY DONALD F. DURNBAUGH

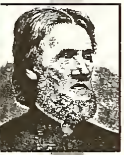
David Kelly Crow

When former Secretary of Defense Robert McNamara met waves of criticism for confessing in his book *In Retrospect* that the Vietnam War he administered was a tragic mistake, he received a warm letter from John Calhoun Baker, president emeritus of Ohio University. John Baker complimented McNamara for his courage in admitting that he had been wrong in prosecuting the war. McNamara scrawled a response to the Baker letter, "I am deeply grateful for your note," and offered "many, many thanks" for the words of encouragement. What John Baker had not mentioned in his letter was that he was a hundred years old when he wrote it.

The incident sheds light on the energies and insights of a remarkable man, shaped largely by the values inculcated in his Brethren home in Everett, Pa., where he was born Oct. 21, 1895. His grandfather was a Dunker free (nonsalaried) minister; his parents were Francis and Jennie Calhoun Baker, leaders in the local Church of the Brethren congregation and in the community. Francis Baker, who died in 1934, owned and operated one of the largest

PEACE STALWARTS THROUGH THE YEARS

John Kline (1797–1864)



John Kline, a Brethren minister from Broadway, Va., had emerged as a Brotherhood leader by the 1850s. But it was during his years as moderator of Annual Meeting (1861–1864) that he exemplified the best in Brethren peace witnessing, dealing with Civil War troubles from his pacifist stance. Cut down by bushwhackers near his home, John Kline became the most significant martyr in the history of the Brethren. The 200th anniversary of his birth is being marked by activities in Shenandoah District this month.

M.R. Zigler (1891–1985)

Michael Robert ("M.R.") Zigler gained prominence in the World War II years and their aftermath as head of the Brethren Service Committee. He helped create Civilian Public Service (CPS) and the National (Interreligious) Service Board for Religious Objectors. He was in the forefront of developing Church World Service (CWS), Christian Rural Overseas Program (CROP), Heifer Project, and Cooperative for American Remittances to Europe (CARE).

In 1948, he began a 10-year term as head of Brethren Ser-

ohn C. Baker

farm machinery and warehouses in Bedford County. Jennie Baker loved poetry and implanted that love in her children. She introduced them to Longfellow, Whittier, and other poets popular with young people, and also to Whitman, Bryant, and the great English writers, especially Shakespeare, Milton, and Wordsworth. This early exposure was formative for the Baker children, who drew on this literary resource throughout their lives.

Jennie Calhoun Baker assisted her husband with his business and was known for the active role she played in community affairs. When she died in 1946, a local newspaper headlined the event on the front page: "Mrs. Jennie Baker, Outstanding Citizen, Died Last Week." She was admired for her leadership in Bedford County Federation of Women's Clubs and for founding public libraries. More controversial were her outspoken involvements in the Women's International League for Peace and Freedom and the Woman's Christian Temperance Union.

As John Baker reflects on his long and creative life, he gives major credit to his mother's influence. They corresponded frequently while she lived. Her theme song, recalls Baker, was a couplet from the English poet Pope: "Act well your part. / There all the honor lies."

The five children of the Bakers, two sons and three daughters, were unusually gifted. Robert C. Baker, noted for his integrity, gained a national reputation as a banker in Washington, D.C. When he died in 1976, *The Washington Post* editorialized: "Among influential and concerned community leaders who knew him best, Robert Calhoun Baker ... enjoyed a special reputation not only as one of Greater

Bethany Seminary: Strengthening the Brethren peace witness

Bethany Theological Seminary

Jeff Bach

Bethany Theological Seminary's Peace Studies Program began 26 years ago with the offering of an M.A. degree focusing on peace studies. It trained people for ministries of peace and for strengthening the peace witness of the Church of the Brethren. In 1981, Bethany began to offer a peace studies emphasis for students in *either* the M.A. or M.Div. programs.

In 1980, John C. and Elizabeth Baker gave the seminary a generous endowment, now known as the Baker Peace Fund. That greatly helped the program pursue educational activities and bring in speakers on peace topics. The fund enables students to travel abroad to learn about peacemaking in worldwide settings.

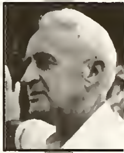
Under a seminar program, peace studies students meet weekly for discussion, hearing visiting speakers, and planning peacemaking activities.

Professor Dale W. Brown, now retired, was a guiding force in organizing and developing peace studies at Bethany. In 1994, Jeffrey A. Bach joined the seminary faculty and became the program's director. With Bethany Seminary relocated in Richmond, Ind., the program cooperates closely with Earlham School of Religion. The Peace Studies Program continues to keep the Brethren peace witness integral to the seminary curriculum.

vice in Europe, where he also was active in the World Council of Churches (WCC).

His last great peace service was the launching of On Earth Peace Conference in 1974 (now On Earth Peace Assembly—OEPA).

Dan West (1893–1971)



Dan West gave denominational leadership in peace activism from the 1920s until the 1960s. From the late 1920s through the 1930s, he gave major emphasis to peace education. In 1932 he helped organize a movement called "20,000 Dunkers for Peace."

From relief work in the late 1930s in Spain, during that country's civil war, he got the inspiration for developing a program called Heifers for Relief, which grew into today's Heifer Project International (HPI).

In 1948 he was helpful in the founding of Brethren Volunteer Service (BVS). For many years thereafter, he regularly helped with BVS training. When he was 73 years old, he became the first lay moderator of Annual Conference.

Gladdys E. Muir (1895–1967)

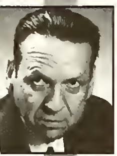
Gladdys Muir pursued her peace activism through teaching, writing, and mentoring. In her later years, she maintained contact, through a semiannual newsletter, with a worldwide "family" of former students that numbered in the thousands.

She founded and, for 11 years, directed the Peace Stud-

PEACE STALWARTS THROUGH THE YEARS

ies Institute at Manchester College, the first program in the world in which students could graduate with an academic major in peace studies. That institute served as a direct and indirect model for dozens of peace and conflict studies programs in the turbulent 1960s.

Ora I. Huston (1903–1967)



Ora Huston made his mark in peace activism through his long service with ecumenical peace agencies and as a denominational staff member. He served as an administrator of Civilian Public Service (CPS), 1942–1946, and as executive secretary of the National Service Board for Religious Objectors (NSBRO) (later National Interreligious Service Board for Conscientious Objectors—NISBCO), 1946–1948. Then, on the Brethren Service Commission staff, he served as director of Social Action (1948–1959) and as Peace Counselor (1959–1967).

The Huston Memorial Peace Lectureship was established in his honor at Bethany Theological Seminary in 1968.

W. Harold Row (1912–1971)

In 1942, Harold Row became director of the newly created Civilian Public Service (CPS), which provided alternative service for conscientious objectors during World War II. For 20 years (1948–1968), he served as executive of the Brethren Service Commission. In that role, he helped develop and guide several ecumenical agencies, including the National Service Board for Religious Objectors (NSBRO), International Voluntary Services

Juniata College Archives

John and Elizabeth Baker, *shown here at a 1960 dinner celebrating John's 15th year as president of Ohio University, were imbued with a reverence for peace through their upbringing, he as a Brethren, she as a Quaker. When they presented Juniata College a grant for peace studies, John said, "Nowhere is it more important to build . . . defenses (of peace) than in the minds of college students. . . ."*

Washington's most successful bankers over the last three decades, but also as a colleague whose determination to preserve the financial health of this city made him an enormously influential figure in local affairs." He played a leading role in the creation of the Kennedy Center as its first treasurer.

Dorothy Baker Johnson achieved national standing in social work as the director of Family Society of New Haven, Conn. The gifts from her estate to Juniata College, primarily for scholarship aid, were very substantial. Helen C. Baker was a researcher and educator, enjoying respect from both academic and business figures. Such was her stature that her work was even avidly followed in the Soviet Union. When she died in 1955, an outpouring of messages came to the family, all recognizing her remarkable achievements. *The New York Times* wrote in its obituary that she "was an authority in the field of industrial relations research and the first woman to hold the rank of associate professor at Princeton University," a tenured position. Margaret E. Baker devoted her life to teaching and to building a solid foundation for the Everett Free Library, created by her mother in 1923 and now located in the Jennie Calhoun Baker House.

The career of John C. Baker was also distinguished. Following graduation in 1917 from Juniata College (which he attended, as did his siblings, through his parents guidance) he was one of four Brethren who worked with the newly formed American Friends Service Committee in war-torn France from late 1917 to early 1919. Based on this service, he was asked in 1921 to join a mediation and fact-finding team that visited Ireland, troubled by anti-British violence.

Following his wartime experiences, John entered Harvard Business School, graduating with a MBA in 1923. After a further year there in research, he pursued business interests for two years. In 1926, he was invited to return to the business school as an instructor, soon being promoted to assistant dean (1928–1936), and, after holding various research and teaching appointments, became a full professor in 1940. In this period, he wrote numerous books and articles on the topics of executive salaries, bonus plans, and corporate directors.

During World War II, John was on leave from the business school, under appointment as associate dean of Harvard University (1941–1945). At this time, the president of the university, James B. Conant, was in government service in Washington, D.C. John was Conant's leading administrative agent in Cambridge; he recalls those busy years as among his happiest.

In 1933, in the midst of his Harvard years, John married Elizabeth Evans, daughter of a prominent family with Quaker roots of Essex Fells, N. J. Elizabeth was gifted in music and drama, and sang and acted professionally. She sustained a life-long interest in drama. For three decades after 1958, she directed (and acted with) the Ohio University Players in plays of noted dramatists in the Monomy Theatre, Chatham, Mass., near the Bakers' summer home. Following her death, June 21, 1990, John issued in commemoration a privately printed book, *Her Words*, containing some of Elizabeth's moving poetry and colorful visionary prose.

The Bakers had three daughters, Elizabeth C. Baker (editor of *Art in America*), Eleanor Baker Steindler (distinguished flutist and former president of the New York Flute Association), and Anne C. Baker (musician, lawyer and trustee of Juniata College), all now residing in New York City.

In May 1945, John was inaugurated president of Ohio University in Athens, Ohio. His years there (1945–1961) were challenging and productive. He found it a dispirited, low-budgeted state school with inadequate facilities for its wartime enrollment of 1,500 students. He left it a flourishing university with a strong faculty, quintupled enrollment, 32 new buildings, and a system of branch campuses. A *Time* magazine feature story (October 1950) quoted a current saying in Athens: "A Yale man founded the school, but a Harvard man put it on its feet." Plaudits at John's retirement by members of the student body, staff, faculty, and trustees glowed with appreciation.

John found time during this period to take on international responsibilities as chief of the United States delegation to the United Nations Economic and Social Council (ECOSOC) in Geneva, Switzerland, appointed and reappointed by

Juniata College: Leading other schools in peace studies

George Keeler

Andy Murray

The Baker Institute for Peace and Conflict Studies was established at Juniata College in 1986 to apply the resources of the academic community to war and deep-rooted conflict as human problems and to peace as a human potential. John C. and Elizabeth Baker challenged Juniata to develop a peace studies program, and their financial gifts have helped sustain the program named for them.

Primarily, the institute supports and supervises the academic program in peace and conflict studies initiated at Juniata in 1974. The program offers a full academic major, with more than 20 courses. About 25 students each year have peace studies as a major or as part of a combined program of emphasis.

A vigorous outreach program has had faculty from 20 universities and six high schools participating in study tours around the world. The institute helped found and continues to support the Peace Studies Association, comprising over 100 colleges and universities with peace studies programs. Several public school districts in Pennsylvania have received mediation training and/or conflict intervention help through the institute's Baker Mediation Services. In cooperation with the United Nations and with the International Association of University Presidents, the institute has provided intensive training in arms control and disarmament curriculum to professors from 30 universities in 24 developing nations. Currently, the Baker Institute is working with the United Nations Development Program, UNESCO, and the UN Center for Disarmament Affairs on a special 10-nation peace initiative in West Africa. M. Andrew Murray, who joined the Juniata faculty in 1971, has been the Baker Institute's director since its establishment.

(IVS), Church World Service (CWS), Christian Rural Overseas Program (CROP), Christian Peace Mission, International Christian Youth Exchange (ICYE), Homeless European Land Program (HELP), and EIRENE (Greek for "peace"; it provided a channel for Christian pacifists from many nations to serve as volunteers in the cause of peace and reconciliation).

In the later years of his career, he became well known for arranging a series of exchange visits between the Church of the Brethren and the Russian Orthodox Church, a highly controversial project carried out amid cold war tensions.

T. Wayne Rieman
(1912–1994)

T. ("Tim") Wayne Rieman served as campus minister at Manchester College for 16 years, and taught religion there for 31 years, serving nearly 20 years as departmental chair. He inspired young people far beyond his Manchester College classroom, serving as speaker and resource person at many events across the denomination.

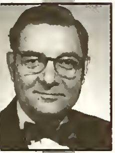
Even after retirement, and with failing eyesight and health, he served interim pastorates in three states; conducted 185 workshops in camps, churches, and Elderhostels from coast to coast; and taught six more courses at Manchester. In 1990, he wrote a year-long series of columns in MESSENGER titled "Brethren Facing the Future."

Manchester professor Ken Brown said of his colleague, "Tim agreed with Teilhard de Chardin, 'Love is the only force that can make things one without destroying them'."

PEACE STALWARTS THROUGH THE YEARS

Ralph E. Smeltzer (1916–1976)

One of Ralph Smeltzer's earliest peace-related activities was in 1942–1943, teaching at the Manzanar Relocation Center for Americans of Japanese Ancestry. Manzanar, in California, was one of the 10 infamous concentration camps into which the US government threw its Japanese-American citizens during World War II.



Later, Smeltzer and his wife, Mary, directed programs for people of Japanese ancestry, aiding their relocation in Chicago and Brooklyn. From 1946 to 1949, he directed Brethren Service in Austria. Then he served 1953–1968 as director of Peace and Social Education on the Brethren Service Commission staff. He was serving as director of the denomination's Washington Office at the time of his death in 1976.

One of his lesser known but very significant services as a peace activist was his role, 1963–1965, as a mediator in the Selma, Ala., civil rights crisis. Tribute for this was paid in Charles E. Fager's 1974 book, *Selma 1965*.

Dale W. Brown (born 1926)

Dale Brown made a name for himself as a peace activist during his 32 years at Bethany Theological Seminary, where he was professor of Christian Theology while maintaining a busy schedule as a resource person for peace activities across the denomination.

One of his chief contributions has been the authoring of books such as *The Christian Revolutionary*, *Understanding Pietism* (now out in a revised edition), *Flamed by the Spirit*, *What About the Russians?* and *Biblical Pacifism*. He served as Annual Con-

President Eisenhower in 1953, 1955, and 1956. He completed studies of educational needs in countries as varied as Cambodia and Colombia at the request of a State Department agency. John also completed short-term assignments in Yugoslavia, India, Iran, and Nigeria.

It was during his retirement that John, strongly supported by Elizabeth, made the greatest contribution to the Brethren. Their long-standing interest in peace and in conflict resolution led the Bakers to fund programs at Juniata College (1974) and Bethany Theological Seminary (1980), as well as at Ohio University. In the early 1970s, Elizabeth proposed a curricular peace emphasis to Juniata College, offering to begin a fund for this purpose. She persisted until the college responded.

When John presented one of their financial grants for the Juniata Institute for Peace and Conflict Studies (renamed in 1987 in honor of the Bakers), he referred to the well-known statement in UNESCO's constitution: "Since war begins in the minds of men, it is in the minds of men that the defenses of peace must be constructed." He concluded, "Nowhere is it more important to build these defenses than in the minds of college students.... This income, we hope, in some small way, will aid this great cause."

Elizabeth was honored by Juniata College in 1987. On that occasion, she said, "It is the most gratifying thing in my life to feel [myself] a part of this great worldwide quest for peace. I want to [challenge] all of you who are teaching the young to think in new ways about this world...."

John had a long-term relationship with Juniata College for he served actively on the its board of trustees for 50 years (1936–1986) and as chairman 1963–1976. He currently holds the title Chairman Emeritus. All told, he has helped to lead the college for nearly half of its existence. In recognition of his service, the college awarded him a Doctor of

Manchester College: The first US peace studies program

Manchester College

Ken Brown

Established in 1948—two decades before any other such program—the Peace Studies Institute and Program for Conflict Resolution at Manchester College pioneered as the first undergraduate peace studies program in the United States. The academic program offers a Bachelor's degree in peace studies, as well as a minor. Many students combine peace and conflict studies with a second, traditional major.

The program in peace studies is interdisciplinary and draws from political science, psychology, economics, sociology, philosophy, religion, and the humanities. Attention is given to questions of values and personal lifestyle, as well as to historical perspectives, conflict resolution, political theory, and social change.

Peace studies education at Manchester extends beyond the classroom. Majors are in weekly discussions at "Kenapocomoco Coalition," retreats, action projects (such as Amnesty International and CROP), and mediation services on campus and/or in area public schools. January study-travel has taken students to countries such as Ireland, Mexico, Haiti, and Brazil. Many students spend their junior year with Brethren Colleges Abroad.

The Peace Studies Institute was established by Gladdys E. Muir to prepare Brethren men and women for peace leadership. Muir headed the Institute for 11 years. Kenneth L. Brown, who joined the Manchester faculty in 1961, has directed the institute since 1980.

Following graduation from Juniata College *in 1917, John served with American Friends Service Committee, working among rural French people at the height of World War I.*

Laws degree in 1943, one of nine honorary degrees conferred upon him.

In 1988, Elizabeth commissioned at Juniata an open-air "peace chapel" on scenic college property overlooking the campus and town. It was created by Maya Lin, who designed the Vietnam Veterans memorial and the Civil Rights memorial. Maya Lin grew up in Athens, Ohio, where her parents were faculty members of the university that John headed. The Juniata College connection was featured in an Oscar-winning documentary film on the life and work of the young designer, shown nationally on public television in November 1996.

One of the happy developments in later life for John was his belated friendship with Brethren peace activist M.R. Zigler. They hit it off immediately, assisted by their mutual friendship with Andrew W. Cordier, first chairman of the Brethren Service Committee, long-time United Nations administrator, and president of Columbia University. John attended the memorial service for M.R. Zigler in 1985. He commented in a letter to M.R.'s biographer that in Jewish folklore "there is a tradition that the Creator has in every generation 36 anonymous righteous men privileged to see God, and the world exists on their merit." He went on: "If true, it would appear to me that M.R. was one of these rare, selected individuals." John considers M.R. Zigler to have incorporated the best in Brethren values as an ecumenically oriented advocate for peace. In a practical demonstration of his respect, John made a significant gift to inaugurate the M.R. Zigler Endowment Fund of On Earth Peace Assembly (OEPA).

To recognize John's untiring efforts for peace, OEPA presented him with the M.R. Zigler Peacemaking Award in October 1995. The citation began "Born in Everett, Pa., 100 years ago this year, Dr. John Baker has led an exemplary life promoting scholarship and education as the major thrust of that life."

Sounding very much like M.R. Zigler, John today urges Brethren to take the long view and to develop a clear vision for the church's future, downplaying past routine. He asserts that "business as usual" will place the church in the also-ran category, on a course for futility. Brethren must lead out boldly with their actions for and messages on peace and other great moral issues of the day—leading that is needed desperately in contemporary society.

Andrew Murray, director of the Baker Institute for Peace and Conflict Studies at Juniata College, gives this characterization of John Baker: "He challenges and supports. He shared with Elizabeth a great vision on how the academic community might contribute to a more peaceful world. But vision is only half the story. Hard work, attention to detail, and consistent and unswerving support have combined with his vision to leave a legacy that will keep committees, students, and teachers focused on a better future for our world."

Now past the century mark in years, John Calhoun Baker remains an outspoken stalwart for peace, challenging the Brethren to live up to their peace heritage by active engagement in that cause today.

Donald F. Durnbaugh, of James Creek, Pa., is a Brethren historian with a career that has included professorships at Juniata College, Elizabethtown College, and Bethany Theological Seminary.

ference moderator in 1972.

Since his retirement from Bethany Seminary in 1994, his base has been Elizabethtown, Pa., where he relates to Elizabethtown College's Young Center for Anabaptist and Pietist Studies and teaches at Bethany Seminary's Susquehanna Valley Satellite. Still the activist, he has recently taken part in peace demonstrations in Washington, D.C. The next book he anticipates writing is one on Brethren doctrine.

This month he will speak on "John Kline and his Quest for Peace" at the bicentennial celebration in Broadway, Va., of the 19th-century peace martyr's birth.

Ted A. Studebaker (1945–1971)

As a Brethren Volunteer Service (BVS) worker, Ted Studebaker served two years with Vietnam Christian Service in the war-wracked country's central highlands. He was killed April 26, 1971, during a Vietcong attack on his residence at Di Linh.

As a conscientious objector and a Brethren peace activist, he had spoken out against American military participation in the Vietnam War and the destruction of the Montagnard and Koho peoples.

The tragic death of this young man, whose constant affirmation was "Life is great, yea!" served to turn him into a peace martyr and folk hero for the Brethren.

We conclude our list of well-known Brethren peace activists as we began it—with the name of one who laid down his life in the service of peace.

Credits for "peace stalwarts" portraits: Kline, Zigler, West: Kermon Thomasson; Muir, Huston, Row, Rieman, Smeltzer. Brethren Historical Library and Archives; Brown: Bethany Theological Seminary; Studebaker: Don Honick.

Unlikely PULPITS

Illustrations abound to show that, throughout Brethren history, our preachers have found that the bulliest pulpit is not always the one in the church.

BY KENNETH I. MORSE

It should come as no surprise that Brethren do not always "preach" from the traditional pulpits that worshipers deem appropriate. In a collection of anecdotes from Brethren history, such as I made for my book *Preaching in a Tavern*, there is bound to be found a wealth of incidents illustrating the unconventional circumstances that sometimes accompany Brethren preaching. The bulliest pulpits are not always those found in Brethren churches.

A threatened lynching in Tennessee

Look at what happened to Samuel Garber, an Illinois Brethren, when he preached in Tennessee, where he formerly had lived. This was in 1858, when tension between free states and slave states, abolitionists and slaveholders, was rapidly building toward civil war.

Preaching in a Presbyterian church in eastern Tennessee, Garber "spoke of the yoke and the bondage of sin in general terms ... and particularly against oppression in every shape and form." Reporting in MESSENGER's forerunner, *The Gospel Visitor*, Garber wrote, "About the close of my discourse, I said that among the yokes and oppressions might be named that of slavery."

Garber had "done gone to meddling," as he quickly found out. Immediately another minister jumped up and announced that he would show that Garber's Isaiah 58:6 text had no reference to *African* slavery. A newspaper article accused Garber of having the audacity to deliver an abolition sermon in the presence of master and slave. That was followed by threats of lynch law, of being tarred and feathered and ridden out of town on a rail.

A few weeks later, the Brethren preacher was arrested for delivering an abolition sermon. Garber refused to appear in court on a Sunday, but the next day he was set free on $500 bail "to appear in the next term of court." Area Brethren, fearing violence, persuaded him to leave Tennessee. They paid the forfeited bail money. Later, socked with court costs and lawyer's fees amounting to $234, a pained Garber grumbled, "A pretty sum to be paid for preaching

J. Henry Long

Ken Morse knew the bearded preacher, *antiquary, and raconteur Reuel B. Pritchett for many years before he put him into his book. In a photo from earlier times, the two pored over historical documents from brother Pritchett's collection that was deposited in the Pritchett Museum at Bridgewater College. In old age, brother Pritchett wrote a tale-filled autobiography titled* On the Ground Floor of Heaven. *He died at 90, in 1974.*

he gospel! Where is the boasted liberty of the pulpit and the press?"

Cleaning up after horses

If ever the use of incense could have been justified in a Brethren worship service, it was on a cattle boat returning from Greece in 1948. Reuel B. Pritchett, a plain-garbed preacher from White Pine, Tenn., and, for the voyage, a "sea-going horse wrangler," tells how he cleaned up a stable on the boat to create a makeshift sanctuary:

"On our return voyage, I made me a church on deck, right where one of the horse stables had been. I took a hose and flushed it all out nice and clean. It had open cracks, like a [corn] crib. I got planks we'd used for partitions, scrubbed them all up, slipped them into the cracks, and made raised seats all the way back. I made me a stand and took a towel out of my grip for a spread on the stand. We was out on the deck, and the wind would be so heavy, I'd have to weight the towel down with something, or my Bible and all would have been blown away. So I polished up some ammunition cartridges that I'd secured from under the rubble of waterfront warehouses in Athens and perched them on the spread for vases to hold it down tight.

"There ... I would preach. (I had preached going over, too, but without the deck chapel.) I [ordinarily] wore work clothes, but when I went to preach ... I appeared as stately as I knew how to do. I had the high-ranking officers and the reprobate old seamen and the soldiers we were hauling back instead of horses. They all came to church, and I unloaded on them. One profane old seaman said to me, "Mr. Pritchett, this is the first time we ever had any religion on this boat."

Brethren Historical Library and Archives

Isaac Newton Harvey Beahm *was probably the most colorful Brethren character of all time. Practically everyone knew him, for he not only held forth at Annual Conferences but traveled constantly. He spread mirth everywhere he went with his razor-sharp wit, pithy "sound bites," and his way of referring to himself in third person as "brother Beahm." He was killed in a car wreck at age 91 in 1950.*

Preaching at a court-martial

Some of the finest statements setting forth aspects of the Brethren peace testimony can be found in the printed records of Brethren who were summoned, arrested, and called upon to give a defense of their beliefs. One of the most eloquent of these came about at Fort Leavenworth, Kan., during World War I, when Maurice Hess, a member of the Old German Baptist Brethren and, for many years, a McPherson College professor, offered this statement at his court-martial as a conscientious objector:

"For a young man, life and its hopes and freedom and opportunities for service are sweet to me. I want to go out into the world and make use of what little talent I may have acquired by long and laborious study.

"But I know that I dare not purchase these things at the price of eternal condemnation. I know the teaching of Christ, my Savior. He taught us to resist not evil, to love our enemies, to bless them that curse us, and do good to them that hate us.... We would indeed be hypocrites and base traitors to our profession if we would be unwilling to bear the taunts and jeers of a sinful world, and imprisonment, and torture or death, rather than to participate in war and military service. We know that obedience to Christ will gain for us the glorious prize of eternal life. We cannot yield, we cannot compromise; we must suffer.

"Two centuries ago, our people were driven out of Germany by religious persecution, and they accepted the invitation of William Penn to come to his colony, where they might enjoy the blessing of religious liberty that he promised them. This religious liberty was later confirmed by the Constitution of Pennsylvania and the Constitution of the United States.

"If the authorities now see fit to change those fundamental documents and take away our privilege of living in accordance with the teaching of the Scriptures of God, then we

Ken Morse: Eyes still on the future

In 1943, Kenneth Ivan Morse, a young Brethren man from Altoona, Pa., took a job at the Brethren Publishing House in Elgin, Ill., serving as editor of youth publications. In 1950, he moved up to become editor of *The Gospel Messenger*, succeeding Desmond W. Bittinger. Ken served as editor for 21 years. The most memorable event for the magazine in those years was the 1965 change in format and frequency of publication, and the shortening of the name to MESSENGER.

George Keeler

Ken Morse

After becoming Brethren Press book editor in 1971, Ken continued on the MESSENGER staff as associate editor, until his retirement in 1978. That rounded out 35 years of service on the General Board staff.

But that was not the end of Ken's productivity. In the nearly 20 years since then, he has continued to write poems and songs and to author books. His latest work, which is excerpted on these pages is *Preaching in a Tavern*, published by Brethren Press this month.

At age 84, Ken is still looking toward the future. In 1993, he proposed a writing project and presented it as a challenge to Brethren of various talents: "To restate and reaffirm for the 21st century the marks of the Brethren way—based on the words and example of Jesus as they are illustrated by stories from Brethren life, experienced by Brethren members, preserved by Brethren images and rituals, and embodied in Brethren practices." (See August/September 1993, inside front cover.)

This he believes would be a suitable way to mark and celebrate the 300th anniversary of the Church of the Brethren in 2008. If there is a group of Brethren around who are as multi-talented as Kenneth Ivan Morse, the project should be a snap to pull off.—KERMON THOMASSON

have no course but to endure persecution as true soldiers of Christ.

"If I have committed anything worthy of bonds or death, I do not refuse to suffer or die. I pray God for strength to remain faithful."

Despite this remarkable defense... and eloquent "preaching" in a military courtroom, Maurice Hess was sentenced to prison and spent time in solitary confinement.

Brother Beahm's "Jubilee Journey"

Not all the preaching in unlikely pulpits has been as serious as that of Maurice Hess. Well-known Brethren character I.N.H. Beahm celebrated 50 years in the ministry by staging a "Jubilee Journey."

In order to set his record of preaching in 20 different places on 20 different subjects all on the same day, it was necessary to go beyond the limits of churches and to include meetings in homes and courthouses and on courthouse lawns. But "brother Beahm" met the challenge in his own unique style.

He set out on July 26, 1931, accompanied by other ministers who assisted in each service, by a group of singers, and by three stenographers—his "recording angels," he called them—who took down the 20 sermons in shorthand. The sermons covered topics such as work, giving, fasting, prayer, education, the state and the church as divine institutions, the positives and negatives of Christianity, and the supremacy of the Bible and the church.

Beahm was 72 years old at the time. At age 91, in 1950, he attended love feast at Jones Chapel church near Martinsville, Va., and was killed in a car wreck later that evening of Nov. 11. The fast-paced preacher died as he often had said he wanted to—"with his shoes on."

Knock-down, drag-out in Somerset

Perhaps the most unusual manner of illustrating a sermon subject occurred spontaneously in Somerset County, Pa., around 1872. William Sevits announced that he would preach on "Casting out Devils." During his sermon, two local roughnecks came forward and offered the preacher a drink of whiskey from their bottle. Sevits grabbed the pair by the scruffs of their necks and knocked their heads together. Taking each of the unconscious men by an arm, he dragged them down the aisle and dumped them outside.

Reoccupying his pulpit, Sevits remarked to the petrified congregation, "I didn't expect to literally demonstrate my text and sermon topic this evening." He then went on to preach a powerful sermon such as

Brethren Historical Library and Archives

Sarah Major, the first woman *to gain recognition as a preacher, gained it by open if humble defiance against Annual Meeting calls for her silence. When reminded of the apostle Paul's admonition against women speaking in church, Sarah scoffed that she couldn't believe he would be so bold as "to quench the gift of the Spirit of God because it was given to a woman." And she kept right on preaching until her death at 76, in 1884.*

no one had ever heard. As for the two chastened bullies, they went to see Sevits the next day and begged for forgiveness. He agreed, on condition that they attend the rest of the revival, *every night*. The two complied, joined the church, and were reputed to have eventually become elders!

Did his wife believe this one?

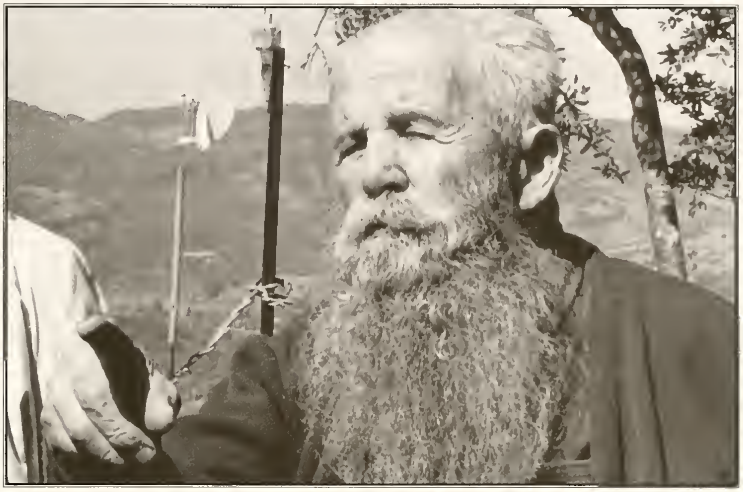
The title of my book comes from an incident in the early 1800s. George Price and several other Brethren ministers were visiting congregations in western Pennsylvania. Seeking a much needed night of rest, they asked for lodging in a tavern. The taverner warned them that a dance was scheduled for that night; there would be loud music and boisterous carryings on. The next tavern was seven miles down the road, so the Brethren group decided to tough it out, the dance notwithstanding.

When the leader of the dance showed up, he heard of the preachers' presence, and asked to meet them. He was so taken by their witness, that the dance was called off, and George Price preached to an impromptu congregation, right there in the tavern!

How dare Conference let her speak!

As far as I know, Sarah Major (1808–1884) never spoke in a tavern, but she often spoke in jails and hospitals. Wherever her pulpits were, there was controversy, just because she was a "woman preacher." We need not think that controversial speakers at Annual Conference are just a present-day phenomenon. Annual Meeting was grappling with the problem and what to do about it even in Sarah Major's day. At the 1878 Meeting, in North Manchester, Ind., Sarah was preaching off on the side, and the troublesome sister siphoned off such a crowd that the preaching had to be moved to a large church nearby.

Once in earlier years, an Annual Meeting committee was sent to counsel with maverick Major. It heard her and went away without enforcing an Annual Meeting ruling of 1834 made (in vain) to quiet her. One committee member (a male, of course) commented, "I could not give my voice to silence someone who can outpreach *me*!"



Charles F. Schaefer

James S. Swallow led an exciting *(though tragedy-filled) vagabond existence as a boy, and had stirring adventures in the US war in the Philippines before settling down, getting religion, and becoming a preacher. Forever footloose, elder Swallow ended up in old age atop Sonoma Mountain north of San Francisco, where he told his story to* MESSENGER *(July 1975) just shortly before his death at 91.*

A drifters' guru atop a mountain

One of the most unusual preachers, as well as an unusual base of operations, was James S. Swallow and his Sonoma Lighthouse Mission atop Sonoma Mountain, north of San Francisco. Then MESSENGER managing editor Kermon Thomasson visited the 91-year-old bearded patriarch in his mist-shrouded mountain fastness in 1975 and wrote an "as-told-to" story, "The Lord and Elder Swallow" (July 1975).

Elder Swallow, a boy from a broken home and a runaway in the late 1800s, grew up amid tremendous hardships. At age 16, he served in the US Army in the Philippines. Later he got religion, married, became a minister, and led a footloose life around the country, leading him eventually, in old age, to Sonoma Mountain. There his life ended as he ministered to runaway youths and drifters — "the boys and girls of the highway."

Describing those whom he served as guru, elder Swallow said they were "ones like I was, cast-offs, the ones that's down and out, got no place to go, no place to call home, nobody that cares for or loves them." He went on to explain his unique ministry: "They come here from everywhere now. If they want to get married, they come. If they want to be saved, they come. If they want somebody to listen to them, they come.

"These boys and girls of the highway are coming in and laying their lives on the altar. I'm having a better time right now than I've ever had in my life. Don't tell *me* that the Lord doesn't have a purpose for our lives. He does! He does!"

And not only does the Lord have a purpose for our lives. Often those whose purpose is to preach find themselves doing it in the most unlikely pulpits. M.

Kenneth I. Morse served as editor of MESSENGER, *1950–1971. A poet, a hymnwriter, and a much published author, he has just completed a new Brethren Press book,* Preaching in a Tavern. *He and his wife, Marjorie, live in North Manchester, Ind.*

A new design for the General Board

Fourth in a four-part series of information pieces about the General Board's proposed new design.

Let's find the water, fill the jar

BY WENDY MCFADDEN

Jeff Leard

Sometimes when my children are watching a video they've seen dozens of times, they still want to sit real close to me during the scary parts.

"But you've seen this before," I say. "Isn't it less scary since you know that everything turns out all right in the end?"

No, they still feel frightened in the middle of the scene.

Maybe we adults aren't all that different. Even though we have the assurance that things will turn out all right in the end, trusting is still hard.

My father's stock answer when I've finished some long-winded description of a problem is, "Well, don't worry. Everything will work out." At the time, that response usually seems a little pollyanna-ish, as if he hasn't really understood the problem. But the truth is, everything always does work out—eventually. God always does come through, even if it's in a different way from what I expected.

The Bible is an epic story—the story of God's involvement in the life of his people. When we take the long view, we can see that God repeatedly is faithful, even though in each crisis the people feared the worst. There are moments when God feels far away and the world seems out of control, but ultimately we see that everything is in God's hands. Everything turns out all right in the end.

That doesn't mean the middle isn't scary.

Right now the Church of the Brethren General Board is in the middle, and it makes us anxious to not know how the scene will end. But I'm convinced that we do know the end of the movie. "For I know the plans I have for you, says the Lord.... to give you a future and a hope!" (Jer. 29:11 RSV).

The General Board is redesigning itself, and it's messy. It's hard to live in your house while you're remodeling it. There's a lot of noise and dust. You get distracted from your regular chores. And the whole project looks worse for a while than the building you earlier decided needed to be changed.

It's also unclear. While there are some blueprints, it seems as if most of the decisions have to be made as we go.

And it's idealistic. It assumes we can improve upon the past. The old design served us well for 50 years; what will the new one do for us?

But at some moments, it's also inspiring. The new is beginning to take shape and someday it will feel like home. More than that, the very act of changing ourselves is forcing us into new ways of thinking about how we carry out our work.

Whether our congregation is large or small, whether we're denominational leaders or members of congregations, our task is the same: We are to fill the jars with water. We cannot turn the water into wine.

Has anyone ever revitalized a denomination by restructuring? Perhaps not. But I'm sure that no denomination has ever been revitalized by staying the same. If the new design allows us to be more open to God's leading, if it allows the Spirit to move more freely among us, then by all means let's restructure.

In fact, let's restructure more than once. Let's write our plans in pencil. As the Redesign Steering Committee has urged, let us build a tabernacle rather than a temple. Let us be portable and lightweight and flexible, so that we can pick up and move when the Spirit leads us on.

Where might the Spirit be leading us today? Perhaps it's not the task but the context that is new. Today the church is trying to minister in extraordinarily difficult times:

We are tired. The church should replenish people—return to them the energy they've spent—but it isn't doing that now. Instead of feeling refreshed by our time there, we often feel more tired. The church needs to nourish its people in order to enable them to serve.

We are consumer-oriented. We go church-shopping the same way we shop for shoes. If we don't like the pastor or the youth program, we move on down the street.

We are skeptical. Our distrust of political and social leaders and institutions carries over to the church.

We want to see with our own eyes. We are not giving less, but we're keeping it closer to home. We want personal connections with the recipients of our giving.

We have much more information, but it's shallow and wide. Faced with an information glut, we have little time or energy to probe deeply. Most of the information simply shocks or entertains. Our attention span is short.

We have less formal religious training, but a more pronounced hunger for spiritual sustenance. We can't count on a shared body of biblical knowledge. So how best do we teach?

The daunting list goes on. How in the world can we persevere?

Jesus commissioned 12 disciples. The Brethren movement began with eight. We are not too small to be used by God. We still have much to offer to the world.

We have always sought to extend the reach of the congregation into the wider world, to focus the Brethren voice, to be more effective together than individual congregations can be on their own.

We have been committed to outward acts of service that grow out of a strong inner spirituality—a manifestation of our twin strands of Anabaptism and Pietism.

We have emphasized discernment through community,

..and expect a miracle

believing in continual openness to new ideas and new understandings.

We have placed a higher value on right relationships than on right doctrine. Not that belief doesn't matter, but we have noticed that Jesus more often reached out in love than in judgment.

We have cherished long-held values of peacemaking, simplicity, integrity, conflict resolution, partnership.

We have been "leaven" in the world, creating programs that have influence far beyond our size and providing leadership in arenas larger than the Church of the Brethren.

We have been dedicated to doing the work of Jesus, to living lives of discipleship, to making our faith count every day of the week.

As the General Board has struggled with continuing the work of Jesus in today's culture, it has chosen to orient itself more closely to the congregations. The hope is that the board will greatly enhance the way it resources congregations, and that congregations will have more direct involvement in planning denominational ministries.

The challenges are many. How can we increase resources with fewer staff? Can one really structure in a way for everyone to have direct involvement? How close will expectation and reality be?

Can we shift our focus while still maintaining balance, remembering that the General Board's purpose is not solely to meet local needs? Part of its purpose is to do those things that a congregation cannot do—things that a congregation might not ever identify as a need. The work of Jesus is broader than one's immediate community, even though it surely begins there.

It is popular right now to draw upon marketing language and think of the congregations or church members as customers. While there is much to learn from the business world and its emphasis on customers, we already live too much in a culture that is so consumer-oriented that we impatiently give up on anything that is not immediately to our liking. There is little need for commitment and discipleship in a climate in which we believe our primary reason for attending church is to have our needs served.

This is not to say that churches should not focus on meeting needs. There are many needs out there, and to follow Jesus' example will cause us to move out into the world binding up those wounds.

But too much emphasis on customer satisfaction feeds our individualism and self-centeredness, and allows us to shift our focus from first and foremost serving God. A church focused on truly serving God will end up meeting its members' needs. But a church focused only on meeting human needs will not necessarily end up serving God.

A church exists to nurture individuals within a community of faith but also to live out that faith throughout the world. If a congregation focuses only on the former, its vision and witness are truncated. While it carries out some of this witness in its immediate community, in the Church of the Brethren our congregations also band together with other congregations to carry that witness much farther than any one congregation can do on its own.

In other words, when we say the General Board exists to serve congregations, we do not imply that the board exists only to serve the congregations. Rather, the board exists on the authority of the congregations, but has been given a broader assignment than to keep the circulatory system working only within the body. By working collectively, the church pours itself out for the entire world. If we give, knowing that only part of what we give is meant to come back to us individually, we will eventually find that we actually have received far more than we originally gave.

How important is structure? It's merely the framework within which we do our ministry. It's a vessel in which we carry the message. A new design may make our work less difficult, or it may more accurately reflect our theology and philosophy of denominational life, but it is not itself the ministry. A new design may instigate a shift in attitude and style, but it is not itself the message.

Whether our congregation is large or small, whether we're denominational leaders or members of congregations, our task is the same: We are to fill up the jars with water. We cannot turn the water into wine. Only God can. But he tells us to fill the jars. Each of us must find the water and the jars, expecting the miracle.

My favorite passage of scripture is 2 Corinthians 4:

"Therefore, having this ministry by the mercy of God, we do not lose heart....For what we preach is not ourselves, but Jesus Christ as Lord, with ourselves as your servants for Jesus' sake....

"But we have this treasure in earthen vessels, to show that the transcendent power belongs to God and not to us. We are afflicted in every way, but not crushed; perplexed, but not driven to despair; persecuted, but not forsaken; struck down, but not destroyed....

"So we do not lose heart. Though our outer nature is wasting away, our inner nature is being renewed every day. For this slight momentary affliction is preparing for us an eternal weight of glory beyond all comparison, because we look not to the things that are seen but to the things that are unseen; for the things that are seen are transient, but the things that are unseen are eternal" (2 Cor. 4:1, 5, 7-9, 16-18 RSV).

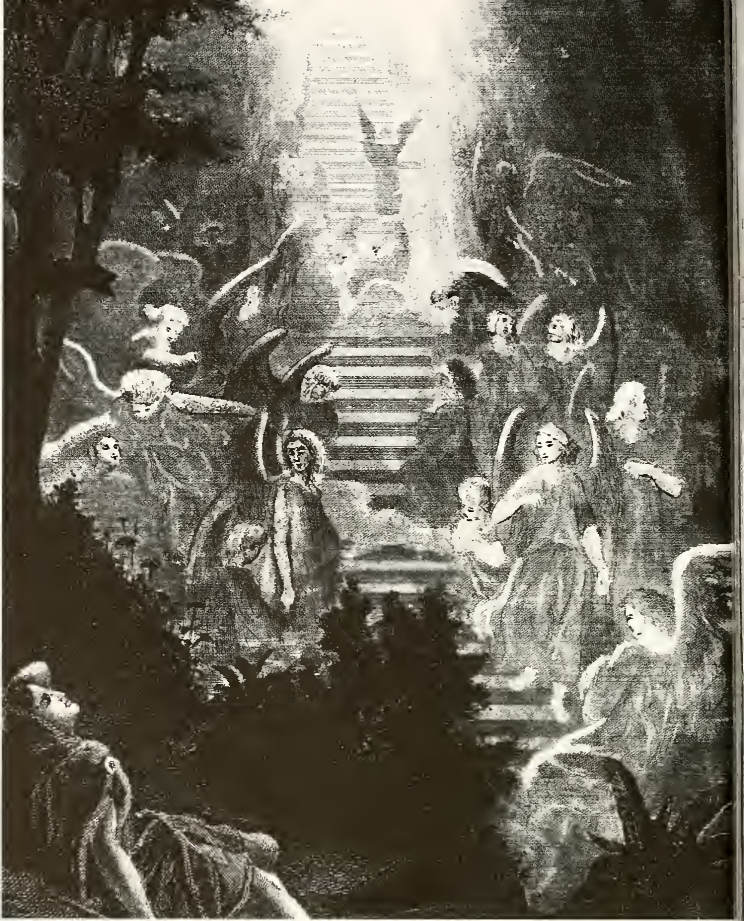
We are sturdy, simple pots, formed by God's hands. We are not perfect. We are different sizes and shapes. We are ordinary—even homely. But we are handmade by God.

Our job is not to be the water, but to be the vessels. God has given us the honor of carrying living water to a thirsty people. We are filled...and then we allow ourselves to be poured out for the refreshment and replenishment of a dry world.

This is our responsibility . . . and our joy. If we will be eager vessels, God will transform our ordinary efforts into wine for the world.

Wendy McFadden is director and publisher of Brethren Press.

What is the best way to mark holy ground? It is by constructing a monument of prayer–constant communication dwelling less and less on what God has done for us, and more on the tenuous connection, the ladder between heaven and earth.



Religion News Service

Marking with monuments

BY FRANK RAMIREZ

There's a saying in Indiana. "If you don't like the weather, just wait 15 minutes." The proverb is likely true for a good part of the country. Be that as it may, it is amusing for me, a former Angelino, who grew up on a steady of diet of overcast mornings and sunny afternoons, to watch the piercing light of dawn in northern Indiana give way to dark and brooding clouds and sudden squalls, followed by bright sunshine and steady winds. It makes me want to wait around for the afternoon to see what else will happen.

One thing I notice in connection with these sudden weather changes is how short the memory is for those who live through them. Hoosiers seem convinced that sun, shadow, rain, or wind will rule the rest of the day, and they make their plans accordingly, even though change seems the only constant. These things come and go, but there don't seem to be any memory markers.

Changes in the fabric of the universe come and go as well, and the biggest change comes during those moments when God's end of the conversation takes on a more tangible form.

Call it answer to prayer, a still small voice, an omen, a sign, or handwriting across the heavens. It takes a lot of forms, and there are no constants. It is not something that can be quantified.

But I'm tempted.

I have thought in the past of carrying around a little notebook, on which I would write the title Tender Mercies. In it, I would record every moment in which I felt God intervened in my life. Most of it would be small stuff. The clear message to "Get there." The sudden and inexplicable urge to "Wait," or "Bide." The demand to "Let go."

It is a constant thing, I find. If I just relax, I find myself in the right place at the right time to serve others, to hear others. I don't leave the office, and a phone call comes. I take a little side trip on a whim, and there is a need when I arrive. I am forced to choose between two alternatives, and suddenly the choice is clear.

I know better than to think I am the only person so blessed. Time and again, I sit in the company of a believer who has experienced the same thing. Like Elijah, faint in the desert after his flight from Jezebel, these believers were on the verge of despair when spiritual food—or sometimes a plate of cookies—arrived in time, giving them the strength to travel to the foot of God's mountain.

What interests me about these stories—mine and others—is that they don't always end with tragedy averted. Everyone is going to die, and we are all going to experience not only our own passing, but the departure of others as well. What seems to be offered at times is not safety, but assurance.

Is God at work? I think so. Most of these instances aren't very spectacular, but they occur fairly regularly.

But how to mark these occasions? What is the best way to memorialize those moments that show that God is not only on the listening end, but he is in a sending mode as well?

When Jacob saw the traffic is constant between heaven and earth, even when you are on the run from a brother who wants your hide, he named the place "Bethel," saying, "Surely the Lord is in this place—and I did not know it!" And he left behind a stone pillar (Gen. 28:10-22).

That stone pillar isn't a half-bad idea. It's a good conversation starter. Jacob set up more than one, as did the other patriarchs. When the children of Israel crossed the Jordan (on dry land, no less) into the Promised Land, they stopped and picked up one large stone for each of the 12 tribes, specifically as a conversation starter. If anyone asked what that stack of stones was doing in their old camp site, they could be told all about the story, and be reminded that God had passed through these parts once and done another wonder for his people (Josh. 4:1-7).

But I can't always remember where the stones are. The tamarisk tree in Beer-sheba was a solemn place for Abraham to renew the covenant as well (Gen. 21:33). But trees are mortal, as we are, though slower about the matter, if we let them be.

This is the steady link. This is the bond, the assurance, the record of all that goes before. This monument moves with us through the stages of our lives.

Nor can you fully trust monuments. I recall in this regard a trip to my old graduate school. I graduated from Bethany Theological Seminary, in Oak Brook, Ill., in 1979, after three of the most formative years of my life. I resisted revisiting the site, despite many good memories, until at last my wife convinced me to stop there on one of our longer trips.

What a mistake. The buildings were there, careworn and cracking. But the community was gone, scattered to the four winds. People were there, good people, but they weren't the same people who had shared that time with me.

Now I know why Jesus made no resurrection appearances in the tomb. Even though Mary found him in the garden shortly thereafter, it was important for the angels to say, "He is not here!" An empty tomb not only means new life, but it is also a strong message to get away, get out into the world. Resist the urge to return to the womb, to comfort, to even (dare I say?) the upper room, when there are so many communions waiting to be shared in lower rooms and ground floors.

The resurrection was made manifest outside the tomb. The memory of our encounters with God is made manifest outside those spots where they took place.

What then is the best way to mark holy ground?

It is by constructing a monument of prayer—constant communication dwelling less and less on what God has done for us, and more on the tenuous connection, the ladder between heaven and earth that causes us to shout aloud at those times when we feel trapped in the driest spiritual desert, "Surely the Lord is in this place—and I did not know it!"

This is the steady link. This is the bond, the assurance, the record of all that goes before. This monument moves with us through the stages of our lives. It is constant, because the words may remain the same. It is a living memorial, because the tenor of the conversation is never the same.

And it is unself-conscious, because the conversation with God is not something I am trying to do. It is something I am *doing.* Moreover, the replies are frequent enough to assure me I know that my Redeemer lives.

Which is not to say there aren't times when the door seems closed, when no answer is forthcoming. Prayer is not magic. We do not summon God at our convenience.

But if our life of prayer is a monument to God's mighty works, then the existence of this prayer stone provides the same thing as any historical marker: perspective. That view from the height is enough of a guide when we are back in the lowlands, seemingly on our own again.

Where is God? Now I remember. Right here.

Just wait.

Frank Ramirez is pastor of Elkhart Valley Church of the Brethren, Elkhart, Ind.

stepping STONES

by Robin Wentworth Mayer

Be careful that you don't tell new believers more than they want to know.

Because some good-hearted, generous person donated his old computer to our church when he updated his own system, I now am working on a piece of technology that is four generations beyond my most recent PC. That, for me, is a challenge. No, I have understated that. It's a pain.

Now, before you accuse me of being one of those people who resist change, please understand that I do not have a technical mind. I won't even tell you how old I was before I realized that the television set didn't have miniature actors living and performing inside it. And I am still unconvinced that there isn't a little man inside my car engine who begins to shovel coal into a furnace when I turn the ignition key. I have to call one of the kids to operate my VCR for me, for heaven's sake. So for me to adapt from a 8088 Packard Bell to a 486 SX has been an exercise in frustration.

But I am doing it—slowly, grudgingly, painstakingly.

My husband, on the other hand, has a highly technical, analytical mind. Something in his perception of information translates all of life into a three-dimensional diagram. For him, there is nothing more fun than mastering a new technological toy.

"What a blessing," you're thinking. "God has provided her a personal tutor."

Well, sometimes blessings are mixed. It's not that I don't appreciate my husband's help; I would have made no headway on this machine without him. The problem is that when I get stuck, he always tells me more than I want to know. That leaves me overwhelmed and confused.

We are inclined to be like my husband, aren't we?

Our kids ask for help with a math problem, and in no time we are lecturing them on the perils of careless financial management. They ask how to spell a word, and we send them to the dictionary. They ask for help on a science project, and we turn a simple project into a complicated feat of engineering.

In one way or another, we tell them more than they want to know.

We also do it with new believers when we imbue them with the particulars of tradition and church membership before actually taking them through the disciplines of discipleship. Or, worse yet, we do it when we load them up with teaching or administrative responsibilities before they have had a chance to connect with a Sunday school class or Bible study group.

We tell them more than they want to know.

It's not that this extra information isn't valuable: Every detail that my husband tells me about this computer will one day feel indispensable to me. But I can only absorb one thing at a time.

Most learners, when tackling a difficult problem or project, reach a saturation point far sooner than their teachers realize. Too much too soon doesn't result in progress. Instead, it causes derailment, which results in frustration and stagnation.

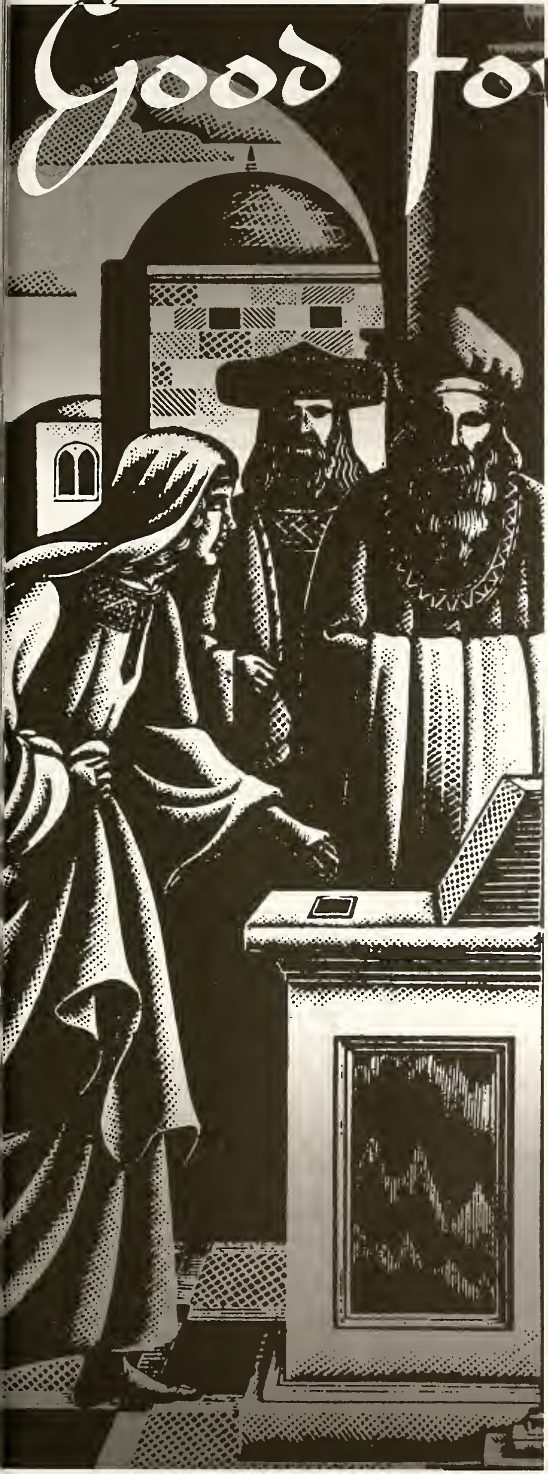
When we assume a teaching or helping role, we have to let our learners set the pace, whether they be our children, students, colleagues, siblings in Christ, or spouses.

Now, who is going to show this to my husband?

Robin Wentworth Mayer is pastor of Kokomo (Ind.) Church of the Brethren.

Stepping Stones is a column offering suggestions, perspectives, and opinions—snapshots of life—that we hope are helpful to readers in their Christian journey. As the writer said in her first installment, "Remember, when it comes to managing life's difficulties, we don't need to walk on water. We just need to learn where the stepping stones are."

Good for nothing



We are good, not for any reward to be gained, but simply because God has brought it to pass in us. We are good for no gain to be had. We are good for nothing.

BY KENNETH L. GIBBLE

"Beware of practicing your piety before others in order to be seen by them; for then you have no reward from your Father in heaven.

"So whenever you give alms, do not sound a trumpet before you, as the hypocrites do in the synagogues and in the streets, so that they may be praised by others. Truly I tell you, they have received their reward. . . .

"And whenever you pray, do not be like the hypocrites; for they love to stand and pray in the synagogues and at the street corners, so that they may be seen by others. Truly I tell you, they have received their reward. . . .

"And whenever you fast, do not look dismal, like the hypocrites, for they disfigure their faces so as to show others that they are fasting. Truly I tell you, they have received their reward" (Matt. 6: 1–2, 5, 16).

I **was introduced to chain letters** in college. Until then, I had only heard about them and had some vague understanding of how they worked. Supposedly, they were illegal, but I hadn't the faintest notion why.

So when my college roommate received a chain letter in the mail, I was fascinated. In the letter were four names and addresses, listed top to bottom. The last name belonged to the person who had sent my roommate the letter. The letter instructed my roommate to do two things: First, send five dollars to the person whose name appeared at the top of the list; second, mail copies of the letter to six people, placing his own name in the number-four spot. In due time, at least in theory, his name would arrive at the top of the list, and the five-dollar bills would come rolling in.

It didn't take my roommate long to figure out how many five-dollar bills that would be. Were the chain to remain unbroken, he would accumulate a total of $1,080. At once, I saw my duty and acted. I set about to temper my friend's enthusiasm.

"Use your head," I told him. "Nobody takes chain letters seriously. They all end up in the wastebasket. Besides, what's to prevent others from carrying on the chain without sending that five bucks?"

This was all very reasonable, helpful counsel, to my way of thinking. Did my roommate appreciate it? He did not.

He quickly pointed out to me that the scheme meant he would have a potential of 236 people to send him five dollars. If only two of those 236 came through, he would double his money. Besides, the chain letter said that breaking the chain would result in a streak of bad luck. Best not take a chance.

I saw that he was hopelessly hooked on his illusion, so I shrugged and gave a final word of advice. "Don't say I didn't warn you." Then I sanctimoniously got back to the books.

By 10 p.m. that night, my roommate had circulated his six letters to guys in the dorm and had given his sales talk to everyone in sight. Now he was sitting on his bed riffling through the more than 30 dollars he had already collected.

"Come on, roomie," he said. "You can still get in on the action."

I tried to concentrate on my book.

"Of course," he mocked, "if you ha started right away, your name would now be at the top of a few lists."

I sat there muttering under my breath. I should never have underestimated the power of single-minded, passionate greed.

What made my lesson painfully unforgettable was the five dollars I lost getting in on the tail end of the whole business. Yes, I finally succumbed to the madness around midnight. By next day it was all over So far as I know, no one but my roommate so much as broke even.

Chain letters and the other scams that pervade our society—lotteries, sweepstakes, grand prize drawings—are all symptoms of the human longing for magical solutions. Pass on the chain letter and good fortune will result. Buy the lucky ticket and your problems will be solved.

Maybe it's a carryover from childhood. "Clean up your room and you'll get a piece of candy." "Get a B+ in math and you can go on that weekend outing with your friends." Translated into religion, it comes out "Live a good, clean life, go to church at least occasionally, and good things will happen to you."

Jesus had something to say about all this. He called his followers' attention to the behavior of people who made a big show of their religion and good works. Jesus wasn't saying they should stop doing good things. His point was simply that once they had given their alms and had finished offering their public prayers, they had already gotten what they wanted: attention and admiration from their neighbors. "Truly I tell you," he said, "they have received their reward" (Matt. 6:2, 4).

How do these words apply to the kind of religion you and I often practice? If we think that being good will make us acceptable to God . . . will earn us what we want . . . we are mistaken.

Because You Need Protection You Can Count On

When a fire broke out at Elkhart City Church of the Brethren in Elkhart, Indiana, many members wondered how long it would be before they could worship there again. But they were about to experience a wonderful surprise.

"*Mutual Aid* was right there when we needed them," says Ted Noffsinger, who supervised the reconstruction. "The approach I saw was, 'We have a policyholder with a problem. Let's do what we can, as fast as we can, to get him back in business.'"

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lost of the time, we are good in order get something in return: respect, ocial approval, even God's approval.

Jesus makes it quite clear that doing ood or being good will not win us od's favor. Instead, God's favor, od's grace, is *already* given to us, and hen we may do good, we may even *be* ood . . . at least some of the time. In his sense, it can be said that we are ood, not for any reward to be gained, ut simply because God has brought it o pass in us. We are good for no gain o be had. We are *good for nothing*.

Such an idea is contrary to what nany people believe the Christian aith is all about. That's too bad, ecause what makes the gospel so xciting is the unexpectedness of race, the surprise of joy.

We miss it time and time again. We eel guilty so often because we think ve aren't good enough. We are not ood enough as parents, not good nough as a spouse, not good nough as a friend.

In one sense, it's true. We aren't ood enough. In fact, we can never e good enough, but that doesn't natter to the One who created us. The Holy One is far more interested n using whatever good we do for the lessing of God's children.

There is no magic. Chain letters re a sham. There are no secret formulas, no standards of right and vrong that, if carefully followed, will ive us what we want. Rain falls on he just and the unjust. Some good eople get sick; some bad people live o be 100. There are no guaranteed ewards for goodness; goodness nust be its own reward.

There is something better than uarantees. It is the grace and freedom and love of God. They pervade ife more than we know, more than ve take time to see. In the end, they ring us, often kicking and screaming, into God's kingdom.

Oddly enough, we have trouble ecognizing our salvation, even vhen it's staring us in the face.

Kenneth L. Gibble, former promotion consultant for Messenger, *is pastor of Chambersburg Pa.) Church of the Brethren. He is the author f several books and contributes articles to umerous religious publications.*

More than good investment returns . . .

To those who use our asset management service, the Brethren Foundation provides more than good investment returns.

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Partners in Prayer

Daily prayer guide:

Sunday: Your congregation's ministries
Monday: Annual Conference officers
Tuesday: General Board and staff
Wednesday: District executives, Bethany Seminary, colleges and university
Thursday: General Services
Friday: Parish Ministries
Saturday: World Ministries

June prayer concerns:

Congregation: Father's Day, June 15; Summer Sunday school; vacation Bible school; graduates.

Annual Conference: Delegates; Conference in session, July 1–6; Conference officers, especially moderator-elect Jimmy Ross, who underwent prostate cancer surgery in late May.

General Board: Interim general secretary; interim Leadership Team; General Board meeting, July 1; General Board reorganization, July 3; general secretary search committee; Transition Team.

Districts and Colleges: CODE meeting, June 29–30; district executives search committees; Shenandoah District's John Kline Bicentennial; summer classes; revitalization for professors.

General Services: Communication Team; Brethren Historical Library and Archives archivist; Planned Giving staff.

Parish Ministries: Ministers Conference, June 30–July 1

World Ministries: Nigeria; Joan Deeter, World Ministries Commission executive, retiring June 20.

Letters

Messenger
Reaching out in North Korea

"Why has the General Board cut off all funding to our mission in South Korea that was mandated by Annual Conference?"

Board's actions puzzling

The April cover story describes exciting opportunities for Brethren ministry in North Korea.

I was inspired by the General Board's goal of raising $75,000 for hungry North Koreans, in addition to $66,000 from the Emergency Disaster Fund, and $55,000 from the Global Food Crisis Fund. What puzzles me is this: Why can we raise money for North Korea and not for South Korea?

Caring Ministries 2000

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(800) 323-8039, ext. 410
Register before July 10 to receive a lower registration price.

Why has the General Board cut off all funding to our mission in South Korea that was mandated by Annual Conference? True, South Korea is not physically starving, but its spiritual needs may be just as great.

As for the General Board's downsizing, budgets must be balanced, to be sure. But look at the April Messenger's center spread of Long Beach hotel ads for Conference-bound Brethren. We have money for Hyatts and Sheratons even if we don't have money for mission. I wonder how this fits with following Jesus . . . peacefully, simply, together.

I am also puzzled by some people on the General Board and across the Brotherhood seeming to think our "problems" will be solved by restructuring.

Did our past two restructurings help us grow either numerically or spiritually?

To be sure, new wine needs a new skin. But old wine is still old wine, even if put in a new skin.

Let us pray for *new wine*. We then could become an inspired people, rather than a puzzled people.

Leon C. Neher
Quinter, Kan.

All God's children are equal

As much as I was taken by the message of "living the story" in the April editorial, "To Live the Old, Old Story," what really caught my eye was the mention of Don Snider.

I first met Don at a conference many years ago. When I shook his hand, I introduced myself as "Don Snyder the Lesser." I called *him* "Don Snider the Greater."

His response can easily be guessed: Don't ever say that! There is no Greater' or 'Lesser.' We're all God's hildren on an equal basis."

I appreciate this man and his ccomplishments.

Don Snyder
Waynesboro, Va.

From the Office of Human Resources

Manager of Conference Center
Brethren Service Center,
New Windsor, Md.

Responsible for systems and procedures; manages day-to-day operations; does short- and long-range planning to achieve financial goals.

Needs at least three years conference/hotel management experience in budgeting, personnel management, and marketing; Bachelor's degree in hotel management, business administration, or other related field.

Respond by June 18, 1997

Editor of Publications
Brethren Press

Plans and edits MESSENGER magazine, and assumes other responsibilities as part of the Brethren Press editorial team.

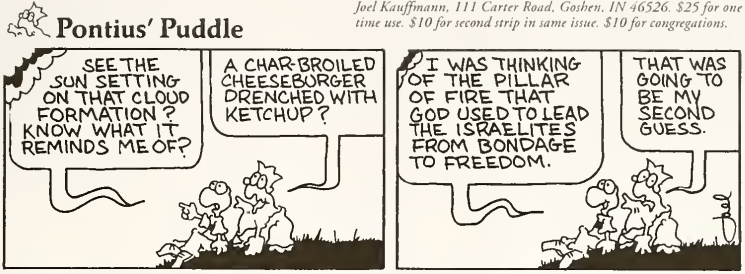
Needs five years proven experience in communications, particularly magazine editing; strong grounding in Brethren heritage, theology, polity; excellent oral, written, and interpersonal communication skills; active membership in the Church of the Brethren.

Business Manager
Brethren Press

Responsible for financial planning, inventory management, subscriptions, warehousing and distribution, and computer systems.

Send résumé and cover letter by July 15 to Office of Human Resources, 1451 Dundee Ave., Elgin, IL 60120-1694.

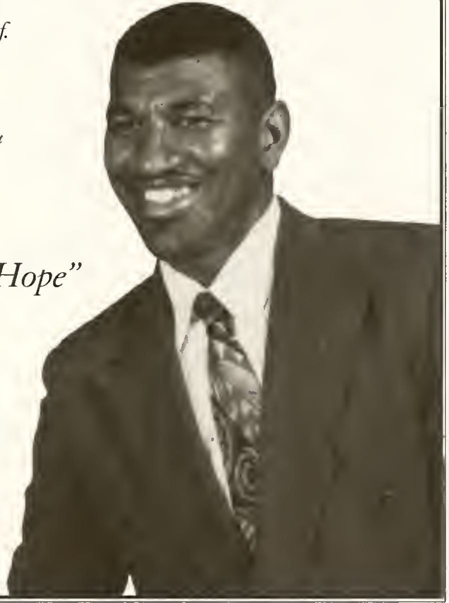
Send payment for reprinting "Pontius' Puddle" from MESSENGER to Joel Kauffmann, 111 Carter Road, Goshen, IN 46526. $25 for one time use. $10 for second strip in same issue. $10 for congregations.


Pontius' Puddle
SEE THE SUN SETTING ON THAT CLOUD FORMATION? KNOW WHAT IT REMINDS ME OF?
A CHAR-BROILED CHEESEBURGER DRENCHED WITH KETCHUP?
I WAS THINKING OF THE PILLAR OF FIRE THAT GOD USED TO LEAD THE ISRAELITES FROM BONDAGE TO FREEDOM.
THAT WAS GOING TO BE MY SECOND GUESS.

Hear him speak at the MESSENGER Dinner

July 3, 1997, Long Beach, Calif.

Patrick Mellerson
Pastor of Butler Chapel African Methodist Episcopal Church, Orangeburg, S.C.



"From the Ashes: Building Bridges of Hope"

The Church of the Brethren is helping rebuild Butler Chapel, which was burned by arsonists in March 1996.

For dinner tickets, call the Annual Conference office at (800) 323-8039. Tickets also available in Long Beach at Annual Conference ticket sales.

Classified Ads

POSITIONS AVAILABLE

Director of Music sought by large, downtown church. Responsible for total music program of the church. Will work as member of a professional church staff. Salary negotiable. Send résumé to Hagerstown Church of the Brethren, 15 S. Mulberry St., Hagerstown, MD 21740. Deadline June 30, 1997.

CONFERENCES

"Anabaptists in Conversation: Mennonite and Brethren Interactions with 20th-Century Theologies" conference. June 19–21, at The Young Center, Elizabethtown, Pa. Inquire: Conference, Young Center, Elizabethtown College, Elizabethtown, PA 17022-2298. Tel. (717) 361-1470. Fax (717) 361-1443. E-mail youngctr@acad.etown.edu.

FOR SALE

Single wide mobile home for sale. Completely furnished. 12 ft. x 42 ft., 9 in., with 10 ft. x 20 ft. Florida room. In senior citizen mobile home park, Sebring, Fla. Near Sebring Church of the Brethren. Tel. (717) 949-2158.

WANTED

Seeking tape recording made at church service at Ramey Flats Church of the Brethren near Clintwood, Va., in late 1950s. Tape made by someone from Church of the Brethren in Tennessee. Mullins Family Singers were performing, including my late father, Dock Patten Mullins. Hassel Mullins & Rev. Edd Hicks were members of church. Send info on person who recorded the service to Janice Whittington, 191 Neil Ave., Marion, OH 43302-3329.

Turning Points

New Members

Note: Congregations are asked to submit only the names of actual new members of denomination. Do not include names of people who have merely transferred their membership from another Church of the Brethren congregation.

Antelope Valley, S. Plains: Tim & Patricia Heinrich, Coby & Sherri Snyder
Antioch, Virlina: Ronnie & Matthew Sigmon
Black Rock, S. Pa.: Joel & Brenda Beard, Clair & Nancy Hewitt, David & Karen Thomas, Benjamin Lucabaugh
Cedar Creek, S.E.: Donald Givens, Noah Newburn, Tabbetha Givens, Allison Chancery
Center Hill, W. Pa.: Timothy & Robin Bowser, James & Nancy Sturgeon, Benjamin Shumaker, Courtney Bowser, B.J. Marshall, Michael Dunn, Kenneth Anthony
Charlottesville, Shen.: Marve & Donna Gearhart, Bessie Kanney
Coventry, Atl. N.E.: Jared Novak, Brandon Keene, Corinne Major
Dixon, Ill./Wis.:Kayln Harms, Elizabeth Fordham, Shanis Leathers, Shayla Hiatt, Crystal & Stephanie Horton, Benny & Rebecca Iler, Loren Munson, George Broman, Loretta Samuel, Mariam Pasqual, Robin Durain
Donnels Creek, S. Ohio: Dale & Donna Algren
Dupont, S. Ohio: Tom & Lori Hemenway, Holly & Shawn Herr, Shellie Moran, Bill Murphy, Raymond Mays, Ronnie & Dianna Rayle; Mike, Leah, Dustin, & Amanda Bryan
Elm Street, N. Ohio: Terry Martin, Brandon Martin
Franklin Grove, Ill./Wis.: Mark Christiansen, Elizabeth Finifrock, Robert Logan, Emily Tilsy
Fraternity, Virlina: Beth Hayes
Green Tree, Atl. N.E.: Justin Clark, Tracy Custer, Shawn O'Neil, Laurie Pavone, Casey Slinkard, Justin Watkinson
Greensburg, W. Pa.: Louis Schmidt, Thomas Cantola, Kristopher Holsopple, Gale & Thomas McNamara, Christy Pomaibo, David Shincovich, Michael Sphon, Dale & Jessica Struzzi
Independence, W. Plains: Christopher Chapman, Linda McCarty, Terry McKenzie, Amber Price, Angela Jean Price, Angela Marlean Price
Jennersville, Atl. N.E.: Ashley Campbell, Samatha Price, Ja'Nelle Campbell
La Place, Ill./Wis.: Garvin & Jackie West
Lampeter, Atl. N.E.: Timothy Creighton, Nancy Kreider, Benjamin Feeney
Leamersville, Mid. Pa.: Benjamin Hoenstine, Shane Dick, Jennifer Walter, Jessica Betwiler, Valerie Harris
Lebanon, Shen.: Jack & Shoh Tucker, Ed & Brenda Morris
Lititz, Atl. N.E.: Cody Brumbach, Ben Hunter, Brett Kendig, Nikole Kreiter, Brett Martin, Mike Staub, Jeff Witmer, Christopher Enck, Kathryn Resh, Carol Young
Lower Claar, Mid. Pa.: Larry Arnold, Josh Barnhart, Bobby & Brian Mock, William & Beth Kuruzovich
Maple Grove, Ill./Wis.: Darin Holsapple
Maple Grove, N. Ohio: Paul & Julie Yanchek
McPherson, W. Plains: Gary Dill, Vicky Dill, Rich Schrag
Midland, Mid. Atl.: Katie Butterfield, Chris & Sandra Myers, Whitney Rankin, Ricky Utterback,
Monican, N. Ohio: Lindsey Beegle, Stacey Bodager, Scott & Rhonda Bodager, Clint Kolp, Steve Martin, Brad & Sherri Nelson, Stan & Linda Ramsier, Mike & Kathryn Wilcox
Nappanee, N. Ind.: Tracy Miller, Nicole Carpenter, Jesse Hufford
New Carlisle, S. Ohio: Mark Benner, Barbara Davey, Matthew & Janne Ferguson, Kyle & Robbie Shock, Kent Stamper
North Winona, N. Ind.: Jennifer Coffell, Michelle Coffell, Shannon Succe, Joe Dilling, Robert Maxson
Peace, Ore./Wash.: Elmer Million, Feuy Lin Saelee
Plumcreek, W. Pa.: Amber & Leanna Blystone, Calah & Luke Dismore, Tara Fleming, Denise George, Brian Kimmel, Bryan & Kayla Miller, Nicole Ramer
Potsdam, S. Ohio: Joe & Jenessa Brown, Anthony Weikert, Andrew Post, Adam Shiverdecker, Scott Oswalt, Linda & Tony Taylor, Kevin Whitmer, Tammy Delk, Hugh Hillis, Robert & Judy Honeyman, Phill & Alvin Cook
Prairie City, N. Plains: Tracey & Dennis Bown, Jessica Winkleman
Rayman, W. Pa.: Steve White, Richard Hay
Rockford First, Ill./Wis.: Heidi Orander
Roaring Spring First, Mid. Pa.: Robert & Nicole Beers, Andrea Bechel, Elise Hogenberger, Jenni & Abby Harmon, Mandy Holsinger, Kylie Horner, Nathaniel Miller, Traci Russell, Greg Smith, Beverly & Jeverlie Wyland
Sangerville, Shen.: Doug, Sonja, & Alston Horn, Dusty Shull, Nathan Sheets
Skyridge, Mich.: Rhonda Tomlinson
Springfield, Atl. N.E.: Kim & Avanel Kramer, Lynn & Phillip Calabrette, Walter & Shirley Weaver, Arielle Walters, Diane Holschwander
Trinity, Virlina: Kristen Collins, Bret, Jan, & Marie Galloway; Mark Ingram, Brandon McCampblee, Brandon Sells
Troy, S. Ohio: Connie Schlatter, Debbie Gallager, Darryl Benard
York Center, Ill./Wis.: Kimberly Kirkwood, Jesslyn Jalayerian, Melyssa Otake, Evelyn Leyva, Lin Stefurak, Jean Zak
White Oak, Atl. N.E.: Micah Diffenderfer, Jared Groff, Kate Hershey, Gary Zimmerman, Kimberly Goff
Woodbury, Mid. Pa.: Kent Cooper, Eugene Shannon
Zion Hill, N. Ohio: Derek & Angela Mellott, Christopher & Melanie Cresanto, Mary Kidd

Wedding Anniversaries

Adams, Walter and Leora, Hammond, Ind., 50
Barkey, Lowell and Katherine, Leesburg, Ind., 55
Bowman, Raymond and Jewell, Boones Mill, Va., 50
Brown, Claron and Alvera, Decatur, Ill., 60
Coffman, Ray and Helen, Huntingdon, Pa., 50
Delauter, Leslie and Gladys, Monrovia, Md., 70
Gartzke, Don and Juanita, Roanoke, Va., 50
Hartman, Dale and Janet, Huntingdon, Pa., 50
Hileman, Lawrence and Wilma, Elgin, Ill., 60
Hoffman, Charles and Verna, Huntingdon, Pa., 50
Jarboe, Russell and Eunice, Everett, Wash., 50
Johnson, Elden and Doris, Waterloo, Iowa, 55
Kreider, Benjamin and Evelyn, Willow Street, Pa., 50
Miller, Perry and Dorothy, Waterloo, Iowa, 55
Miller, Rex and Esther, New Paris, Ind., 50
Snyder, Don and Gladie, Waynesboro, Va., 60
Sutton, Charlie and Wilma, McPherson, Kan., 50

Pastoral Placements

Houghton, James E., from Moxham, W. Pa., interim pastor, to Moxham W. Pa., pastor.
Stern, Roy L., Markle S/C Ind. to Lorida, Atl. S.E.
Yancheck, Paul, from secular to Black River, N. Ohio

Deaths

Andrew, Georgia., 75, Port Republic, Va., March 11, 1997
Atwater, Beulah, 99, Elkhart, Ind., March 2, 1997
Blocher, Ruth, 92, Greenville, Ohio, March 28, 1997
Bowman, Alma H., 71, Martinsville, Va., Feb. 2, 1997
Brandt, Jacob, 90, Elizabethtown, Pa., Feb. 12, 1997
Brownsberger, Roland, 88, La Verne, Calf., Feb. 10, 1997
Burkholder, John, 64, Lancaster, Pa., Jan. 17, 1997
Click, Freddie A., 44, Bridgewater, Va., Feb. 18, 1997
Compton, Olivia, 88, Bridgewater, Va., March 11, 1997
Conner, A'dra, 90, Huntingdon, Pa., Dec. 12, 1996
Cook, Alice, 74, Windber, Pa., Jan. 22, 1997
Cook, Wayne, 89, New Oxford, Pa., April 3, 1997
Couchenour, Jack, 56,Greensburg, Pa., Jan. 30, 1997
Ebersole, Dorothy E., 72, York, Pa., March 22, 1997
Faught, Jared, 72, Fishersville, Va., March 11, 1997
Fonts, S. Russell, 92, Blair, Neb., Oct. 19, 1996
Fryman, Lavonne, 81, Goshen, Ind., March 20, 1997
Fulk, Lena T., 87, Fulks Run, Va., Feb. 26, 1997
Gaag, Blanche, 87, Uniontown, Pa., Dec. 23, 1996
Gainer, Maria, 89, Lancaster, Pa., Dec. 27, 1996
Garns, Helen, 88, Manheim, Pa., Jan. 26, 1997
Gibble, Ella, 84, Manheim, Pa., Nov. 11, 1996
Gibbs, Charles, 65, Custer, Mich., Jan. 10, 1997
Glick, Frank J., 92, Dayton, Va., Dec. 29, 1997
Glover, Alma M., 87, Harrisonburg, Va., Feb. 2, 1997
Good, Edward W., 76, Stanley, Va., Feb. 4, 1997
Gottlieb, Robert, 71, Ephrata, Pa., Dec. 19, 1996
Grant, Ruth, 83, Bent Mountain, Va., Jan. 31, 1997
Green, Alice L., 91, Kokomo, Ind., March 7,1997
Green, Elsie S., 96, Fairplay, Md., Oct. 17, 1996
Guerin, Gladys, 88, Muncie, Ind., Nov. 14, 1996
Hackman, Mildred, 87, Palmyra, Pa., Jan. 21, 1997
Hager, Neva M., 82, Farmington, Pa., Feb. 2, 1997
Hansen, Gayle, 40, Harrisonburg, Va., Jan. 13, 1997
Harlow, Charles, 71, Independence, Kan., Oct. 15, 1996
Harriger, Jane, 74, Ephrata, Pa., Dec. 29, 1996
Harris, Glenn M., 90, Jennings, La., Feb. 26, 1997
Harshbarger, Charles, 83, Peoria, Ill., July 12, 1996
Hartman, Wilmer B., 87, York, Pa., March 22, 1997
Haugh, Reginald C., 73, Wa nesboro, Pa., Oct. 16, 19
Hawbaker, Paul G., 79, Decatur, Ill., Jan. 30, 199
Hearn, Lillian, 75, Huntingdon, Pa., June 4, 1996
Heckman, Della M., 97, Chambersburg, Pa., Nov. 10, 1996
Heid, LaVonne, 73, Rockfor Ill., Feb. 14, 1997
Heinbaugh, Ferne, 97, Rockwood, Pa., Jan. 28, 1997
Heinbuch, Kenneth, 65, Hartville, Ohio, Oct. 28, 1996
Hendrickson, Henry, 80, Petersburg, W. Va., Feb. 6, 1997
Henry, Alma, 93, Martinsbur Pa., Oct. 28, 1996
Herring, Alonzo E., 93, Farmington, Pa., Feb. 10, 1997
Hertzog, Ira B., 94, Ephrata, Pa., Jan. 14, 1997
Hertzog, Raymond, 83, Denver, Pa., Oct. 30, 1996
Hess, Sherman, 88, Pottstown, Pa., Nov. 11, 1996
Hicks, Catherine, 75, Dayton Ohio, Dec. 30, 1996
Higgs, Miller, 91, New Market, Va., March 11, 1997
Himelright, William, 55, Strasburg, Va., March 8, 1997
Howdyshell, Margaret, 85, Harrisonburg, Va., March 15, 1997
Hoffman, Galen, 85, Windbe Pa., Jan. 4, 1997
Hoffman, Robert, Pensacola, Fla., March 3, 1997
Hoffman, Thomas, 48, Waynesboro, Pa., Dec. 2, 1996
Holloway, Wilma, 76, Akron, Ind., June 17, 1996
Hoover, Annie A., 85, York, Pa., March 17, 1997
Hoover, Dean, 71, East Freedom, Pa., Oct. 31, 1996
Hoover, Mildred, 79, New Carlisle, Ohio, Oct. 19, 1996
Hoover, Roger K., 68, Waynesboro, Va., Dec. 26, 1996
Hopkins, Edward M., 76, Martinsville, Va., Jan. 25, 1997
Hopkins, Louise, 74, Nokesville, Va., Jan. 19, 1997
Horein, Fern, 81, Goshen, Ind., Dec. 17, 1996
Hosaflook, Addie, F., 87, Roanoke, Va., Jan. 17, 1996
Hotham, Mary, 56, South Elgin, Ill., Jan. 11, 1997
Housel, Mona, 79, Martinsburg, Pa., Nov. 3, 1996
Howdyshell, Blanche, 94, Harrisonburg, Va., Dec. 15, 1996
Howdyshell, Margaret, 85, Harrisonburg, Va., March 15, 1997
Hudkins, Ellen, 80, Beavercreek, Ohio, April 24, 1996
Hudson, Mary, 81, Rocky Mount, Va., March 13, 1997

Huff, Russell, 78, Norton, Kan., Nov. 3, 1996
Hummel, Norma, 75, Dayton, Ohio, Dec. 25, 1996
Hylton, Amy, 15, Charlottesville, Va., Jan. 17, 1997
nnerst, George, 64, York, Pa., March 27, 1997
ohnson, Mabelle, 94, Waterloo, Iowa, Dec. 15, 1997
ohnson, Russell T., 85, Severn, Md., Nov. 8, 1996
oseph, John, 86, Onekama, Mich., Nov. 29, 1996
udy, Belinda, 88, Cabins, W. Va., Feb. 28, 1997
udy, Bernice, 80, North Manchester, Ind., Jan. 17, 1997
Kanady, Sue, 55, Independence, Kan., Dec. 3, 1996
Keener, Lucille, 80, Ashland, Ohio, March 28, 1997
Keplinger, John, 87, Maysville, W.Va., Jan. 10, 1997
Kepner, Edna Mae, 69, Spring Grove, Pa., Nov. 28, 1996
Kimmel, Mae, 101, Shelocta, Pa., Nov. 13, 1996
Kinkead, Ellen, 72, Harrisonburg, Va., March 4, 1997
Kinzie, Ethel, 92, Troutville, Va., Dec. 23, 1996
Kisamore, Annie, 99, Harrisonburg, Va., Jan. 18, 1997
Kline, Ellen, 90, Hagerstown, Md., Oct. 2, 1996
Kline, Irene B., 80, Bedford, Pa., March 4, 1997
Knaub, Mary C., 94, Dallastown, Pa., Dec. 25, 1996
Knicely, George, 82, Harrisonburg, Va., Dec. 27, 1996
Kolp, Leola, 98, West Salem, Ohio, March 25, 1997
Konkey, Robert, 73, Michigan City, Ind., Jan. 22, 1997
Kuhar, Jennie, 77, Virden, Ill., Aug. 13, 1996
Kurtz, Paul M., 91, Ephrata, Pa., Nov. 4, 1996
Lambert, Betty J., 69, Harrisonburg, Va., Jan. 4, 1997
Lane, Galen, 83, New Carlisle, Ohio, March 22,1997
Lapham, H. Eugene, 95, York, Pa., Jan. 13, 1997
Langham, Edna, 97, Martinsburg, Pa., Jan. 5, 1997
Lantz, Romaine, 88, Syracuse, Ind., Dec. 17, 1996
Large, Alonzo, 76, Danville, Va., Nov. 27, 1996
Lauver, Dorothy, 92, Cross Keys, Va., Feb. 26, 1997
Leckrone, Joe K., 86, Silver Lake, Ind., March 29, 1997
Leffel, Edith, 91, Springfield, Ohio, March 16, 1997
Lehman, Kim, 44, New York, N.Y., Nov. 21, 1996
Lehman, Margaret M., 84, York, Pa., Jan. 25, 1997
Lehman, Mary Jane, 75, Martinsburg, Pa., Dec. 5, 1996
Lehman, Ralph, 102, Windber, Pa., Jan. 1, 1997
Lentz, Margaret, 92, Greenville, Ohio, Feb. 5, 1997
Lewis, Donald, 75, Polk, Ohio, Oct. 15, 1996
Lewis, Virginia, 86, Hagerstown, Md., Oct. 6, 1996
Lewrew, Alverta, 77, New Oxford, Pa., Feb. 26, 1997
Livingston, Virginia, Johnstown, Pa., March 30,1 997
Lobb, Richard, 79, Johnstown, Pa., Dec. 17, 1996
Lohr, Milton, 105, Hooversville, Pa., March 24, 1997
Long, Helen E., 87, Bealeton, Va., Dec. 26, 1996
Long, Rodney, 76, Roanoke, Va., Sept. 21, 1996
Long, Stella F., 90, Ephrata, Pa., Sept. 28, 1996
Lusk, Mary Jane, 71, Elida, Ohio, June 8, 1996
Lutz, John, 88, Lititz, Pa., Feb. 8, 1997
Lasterson, Esther, 93, Mount Morris, Ill., Feb. 4, 1997
MacLeod, Robert, 65, Martinsburg, Pa., Feb. 14,1997
Martin, Ophia, 83, Rice Lake, Wis., Aug. 9, 1996
Martzall, Warren E., 66, Denver, Pa., June 12, 1996
Mathews, Walter E., 77, Jones Mills, Pa., Nov. 21, 1996
Maxwell, Clarence, 72, Rheems, Pa., Sept. 27, 1996
McClanahan, George, 86, Winchester, Va., Jan. 4, 1997
McDaniel, Annie, 81, Los Angeles, Calif., March 14, 1997
McDonald, Lillian, 90, Waynesboro, Pa., Jan. 1, 1997
McGraw, Clara, 95, Martinsburg, Pa., Nov. 28, 1996
McMullen, Martha, 84, Uniontown, Pa., Feb. 25, 1997
McQuin, Allison, 76, Silver Spring, Md., Feb. 15, 1997
Mentzer, Melvin, 88, Sebring, Ohio, May 30, 1996
Method, Kathryn, 91, Goshen, Ind., Dec. 18, 1996
Miles, Lillian, 84, Tipton, Iowa, Feb. 5, 1997
Miller, Frank, 90, Sangerville, Va., Feb. 3, 1997
Miller, Galen R., 60, Bridgewater, Va., Feb. 7, 1997
Miller, Harry C., 72, East Berlin, Pa., Oct. 10, 1996
Miller, Janet L., 53, Spring Grove, Pa., Oct. 22, 1996
Miller, J. Mark, 52, Bridgewater, Va., Feb. 15, 1997
Miller, Versal, 73, Centerville, Iowa, Oct. 25, 1996
Minnick, Leona M., Bridgewater, Va., Jan. 30, 1997
Montel, Rubie, 83, Claypool, Ind., Dec. 29, 1996
Moore, Harold, 84, Johnstown, Pa., July 18, 1996
Moyers, Boyd, 73, Bergton, Va., Jan. 8, 1997
Moyers, Grayson L., 73, Harrisonburg, Va., Jan. 7, 1997
Myer, Clara B., 87, Lancaster, Pa., Dec. 16, 1996
Myers, James W., 77, Gettysburg, Pa., Oct. 26, 1996
Myers, Letha A., 74, Fairfield, Pa., Dec. 28, 1996
Neff, William, 86, Mount Crawford, Va., Sept. 26, 1996
Noventy, Helen, 96, Wheaton, Ill., Dec. 27, 1996
Nugent, Herman F., 77, Johnstown, Pa., Dec. 25, 1996
Nutter, Barnee, 75, Rice Lake, Wis., Oct. 28, 1996
Ober, D. Kenneth, 63, Elizabethtown, Pa., Nov. 7, 1996
Oberdick, James E., 88, York, Pa., Sept. 3, 1996
Odem, James, 77, La Verne, Calif., Sept. 14, 1996
Old, Maxwell, 75, San Diego, Calif., Nov. 15, 1996
Orendorf, Beatrice, 82, Salisbury, Md., Jan. 21, 1997
Orwig, John E., 83, New Oxford, Pa., Dec. 22. 1996
Ours, George O., 68, Petersburg, W.Va., Jan. 29, 1997
Overdorff, Harry, 68, Bovard, Pa., Jan. 25, 1997
Painter, Rosa, 67, Peoria Heights, Ill., July 7, 1996
Parker, Martha, 90, Greenville, Ohio, Feb. 25, 1997
Pennington, Asa, 84, Dry Fork, W. Va., Dec. 25, 1996
Pennington, William, 95, Eglon, W. Va., Jan. 22, 1997
Pepple, Sarah A., 84, Fort Wayne, Ind., Dec. 4, 1996
Phillips, Robert, 50, New Carlisle, Ohio, March 27, 1997
Phillips, Georgiana., 61, Fulks Run, Va., Jan. 12, 1997
Phillips, William, 78, Lancaster, Pa., Dec. 7, 1996
Plummer, Ethel, 93, Bowie, Md., Dec. 10, 1996
Popp, Louis, 82, Windber, Pa., June 22, 1996
Poter, Jeff, 23, Hagerstown, Md., Sept. 20, 1996
Procter, Ruth E., 96, Bridgewater, Va., Feb. 8, 1997
Putney, Beth, 88, Waterloo, Iowa, Feb. 15, 1997
Reed, Martha, 91, Fallston, Md., Feb 2, 1997
Resser, Lynda M., 82, New Oxford, Pa., Feb. 13, 1997
Ressler, Rhoda, 79, Brownstown, Pa., July 25, 1996
Rimel, Dorothy V., 82, New Market, Va., Feb. 9, 1997
Rinehart, Mary, 95, North Manchester, Ind., Oct. 26, 1996
Riner, Glendon, 80, Harrisonburg, Va., Feb. 2, 1997
Ritchie, Virgil, 84, Harrisonburg, Va., March 9, 1997
Ritchey, Ethel M., 79, Curryville, Pa., Nov. 23, 1996
Roberts, George, Jr., 71, Johnstown, Pa., Jan 16, 1997
Robison, Hamill, 79, South English, Iowa, Feb. 6, 1997
Roddy, Caitlyn, 3, Seward, Pa., Dec. 27, 1996
Rolston, Megrum, 85, Sheldon, Iowa, May 5, 1996
Roudybush, Howard, 87, Kittanning, Pa., Jan. 30, 1997
Rudy, Ada, 91, Wooster, Ohio, Dec. 30, 1996
Rudy, Monroe, 92, Lima, Ohio, Dec. 8, 1996
Rudy, Ray H., Huntingdon, Pa., Sept. 1, 1996
Rupel, Lucy W., 91, La Verne, Calif., Jan. 13, 1997
Sanger, Lillian, 95, Bridgewater, Va., Nov. 30, 1996
Saul, Bobby Lee, 65, Roanoke, Va., June 7, 1996
Seilhamer, Joann, 62, Waynesboro, Pa., Jan. 4, 1997
Sell, Emma E., 65, Martinsburg, Pa., Oct. 19, 1996
Sellers, Lydia C., 91, Shrewsbury, Pa., Dec. 29, 1996
Sencindiver, Ruth, 96, Harrisonburg, Va., March 25, 1997
Shafer, Oren, 90, Continental, Ohio, Oct. 31, 1996
Shaffer, Steven L., 47, Spring Grove. Pa., Sept. 9, 1996
Shanaman, Fredrick L., Jr., 63, York, Pa., Feb. 22, 1997
Sharon, Amanda, 93, Edgewater, Md., Nov. 29, 1996
Sherman, Lester, 77, Goshen, Ind., March 13, 1997
Sherman, Wade, 83, Mathias, W. Va., Feb. 9, 1997
Shetter, Huber D., 67, Chambersburg, Pa., Feb. 16, 1996
Shmid, Matilda, 81, Lancaster, Pa., Oct. 15, 1996
Shoemaker, Barry, 50, Collegeville, Pa., Jan. 24, 1997
Shoemaker, Earl, 87, Elizabethtown, Pa., Feb. 20, 1996
Showalter, Walter, 94, Harrisonburg, Va., Jan. 24, 1997
Shull, M. Gladys, 89, Bridgewater. Va., Jan. 22, 1997
Simpson, Lee G., 90, Harrington, Del., Dec. 14, 1996
Smith, Beverly, 85, Roanoke, Va., Nov. 12, 1996
Smith, Elmer S., 82, Waynesboro, Pa., Feb. 13, 1997
Snavel, Martha, 81, Annville, Pa., Dec. 24, 1996
Snyder, Emerson, 86, Columbia, Ohio, Sept. 1, 1996
Snyder, Reed, 80, Thomasville, Pa., Oct. 18, 1996
Spencer, Marri, 23, Charlottesville, Va., March 12, 1997
Spitler, Clark W., 92, Waynesboro, Va., Feb. 21, 1997
Stanton, John, 64, Clearville, Pa., May 25, 1996
Statler, Irene, 76, Sebring, Fla., Jan. 2, 1997
Steiner, John C., 95, Muncie, Ind., Dec. 2, 1996
Sterner, Noah, 74, New Oxford, Pa., March 13, 1997
Stoersand, Ervin, 91, Ludington, Mich., Jan. 17, 1997
Stombaugh, Lester, 89, Martinsburg, Pa., Nov. 3, 1996
Stotlemyer, Frances, 89, Hagerstown, Md., April 28, 1996
Stover, Evelyn M., 66, York, Pa., Feb. 23, 1997
Strickler, Thelma M., 81, New Oxford, Pa., April 1, 1997
Stull, E. Lorain, 80, Howard, Ohio, March 2, 1997
Stump, Harley, 81, McPherson, Kan., Dec. 2, 1996
Stumpf, J. Adam, 81, Rheems, Pa., Nov. 21, 1996
Stutzman, Ruth, 61, Martinsburg, Pa.,Oct. 17, 1996
Sumey, Lewis, 86, Uniontown, Pa., Jan. 16, 1997
Sutton, Edward, 62, Logansport, Ind., Jan. 25, 1997
Swisher, Mantie, 92, Akron, Ohio, Dec. 28, 1996
Sypherd, Lena, 90, Pottstown, Pa., Nov. 15, 1996
Tawney, Lewis, 76, Glen Burnie, Md., Dec. 13, 1996
Taylor, Lucille J., 91, Virden, Ill., Sept. 6, 1996
Thomas, David Sr., 59, Roseville, Mich., Dec. 15, 1996
Thompson, Grace, 99, Roanoke, Va., Dec. 8, 1996
Troup, Dessie, 90, Milford, Ind., Oct. 4, 1996
Upham, Jack, 88, Bridgewater, Va., Jan. 2, 1997
Vaniman, Glenn, 89, La Verne, Calif., Dec. 23, 1996
Von Dyke, Ruth, 95, Beaverton, Mich., Jan. 14, 1997
Vore, Roger, 90, Elida, Ohio, June 24, 1996
Wade, Helen, 77, Salem, Va., Aug. 8, 1996
Walker, Mary, 90, Ephrata, Pa., Dec. 16, 1996
Watkins, Wilma, 90, Independence, Kan., March 8, 1997
Watts, Doris, 75, Lima, Ohio, Sept. 2, 1996
Weaver, Linda, 55, Ephrata, Pa., Dec. 4, 1996
Wertenberger, Dale, 65, Topeka, Kan., Nov. 14, 1996
Wesner, Donald R., 83, Ashland, Ohio, Jan. 28, 1997
Westfall, Bill, 79, Laura, Ohio, July 7, 1996
Whetzel, Ronald, 53, Moorefield, W. Va., Feb. 1, 1997
Wilkins, Harvey F., 63, Baker, W.Va., Jan. 18, 1997
Willey, Irene, 89, Linthicum, Md., Dec. 8, 1996
Wilson, Charles, 96, Moorefield, W. Va., March 9, 1997
Winland, Viola, 92, Akron, Ohio, Dec. 15, 1996
Wineland, Zola, 71, Martinsburg, Pa., Jan. 1, 1997
Winter, Mary E., 89, Cross Keys, Va., Dec. 28, 1996
Wise, Jesse, 86, Mulliken, Mich., Aug. 7, 1996
Witmore, Nora, 97, Windsor, Conn., Nov. 17, 1996
Wolf, Irene R., 91, East Berlin, Pa., Nov. 5, 1996
Wolfe, Galen, 74, South Whitley, Ind., Jan. 11, 1997
Worthington, Mary, 91, Modesto, Calif., Feb. 12, 1997
Wright, Hester, 82, Williamsport, Md., Oct. 12, 1996
Yoder, Erma, 86, Clarksville, Mich., Jan. 19, 1997
Yoder, Eugene, 90, Huntingdon, Pa., July 18, 1996
Yoder, Russell, 81, McPherson, Kan., Dec. 9, 1996
Yohn, C. Samuel, 80, Coopersburg, Pa., Dec. 14, 1997
Zimmerman, Jean, 55, North Manchester, Ind., Oct. 25, 1996

Editorial

Misgivings about the millennium

Increasingly I am of the mind that we are fortunate that a millennium doesn't come around but once in a thousand years. Millennia are proving to be more trouble than they are worth.

The next one is due in three or four years (more later on the uncertain ETA), and already we are discovering vexing problems attending its coming. For example, there is a technological problem of horrific dimensions. Computers everywhere are geared up to refer to the years as '97, '98, and '99, but are unprepared for dealing with '00, which will make computerized bookkeeping go haywire. Scientists and engineers who can send space probes to the outer reaches of the solar system and create computers that can checkmate the brainiest chess whiz are at wit's end over this problem.

Let's be clear. We can't depend on signs and wonders to warn us of the second coming and give us a running start.

Then there is the problem of *where* the millennium will arrive. Who gets to say "I saw it first"? It would be such a comfort if only we knew where the *first* millennium burst into view. Folks at Greenwich (in London) claim this *second* millennium will show up there first, because the zero degree of longitude runs through it. Britain, I read, is building a huge tourist complex based on its Greenwich claim. But there are islands in the remote expanses of the Pacific, along the International Date Line, that claim they are the spot from which to first spy the millennium. Some of these, I hear, are even shifting the Date Line itself, to assure themselves of drawing the most tourists. With so many people in so many different places scanning the horizon, confident of being the first witnesses of the dawn of a new age, the millennium has little chance of sneaking up on us earthlings.

But yet it may do just that, because there is another, overarching problem: We are not sure *what year* it will appear! Or, at least, we don't agree on it. Ask the average joe, and he'll tell you the millennium will show up Jan. 1, 2000. It seems plain as day. After all, won't a person born in 1980 turn 20 in 2000? So won't 2,000 years since Christ round out with the arrival of the year 2000?

But savants in the field of time calculation tell us that the millennium actually will arrive Jan. 1, 2001. How's that? It defies reason, to say nothing of what we all learn in arithmetic class. What would make it a year late? How can it take 2,001 years to reach 2,000? I pointed out (hotly) to one learned person that if two millennia add up to 2,001 years, then, *ipso facto* (it doesn't hurt to drop in a little Latin when you're arguing with a savant), the first 10 years after Christ rounded out on Jan. 1 of the year 11, creating the phenomenon of a decade with 11 years in it. His face took on a pained expression. He seemed sorry about something.

More bothersome to me than these problems is the mythologizing of the millennium event. All around, religious cranks are building up expectations among the gullible of the millennium date coinciding with Christ's second "coming and of the end of the age" (Matt. 24:3). As certain signals of the big day's approach, they cite instances of wars and rumors of wars; nation rising against nation, and kingdom against kingdom; famines; and earthquakes in various places.

But the Son of God, himself, pooh-poohed such dependence on signs. If there is any fulfillment of the Scriptures going on, it's of Jesus' words "Many false prophets will arise and lead many astray" (Matt. 24:11).

But taking Jesus too literally can be dangerous. There was my Great-uncle George: As a teenager, he got religion and became hung up on scriptures that he took at their word. As a farm boy, he spent time plowing and he couldn't figure out how he could keep from looking back at those furrows behind him. The poor kid lost his mind struggling with Luke 9:62—"No one who puts a hand to the plow and looks back is fit for the kingdom of God." Uncle George died at 17, a hopeless lunatic.

Let's be clear. We can't depend on signs and wonders to warn us of the second coming and give us a running start. And our counting of centuries and millennia is nothing but a man-made, secular way of reckoning time; it's not a mythical symbol.

As the writer Helmut Koester states, "Demythologizing the Second Coming and the last judgment allows us to realize that the good news of Jesus' message will have run its course and accomplished its purpose when all people in the nations—regardless of their religious persuasion—feed the hungry, give a drink to those who are thirsty, welcome the stranger, and visit those who are sick or in prison, even if they do not know that they are doing this for Jesus, whose Second Coming has already happened in our midst, among all his poor and hungry and imprisoned brothers and sisters throughout the world."

Jesus sounded clear enough when he said, "The good news of the kingdom will be proclaimed throughout the world, as a testimony to all the nations; and *then* the end will come" (Matt. 24:14).

That's reason enough for Brethren to cancel any planned trips to England for late December 1999 (or 2000) and to tune out anyone connecting the millennium arrival with skewed biblical prophecy. And good reason, too, for our proclaiming the gospel of Jesus. Devotedly. Unabashedly. Vigorously.—K.T.

David Radcliff

Portrait of an enemy

Her nation is squarely on the ropes, reeling from years of economic problems compounded by two summers of catastrophic floods. Food rations have plummeted to 400 calories per day, sending people scurrying for anything remotely edible—including roots, bark, and leaves. The world has offered assistance, but only a fraction of what is required to feed her country's 23 million people.

And so she waits. Wondering who these strangers are and why they have come. Wondering whether she will eat tomorrow. Wondering what a child wonders . . . why her parents are so anxious, why her friend is so sick.

Like so many others in North Korea, she does not know what to make of those who come to help. We, likewise, wonder what to make of her and her people. Separated so many years, why should we reach out now?

Responding in the name of Christ, our church has given her an answer in language a child can understand—rice, canned beef, barley seed, seed corn. We want her to live to wonder another day.

Pray for those who suffer in North Korea. Encourage reconciliation between our two countries. Give to the Global Food Crisis Fund in support of the North Korea Seed Project.

Global Food Crisis Fund
Church of the Brethren, 1451 Dundee Ave., Elgin, IL 60120

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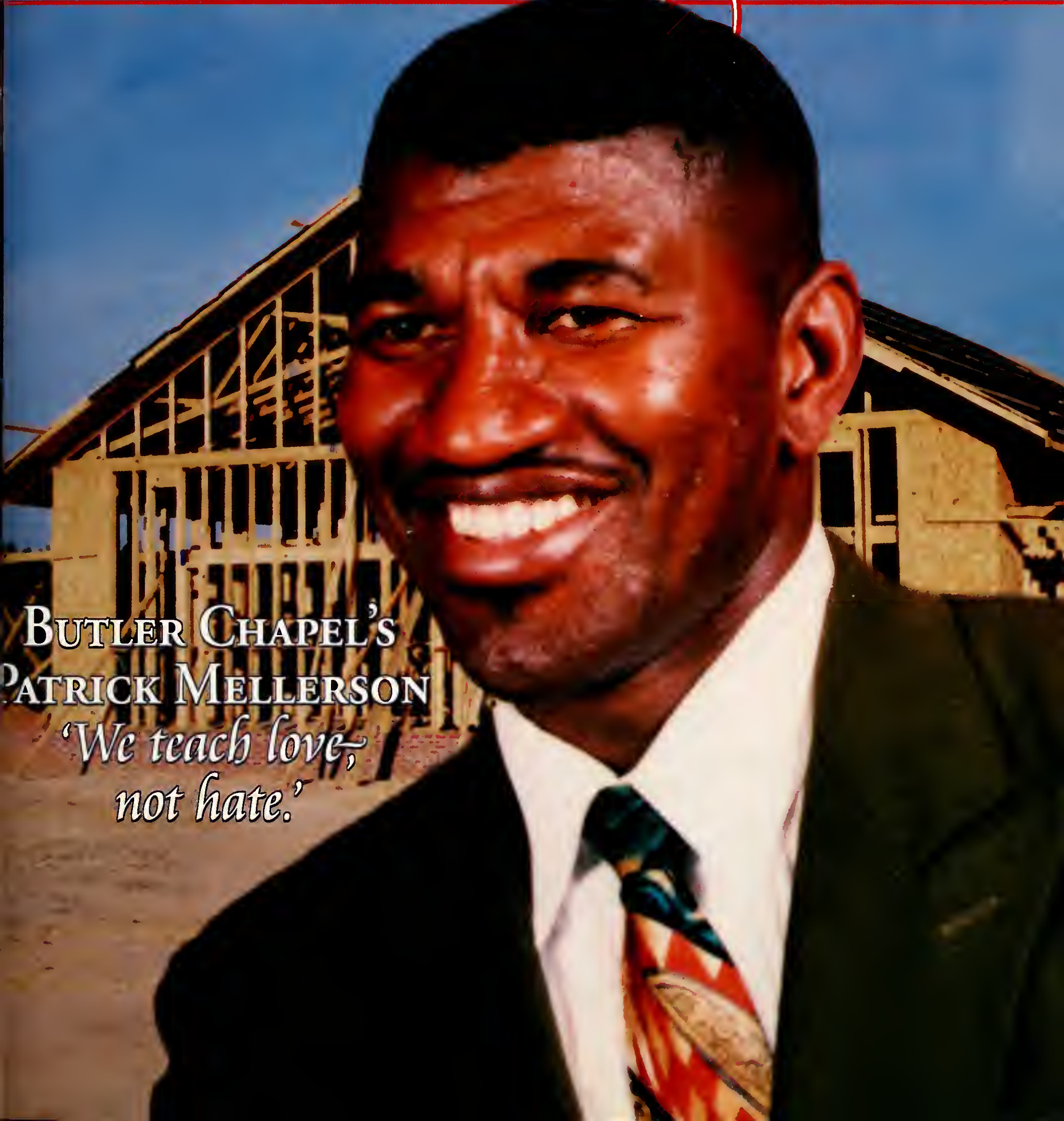
Church of the Brethren
July 1997

Messenger



BUTLER CHAPEL'S
ATRICK MELLERSON
'We teach love, not hate.'

Messenger

Vol. 146, No. 7 July 1997

Editor: Kermon Thomasson
Managing Editor: Nevin Dulabaum
Editorial Assistant: Paula Wilding
Subscriptions: Vicki Roche, Martha Cupp
Promotion: Linda Myers Swanson
Study Guide Writer: Willard Dulabaum
Publisher: Wendy McFadden

Keep the Faith
14

On the cover: With the help of Brethren volunteers, an arson-burned church is being rebuilt. This sooty mini-poster is a survivor of the 1996 fire at Butler Chapel. For the members, it carried a poignant message.

Pennsylvania German Society

Karl W. Reynolds

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10 Receiving a priceless legacy: Snow Hi artifacts come to Juniata College
Donald F. Durnbaugh reports on the preservation of a priceless piece of history. Sidebar: "The Saga of Snow Hill," by Kermo Thomasson.

14 The Brethren and Butler Chapel agree Love must prevail
The Brethren and some new friends are of on accord as a new church building rises near Orangeburg, S.C. Story and photos by Kermon Thomasson.

19 In the Dominican Republic: Education as empowerment
Miguelina Arias Mateo says "Thank you" to the stateside church for its help in empowerin church leaders.

20 A most unusual Sunday school class
Patricia Kennedy Helman chronicles the 50-year history of a group of altruistic Brethren in Fort Wayne, Ind.

22 Pacifist patriotism
Writes Mark Thiessen Nation, being a pacifist between wars is sort of like being a vegetarian between meals.

24 Climb the ladder of the Beatitudes
Rung by rung, Jim Forest takes the reader on soaring trip through some key verses of Matthew's Gospel.

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From the Editor

July is a time of transition at the General Offices. July 18 is the effective date of termination for most of the employees who have lost their jobs in the downsizing of General Board program. Three people who will be sorely missed on the MESSENGER staff are Paula Wilding, Linda Myers Swanson, and Martha Cupp.

Paula Wilding, a native Elginite, came to us right from college in 1993, to serve as editorial assistant in News Services. She, like everyone else on a small staff, has done a multitude of tasks. She has chiefly worked with news reporting and with *Newsline*. In both these responsibilities she has worked with Nevin Dulabaum, director of News Services and managing editor of the magazine. Paula has also written special reports and In Touch and Close to Home articles.

Kermon Thomasson

Paula Wilding, Linda Myers Swanson, and Martha Cupp *are three* MESSENGER *workers whose names will be gone from our staff box after July.*

Linda Myers Swanson began working for MESSENGER in 1994, after having worked for Brethren Press from 1977 to 1992. Linda's work has been MESSENGER promotion, work in which she has been successful, as evidenced by growth in subscriptions for more than a year now. She keeps in touch with our congregational and district representatives, counseling them in their paperwork and encouraging them in their own promotion work. She also has worked at attracting more advertising, which has increased MESSENGER income.

Martha Cupp had a career in Elgin as an elementary school teacher before her retirement. After retiring, Martha came to MESSENGER on a part-time basis, serving in the subscriptions department, 1989–1993. Two years later, she agreed to come back and help again, and has been with us since. Aside from helping keep the subscription system updated and functioning, Martha has supplied a calm, soothing voice on the phone, helping MESSENGER representatives work through problems at their own end of the system.

Aside from the good work of these three, we shall miss their presence and contribution that were part of the camaraderie of the Communication Team.

Kermon Thomasson

How to reach us

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Elgin, IL 60120
E-mail: CoBNews@AOL.Com
Fax: (847) 742-6103
Phone: (847) 742-5100
(800) 323-8039
Subscription rates:
$16.50 individual rate
$12.50 church individual plan
$10.50 church group plan
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Coming next month

Text and photo coverage of Annual Conference in Long Beach.

District Messenger representatives: Atl. N.E., Ron Lutz; Atl. S.E., Ruby Raymer; Ill./Wis., Kreston Lipscomb; S/C Ind., Marjorie Miller; Mich., Ken Good; Mid-Atl., Ann Fouts; Mo./Ark., Luci Landes; N. Plains, Faith Strom; N. Ohio, Alice L. Driver; S. Ohio, Jack Kline; Ore./Wash., Marguerite Shamberger; Pac. S.W., Randy Miller; M. Pa., Eva Wampler; S. Pa., Elmer Q. Gleim; W. Pa., Jay Christner; Shen., Tim Harvey; S.E., Donna Shumate; S. Plains, Mary Ann Dell; Virlina, Jerry Naff; W. Plains, Dean Hummer; W. Marva, Winoma Spurgeon.

Messenger is the official publication of the Church of the Brethren. Entered as second-class matter Aug. 20, 1918, under Act of Congress of Oct. 17, 1917. Filing date, Nov. 1, 1984. Member of the Associated Church Press. Subscriber to Religion News Service & Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the New Revised Standard Version. Messenger is owned and published 11 times a year by the General Services Commission, Church of the Brethren General Board. Second-class postage paid at Elgin, Ill., and at additional mailing office, July 1997. Copyright 1997, Church of the Brethren General Board. ISSN 0026-0355.
Postmaster: Send address changes to Messenger, 1451 Dundee Ave., Elgin, IL 60120.

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In Touch

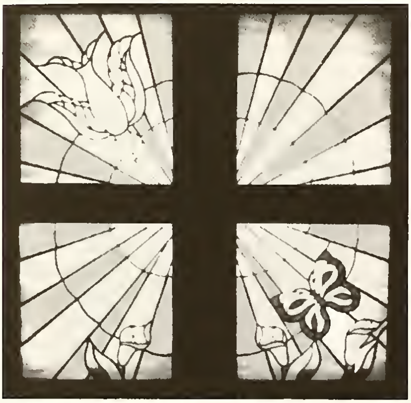
'Cracked Glass Gals'

Sunlight shining through eight stained-glass windows highlights the sanctuary of Community Church of the Brethren in Hutchinson, Kan. Each window required more than 100 hours of work by the artists, all members of the congregation.

Anita Cochran (now **Cooney**) launched the volunteer project after attending a stained-glass workshop in the 1970s. In 1978, she created a lotus flower window in honor of her late husband, Virgil. Then she offered to teach others.

Karl W. Reynolds

Opal Frye, Betty Sampson, and Betty Robinson *carry on the work begun by their teacher, Anita Cooney, in creating stained-glass windows for their church and other Brethren institutions in Kansas.*


Karl W. Reynolds

Opal Frye, **Betty Robinson**, and **Betty Sampson** joined Anita to become the "Cracked Glass Gals." They met twice a week in a church basement room. "Anita taught us all we know," says Betty Sampson "We practiced for two years before we cut our first glass or soldered our first joint on the sanctuary windows."

Betty Robinson thought of using a rainbow effect on opposing front windows. She and Betty Sampson measured off the rays, using inner colors of lighter shades and outer colors brighter and darker. The effect, with sunlight coming through, is that of an inside rainbow.

After the death of Anita's daughter, Anna Jo, a monarch butterfly was added to the "Cross and Aura" window, the first one that the foursome created. A butterfly hovering outside Anna Jo's window had been a symbol of hope and eternal life for the Cochrans.

Fine-tuning was a part the creation and installation of all the windows. When "The Good Shepherd" window was installed near the front, a distracting strong blue light streamed in. The window was moved to the back.

The most time-consuming window contains eight symbols including a peace dove, towel and basin, bread and cup, and the Alexander Mack seal. It took over 200 hours to complete. But, one by one, eight full-length windows joined the round stained-glass one installed above the altar when the church was built in 1959.

Next, the stained glass team designed and created windows for the church chapel. In 1995, two windows, "Jesus Feeding the Five Thousand" (which honors Anita, now in a nursing home) and "Noah's Ark," for the children's enjoyment, were done professionally for the Easter timetable, which the church women could not meet.

Although the church is now out of window space, the stained-glass workroom is still in use. The "Cracked Glass Gals" have done two windows for the Cedars Health Care Center in McPherson, Kan. And as a gift from Western Plains District to McPherson College's retiring president Paul Hoffman, the artists did replicas in stained glass of the Church of the Brethren and McPherson College logos.

Farther afield, shoppers at Annual Conference in Long Beach could find "sun catchers" made by the "Gals," on sale in the Art for Hunger exhibit area.—Irene S. Reynolds

Irene S. Reynolds is a freelance writer from Lawrence, Kan.

Names in the news

Manchester College, at its May 25 commencement, conferred honorary degrees on **Patricia Kennedy Helman** and **Paul Hoffman**. Helman was the college's first lady for 30 years, 1956–1986. She served as an ambassador, hostess, and patron of the arts. She is the lyricist of the college anthem, "Manchester Fair." Hoffman, a 1954 Manchester graduate, and later a faculty member and dean, served 1976–1996 as president of McPherson College.

Pat Helman

Paul Hoffman

McPherson College

- **Judy Mills Reimer**, 1995 Annual Conference moderator and now pastor of Smith Mountain Lake Church of the Brethren, Moneta, Va., and director of the General Board's Ministry Summer Service program, was honored by her alma mater, Emory and Henry College, Emory, Va., at its recent commencement with the school's William and Martha DeFriece Award. The award, which includes a medal, is given for an outstanding, worthwhile contribution to civilization or humanity.

Judy Mills Reimer

- **Raymond N. Andes**, of Bridgewater, Va., professor emeritus of Foreign Languages at Bridgewater College, has received the Ripples Award from Bridgewater's Ripples Society, citing his 35 years of teaching and serving as chair of the Department of Foreign Languages.

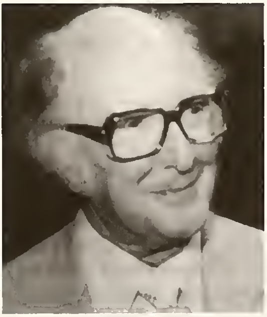
- **Suzanne Lind**, a member of Florence Church of the Brethren, Constantine, Mich., is beginning a five-year assignment with Mennonite Central Committee in Durban, South Africa.

Tony Siemens

Suzanne Lind

Remembered

DeWitt L. Miller, 88, died May 21, in Hagerstown, Md. Pastor of several congregations, he was noted for his promotion of ecumenicity. He was moderator of Annual Conference in 1964.


Nguyen Van Gia

DeWitt L. Miller

Karl W. Reynolds

David Fruth helped reopen *a sports museum in Abilene.*

Retired to a museum

As assistant director of the Kansas Sports Hall of Fame, **David Fruth** worked to prepare for its opening this summer in downtown Abilene, Kan. This is a new job for David. He is retired from a 29-year career as a school counselor. His congregation is Buckeye Church of the Brethren, near Abilene.

A three-story building had been donated for the sports museum after a bank buyout. "The committee followed two rules," says David. "What we do, we will do well, and we will not do any deficit spending."

Shiny brass letters on the tawny brick exterior and new light oak panels and stair rails on the interior contrast with the fresh gray carpeting and dark glass partitions.

In the Great Moments Theater, viewers push a button to watch a video highlighting Kansas athletes. An inspirational spot shows Glenn Cunningham's fight to run again after tragically being burned.

Another exhibit displays etched portraits and short biographies of the 69 sports players who have been elected to the hall. A computer selects information on any inductee, such as Dutch Lonborg, who coached at McPherson College before going to Kansas University.

Spectators in the four exhibit halls are surrounded by sounds of football, basketball, and Olympic activity. In another booth, visitors push a button to view feats of individual athletes, such as Jim Ryun running the four-minute mile.

A third computer station gives the school colors for any of the 330 present Kansas high schools, tells about individual athletes, what championships the school has won since 1911, and lists records that that school still holds.

David is responsible for all artifacts, photos, and memorabilia. He unpacked stored memorabilia and wrote letters to all the hall's inductees asking for additional items. Then he described, numbered, and preserved each article.

He researched for hours, gathering information on all the Kansas schools, their athletes, scores, and championships. Then he computerized the data and now maintains Kansas' collection of sports records.

In addition to getting the computers operating, David coordinated the organization's bimonthly magazine while moving his office about to avoid the remodeling turmoil.

After several postponements, the relocated Kansas Sports Hall of Fame is now a reality, not only for David, but for the tourist-conscious town of Abilene.—Irene S. Reynolds

Irene S. Reynolds is a freelance writer from Lawrence, Kan.

Close to Home

'Screen door' visitors

You can't go wrong with bread. Everybody eats it. And few people can resist an aromatic loaf fresh from the oven.

Reliance on that human frailty works for a evangelism program at **Pleasant Valley** Church of the Brethren at Weyers Cave, Va. Officially, the program is called "Breadwinners for Christ," but, says participant Virginia Shreckhise, "We call ourselves 'screen door' visitors."

That name comes from the practice of members showing up at the "screen door" of anyone who is a first-time visitor on Sunday morning at Pleasant Valley. Within a day or so, someone knocks on the door and offers a fresh loaf of homemade bread. "We just give them the bread and tell them we're happy they came to church," says Virginia. "Most of the time, people invite us in."

Does this ploy of casting one's bread through the screen door work? A year after the program began on Palm Sunday 1995, it was figured out that 42 percent of those receiving bread and visits had returned to worship. Of that number, four had become members, 14 were attending regularly, and 12 were attending occasionally.

Pastor Galen Brumbaugh got the idea from a magazine article. A spin-off of the bread program is "Bring a Friend Sunday," held quarterly. On those Sundays, visitors are recognized and a meal follows the church service.

Jesus made points several times using bread. Nothing like continuing the work of Jesus, Pleasant Valley figures.

J. Henry Long

Figuring that few people *can resist the aroma of bread fresh from the oven, Pleasant Valley members carry along gift loaves when calling on first-time attendees.*

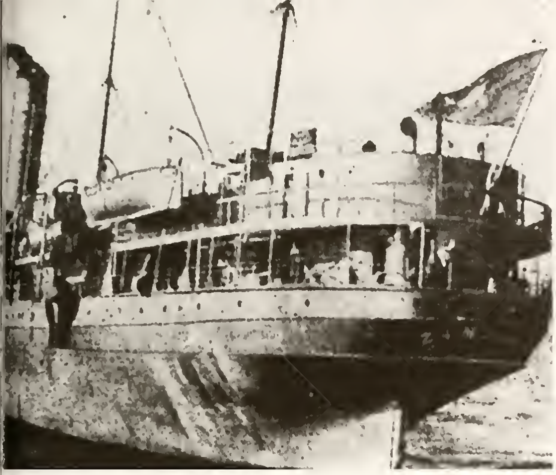
Let's celebrate

Altoona (Pa.) **Juniata** Church of the Brethren is celebrating its 90th anniversary, with "Shine the Light till Jesus Comes" as the theme for its year-long event. An anniversary booklet is being published.

- On June 29, **Northhaven Retirement Apartments** in Seattle, Wash., celebrated 25 years as a provider of affordable housing in the Northgate community. Northhaven was built in 1972 under the sponsorship of **Olympic View Community** Church of the Brethren.
- **Beacon Heights** Church of the Brethren in Fort Wayne, Ind., celebrated its 45th anniversary April 20.
- **Constance** Church of the Brethren in Hebron, Ky., celebrated its centennial May 18. Former pastor Lawrence Rodamer was guest speaker. Former members provided music. Old-fashioned food was featured in the carry-in meal.
- **Scalp Level** Church of the Brethren in Windber, Pa., marked its 40th anniversary May 17–18, with an ice cream social Saturday evening, and Rick Gardner, Bethany Seminary dean, speaking Sunday morning.
- The **Phalger** congregation of the **Church of North India**, in Maharastra, dedicated its new building March 9. Phalger, which has about 290 members, had previously been meeting in an old mission bungalow. Many Church of the Brethren missionaries had worked in the area in earlier years.

A. J. Grananabranom

India's Phalger congregation *traces its history to the work of Brethren missionaries.*



When the rickety old Egyptian freighter ZamZam *sailed for Africa in March 1941, it fortuitously had among its passengers a photographer to record its tragic sinking.*

The one who shot the *ZamZam*

When David Scherman died May 5, large city newspapers carried obituaries for the former *Life* magazine editor and photographer. But the name likely caught the attention of few Brethren readers.

Yet Scherman once figured in a drama that not only stirred the Brethren, but made headlines across America as well. In March 1941, he was a young *Life* photographer aboard the Egyptian freighter ***ZamZam*** sunk by a German warship off the coast of Africa. Also on board the freighter were three missionary nurses—Sylvia Oiness, Ruth Utz, and Alice Engel—headed for service with the Church of the Brethren in Nigeria.

The *ZamZam* passengers were saved, despite perilous adventures on the seas and in Europe at war. (See "The Night They Sank the *ZamZam*," by Kermon Thomasson, April 1981.) Photographer Scherman managed to smuggle several rolls of exposed film home, photos from which were sensationally splashed across *Life* magazine and US newspapers that summer. The *ZamZam* atrocity and the resulting publicity were not forgotten as America and Germany went to war later that year.

Thus, it was fitting that David Scherman's 1997 obituary led off with a reference to his *ZamZam* fame of 56 years ago.

Campus comments

Bridgewater College's Forum for Religious Studies has released its third publication, *The Dilemma of Anabaptist Piety: Strengthening or Straining the Bonds of Community?* The 237-page book is a compilation of 15 papers presented at the September 1995 conference "The Holy Spirit and the Gathered Community." Steve Longenecker, associate professor of History at Bridgewater, edited the book and is author of one of its chapters.

In October, the Forum will co-sponsor with *Brethren Life and Thought* a Festschrift honoring Donald F. Durnbaugh, bringing together articles by colleagues and former students of the well-known Brethren historian (see page 10 of this issue).

- **McPherson College** is one of 135 colleges in 42 states included in the John Templeton Foundation's 1997–1998 Honor Roll for Character-building Colleges. The designation recognizes schools that emphasize character-building as an integral part of the college experience.

- **Bridgewater College**'s Student Council sponsored a CROP meal April 3 and a 10-kilometer CROP Walk April 6. The money raised went to Church World Service, which returns 25 percent of the money to the local community for funding hunger projects.

- **Manchester College** is national headquarters for the Graduation Pledge Alliance. The pledge states: "I pledge to investigate and take into account the social and environmental consequences of any job opportunity I consider." At Manchester's May 25 commencement, graduates who took the pledge wore a green ribbon on their gown.

- **Bridgewater College** claims to have the highest enrollment of Church of the Brethren students among the denomination's six schools. In the just finished school year, Bridgewater had 178 Brethren students, 18 percent of the total enrollment.

- At **Bridgewater College**'s May 11 baccalaureate service, Carlyle Whitelow, assistant professor of Physical Education since 1969, was the speaker. Graduating from Bridgewater in 1959, he was one of the school's first African-American students. Whitelow's topic was "How Great Thou Art!"

- This fall, **Elizabethtown College**'s Young Center will host visiting scholar William Kostlevy, a Church of the Brethren minister who is archivist and assistant director of the Wesleyan and Holiness Studies Center at Asbury Theological Seminary in Wilmore, Ky. He will conduct a seminar and a conference on historic interactions between the Wesleyan Holiness tradition and Brethren and Mennonites.

William Kostlevy

- At **McPherson College**, Jay Leno, host of television's "Tonight Show," has established the Fred Duesenberg Memorial Scholarship. It will support students in the college's program of antique car restoration.

- At **Bridgewater College**'s 1997 W. Harold Row Lecture series, April 14–15, the speaker was Li Lu, a leader in the 1989 Tiananmen Square demonstration in Beijing, China. Li still has aspirations to help create a democratic society in China.

"Close to Home" highlights news of congregations, districts, colleges, homes, and other local and regional life. Send story ideas and photos to "Close to Home," MESSENGER, *1451 Dundee Ave., Elgin, IL 60120.*

News

Nearly 75 gather for first Brethren homes forum

The gathering of representatives from Brethren retirement homes and nursing centers may not seem unusual, but a three-day forum for members of the Fellowship of Brethren Homes in June was, indeed, notable. For when 75 representatives from 17 of the fellowship's 20 members convened at the Brethren Conference Center, New Windsor, Md., it marked the first-ever meeting of this group.

Photos by Nevin Dulabaum

A historic photograph. *Representatives of Brethren homes gather to meet for the first time as members of the Fellowship of Brethren Homes, a ministry of Association of Brethren Caregivers that was formed about two years ago. (Below) David Gerber of the Brethren Home, New Oxford, Pa., leads a small group discussion.*

The Brethren Homes Forum on Collaboration, organized by the Association of Brethren Caregivers, however, was designed to go beyond bringing fellowship members together. Its goal was to provide opportunities for members to discern how they can work collaboratively with each other, and as a group with other organizations—Brethren, ecumenical, and nondenominational.

Michael Winer, consultant for the American Association of Homes and Services to the Aging, provided leadership.

The conference began with representatives from each participating home introducing staff members and then describing their organization's successes and challenges.

The second session was devoted to presentations from eight panelists who reviewed or previewed past and possible collaborative efforts between the homes and other organizations. Panelists included Harriet and Ron Finney, co-executives of South/Central Indiana District; Bob Cain of The Brethren's Home, Greenville, Ohio, and chair-elect of ABC; Karen Miller, interim General Secretary of the General Board; and Rod Mason of Peter Becker Community, Harleysville, Pa., and member of ABC's Long Term Care Insurance Committee. Other panelists were Wil Nolen of Brethren Benefit Trust; Brent Styan of Association of Anabaptist Risk Management; Warren Eshbach of The Brethren Home, New Oxford, Pa.; and Nevin Dulabaum of the General Board's News and Information Services.

Participants then used the remaining 1½ days—primarily in small groups—discussing how to meet the needs of their organizations, while identifying the perceived needs of other organizations with whom collaborative efforts could be mutually beneficial. Ten potential areas of collaboration identified by homes representatives included ministry/services; media/marketing; insurance/risk management; managed care/HMO; staffing/training/education; resource development; management/purchasing; leadership development; technology; and regional governance.

Ten to 15 Haitian Brethren in danger of deportation

With the impending implementation of new Immigration and Naturalization Service regulations, 10 to 15 members of Eglise Des Freres Haitiens—a Church of the Brethren congregation in Miami composed mostly of Haitian citizens—are in danger of being deported.

The countdown of 180 days until implementation began in early April, giving the Brethren until September to gain legal immigrant or citizenship status, or be sent back to Haiti. But,

News items are intended to inform. They do not necessarily represent the opinions of MESSENGER *or the General Board, and should not be considered to be an endorsement or advertisement.*

Courtesy Sue Grubb

Summertime service. *Twelve young adults comprise this year's team of Ministry Summer Service interns. These volunteers, who were trained May 23–30 at Bethany Theological Seminary, are spending their summer learning leadership skills in a congregation, camp, or district. Each participant will receive a $2,000 college tuition grant. This year's interns are: (first row) Rachel Zerkle, Carrie Weller, Joel Ulrich, Jennifer Sink, Heidi Beck, Jamie Risser, and MSS coordinator Judy Mills Reimer. (Second row) Ginger Gates, Jonathon Brush, Sue Grubb, Stacey Perdue, Heather Replogle, Audrey Osborne, and Richard Stiver. MSS is sponsored by the General Board's Youth and Young Adult Ministry and Brethren Volunteer Service.*

according to Mandy Kreps of the Church of the Brethren Washington Office, it has "become much more difficult to get legalization."

The Washington Office is working in cooperation with the Immigration Coalition, gathering stories of people—such as the Haitian Brethren—that will give members of Congress "an idea of how the laws they implement are affecting real people," said Kreps.

According to the 1982 Annual Conference Statement on Addressing the Concern of Undocumented Persons and Refugees in the United States, "out of obedience to our heritage and the Gospel mandate, the Church of the Brethren affirms legislation and public policies which welcome and promote the welfare of immigrants and refugees."

For more information on the situation and what can be done, contact the Washington Office at (202) 545-3202 or at WashOfc@AOL.Com; or Berwyn Oltman, Atlantic Southeast District executive at (407) 578-8458.

Ross recuperating but could miss Annual Conference

Jimmy Ross, senior pastor of Lititz (Pa.) Church of the Brethren and moderator-elect of Annual Conference, successfully underwent prostate cancer surgery on May 28. He returned home May 31, with the expectation that he would not return to a routine work schedule for up to eight weeks.

Although his recovery was going as expected, Ross said he did not expect to attend this year's Annual Conference, July 1–6, in Long Beach, Calif. He does, however, intend to succeed David Wine as the denomination's highest elected officer. "I plan on serving as moderator," he said.

Following his surgery, Ross said he and his wife were inundated with letters, cards, and calls from throughout the denomination. "Betty and I have appreciated so much the tremendous support we've received," said Ross, who added, "Continued prayers will be appreciated."

District Conferences '97

Atlantic Northeast: Oct. 11, Elizabethtown (Pa.) College.

Atlantic Southeast: Oct. 10–12, Sebring (Fla.) Church of the Brethren.

Idaho: Date to be determined, Mountain View Church of the Brethren, Boise.

Illinois/Wisconsin: Oct. 3–5, Cerro Gordo (Ill.) Church of the Brethren.

Indiana, Northern: Sept. 19–20, Camp Mack, Milford.

Indiana, South/Central: Sept. 5–6, Christ Our Shepherd Church of the Brethren, Greenwood.

Michigan: Aug. 21–24, Wesleyan Conference Center, Hastings.

Mid-Atlantic: Oct. 10–11, Frederick (Md.) Church of the Brethren.

Missouri/Arkansas: Sept. 5–7, Windermere, Lake of the Ozarks, Roach, Mo.

Northern Plains: Aug. 1–3, Wartburg College, Waverly, Iowa.

Ohio, Northern: Aug. 8–10, Ashland (Ohio) University.

Ohio, Southern: Oct. 10–11, New Carlisle (Ohio) Church of the Brethren.

Oregon/Washington: Aug. 21–24, Camp Koinonia, Cle Elum, Wash.

Pacific Southwest: Oct. 10–12, Pomona (Calif.) Fellowship Church of the Brethren.

Pennsylvania, Middle: Oct. 24–25, Altoona First Church of the Brethren.

Pennsylvania, Southern: Sept. 19–20, Black Rock Church of the Brethren, Glenville.

Pennsylvania, Western: Oct. 18, Moxham Church of the Brethren, Johnstown.

Shenandoah: Nov. 1–2, Bridgewater (Va.) College.

Southeastern: July 25–27, Shocco Springs, Talladega, Ala.

Southern Plains: Aug. 7–9, Pampa (Texas) Church of the Brethren.

Virlina: Nov. 14–15, Bonsack Baptist Church, Roanoke, Va.

Western Plains: Aug. 1–3, University of Southern Colorado, Pueblo.

West Marva: Sept. 19–20, Moorefield (W.Va.) Church of the Brethren.

Contact district offices for information concerning their respective conferences, as well as other district events held throughout the year.

Staff changes announced for Brethren organizations

Pam Leinauer

Donald Myers

Mark Sloan

Kent Shisler

Shantilal Bhagat

Jan Eller

June Gibble

Jean Hendricks

Jim Kinsey

Dale Minnich

Jan Morse

Barb Ober

Kermon Thomasson

Pam Leinauer has been named Mid-Atlantic District executive, effective July 7. Leinauer has served that district as associate executive since 1985.

Donald Myers is serving as interim executive for Southern Pennsylvania District. Myers, a member of New Fairview Church of the Brethren, York, Pa., began his service on May 1 and will continue through 1997.

Mark Sloan, Bethany Theological Seminary's registrar, has resigned effective July 18. Sloan has served as Bethany's registrar and as coordinator of Academic Services for Bethany and Earlham School of Religion since 1994. Sloan plans to attend University of North Park and North Park Theological Seminary, Chicago, in the fall.

Kent Shisler, controller of the Brethren Service Center, New Windsor, Md., resigned from that position, effective June 25. Shisler, who served the General Board since 1991, will join the Brethren Home, New Oxford, Pa., as financial analyst.

Shantilal Bhagat, director of Eco-Justice Concerns/Rural Small Churches, has been terminated as a result of the General Board's redesign, effective July 18. Bhagat, who has held this position since 1987, has worked for the General Board since 1968.

Jan Eller, interim co-director of Ministry, has been terminated due to the General Board's redesign, effective July 18. She has served in this position since 1994.

June Gibble, director of Congregational Nurture and Worship, has been terminated due to the General Board's redesign, effective July 18. She has served the General Board in this position since 1988. She also served the Board from 1977–1984.

Jean Hendricks, director of Ministry Training, has been terminated due to the General Board's redesign, effective July 18. She has served in this position since 1991. She has been called to serve as half-time director of Church Relations for McPherson (Kan.) College.

Jim Kinsey, co-director of Ministry, has been terminated due to the General Board's redesign, effective July 18. He has served the General Board in this capacity since 1994. He will continue to serve as executive for Michigan District.

Dale Minnich, associate general secretary, General Services Commission executive, and MESSENGER publisher, has been terminated due to the General Board's redesign, effective July 18. Minnich, who has worked for the General Board since 1979, has served in this position since 1988. He has accepted the position of director of Planned Giving for McPherson (Kan.) College, effective Sept. 1.

Jan Morse, manager of Customer Service, has been terminated due to the General Board's redesign, effective July 18. She has worked for the General Board since 1984, and has served in this position since 1991.

Barb Ober, administrative assistant and director of Mission Interpretation for World Ministries Commission since 1985, has been terminated due to the General Board's redesign, effective July 18.

Kermon Thomasson, editor of MESSENGER, has been terminated effective July 25. A replacement is being sought (see ad, page 28). He has served the General Board since 1959. Following service on the Nigeria mission field for 13 years—most of them on the Waka Teachers' College faculty—he joined the MESSENGER staff as managing editor in 1974. He has served as editor for the past 20 years.

In Brief

The church's ministry to youth and their families is the focus of a workshop scheduled for Nov. 8, Frederick (Md.) Church of the Brethren. Youth and Young Adult Ministry is sponsoring this workshop that will feature Mark DeVries, a youth minister and author. For more information, contact Youth and Young Adult Ministry, (800) 323-8039 or CoB.Youth.parti@Ecunet.Org.

"Living the Story . . . 50 Years of Brethren Volunteer Service" will be the theme for BVS' 50th anniversary in 1998.

BVS' anniversary committee is encouraging congregations and districts to host their own BVS anniversary activities throughout the year, such as awareness events, service projects, a panel discussion, a celebration dinner, or information sharing. However, the committee is planning a denominationwide anniversary celebration, Oct. 2–4, in New Windsor, Md.

In preparation for the festivities, the BVS office is collecting addresses of former and current BVS workers.

BVS will also be the focus of two Living Word bulletins in 1998—July 5, which is Annual Conference Sunday, and Sept. 20, which has been designated as BVS Sunday.

To forward addresses of former BVSers, for more information, or for more ideas for local or district events, contact BVS at (800) 323-8039 or at CoB.BVS. parti@Ecunet.Org.

About 4,000 people were killed, 6,000 seriously injured, and 50,000 left homeless as a result of a strong earthquake May 10 in Iran. A grant of $10,000 was allocated in mid-May from the Emergency Disaster Fund to help those who were left homeless.

The grant will be used by the Middle East Council of Churches and the Iranian Red Crescent Society to purchase food, clothes, blankets, and other necessities.

About $211,000 was raised by Brethren for disaster relief in May by three district annual auctions.

Mid-Atlantic District's 17th auction, held May 3 at the Agricultural Center in Westminster, Md., was its most successful to date, raising over $45,000. The quilt auction alone raised nearly $18,000.

Middle Pennsylvania District's auction, held May 9-10 at Morrisons Cove Memorial Park in Martinsburg, raised over $46,000—$20,000 from livestock and about $26,000 from the 40 quilts that were donated to the auction.

Shenandoah District's fifth annual auction, held May 16-17 at Rockingham County Fairgrounds, near Harrisonburg, Va., raised about $120,000 and drew an estimated crowd of 2,500. Although final figures were not available at press time, this year's auction "could be the best of the five years," said Larry Glick, associate district executive.

Mennonite Your Way Directory 8, 1997–2000, is now available. This directory, which lists over 2,000 North American hosts from the United States and Canada and 280 hosts from 65 other countries, can be purchased from Brethren Press for $18.00. To order, call (800) 441-3712.

Courtesy of Jeff Mummau

Sue Grubb, *former BVSer in Jos, Nigeria, hands a mud brick to Jeff Mummau during a recent Nigeria workcamp.*

Assisting in the construction of a secondary school near the headquarters of Ekklesiyar Yanuwa a Nigeria (the Church of the Brethren in Nigeria) is what participants of the 13th annual workcamp to Nigeria will do Jan. 17–Feb. 17, 1998. This project was started during this year's workcamp.

Additional activities will include visiting churches and participating in cultural events.

Next year's event is sponsored by the Church of the Brethren General Board, EYN, and the Basel Mission of Switzerland. Jeff Mummau will serve as coordinator. Estimated cost is $1,995.

For more information, contact Mummau at (717) 367-2269.

And finally, is there a correlation between poundage and patriotism and the willingness of people to serve their country militarily? Carl Bowman, a member of Lebanon Church of the Brethren, Mount Sidney, Va., and sociology professor at Bridgewater (Va.) College, and James Davison Hunter of the University of Virginia think so, according to a story published in the Washington Post.

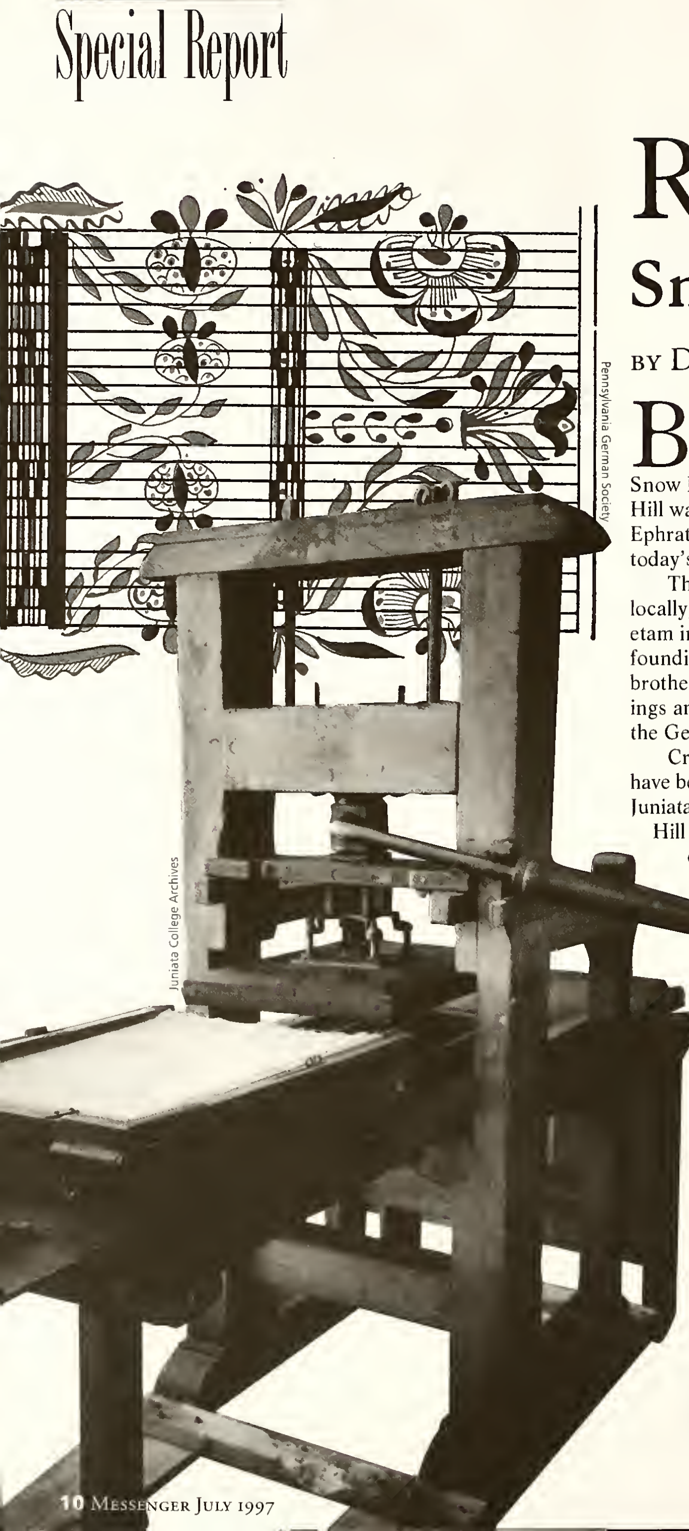
Of more than 2,000 randomly selected Americans surveyed in 1996, Bowman and Hunter found that 38 percent of obese women said they would participate in a hypothetical war "'under any conditions,'" compared with women of normal weight (28 percent) and women who are thin (22 percent)." The report added that 59 percent of obese men would fight for their country, but only 39 percent of men of normal weight and 13 percent of thin men would do the same.

The figures were the result of Bowman and Hunter's study, called "The State of Disunion," which they wrote in an attempt to look at political culture, views, and commitments in light of broader cultural trends. Richard Morin, a Post columnist who is familiar with their work, asked Bowman if he could produce some offbeat results from that study relating to body mass. So Bowman ran some tables and produced some data and sent Morin an e-mail on his findings.

"These were not strong differences," Bowman said, "but they were enough to make it interesting and include it in a light-hearted piece in the Post."

Receiving
Snow Hill artifact

BY DONALD F. DURNBAUGH



Pennsylvania German Society

Juniata College Archives

Beginning early in 1997, Juniata College has been given valuable collections and artifacts connected with the German Seventh Day Baptist Church of Snow Hill, located at Quincy, Pa., near Waynesboro. Snow Hill was a colony of the Protestant monastic community at Ephrata in Pennsylvania's Lancaster County familiar to today's tourists and to Brethren as the Ephrata Cloister.

The "Nunnery," as the Snow Hill Society was known locally, grew out of the Sabbatarian congregation at Antietam in the early 19th century. It persisted long after the founding Ephrata Society had withered. The last Snow Hill brother and sister died in the 1890s. Since then, the buildings and meetinghouse have been used by the members of the German Seventh Day Baptist church.

Crist M. King and his wife, Helen, of Salemville, Pa., have been instrumental in placing the Snow Hill materials at Juniata, motivated by a desire to have the records of Snow Hill preserved for posterity. Another determinant was the common heritage connecting the German Seventh Day Baptists with the Church of the Brethren. Except for the principle of worship on Saturdays, the two groups are virtually identical in religious belief and practice. Representatives of the Snow Hill congregation discussed affiliation with the Church of the Brethren at a meeting at Snow Hill on April 5, attended by members of the Church of the Brethren's Southern Pennsylvania District and its Committee on Interchurch Relations.

Highlights of the collections deposited in the Juniata College archives are 1) more than 20

According to tradition, this press was imported *from Germany in 1742 by the Ephrata Community, but it more likely dates to about 1810. On it was printed much of the Snow Hill material. After long use at Snow Hill, the press was moved in 1894 to Salemville Pa., and by 1925 it was the property of Frank King, father of Crist King, who was active in getting it and the other Snow Hill artifacts to Juniata. Aside from printing, Snow Hill was known for* Fraktur *(hand-decorated manuscripts). According to Don Durnbaug Snow Hill* Fraktur *(above) "lacks the ethereal and delicate beauty of" its Ephrata counterpart.*

priceless legacy:

ome to Juniata College

handwritten and illuminated music books from Ephrata and Snow Hill, prized by collectors; 2) a large number of Ephrata imprints, including hymnals, writings of Conrad Beissel (founder of the communitarian body), and the *Chronicon Ephratense* (the chronicle of Ephrata's history); 3) several hundred imprints from the press of Obed Snowberger (the last monastic member at Snow Hill); 4) eight document boxes containing correspondence, individual literary creations, and church and financial records of the Snow Hill Society; and 5) detailed ledgers recording the operations of the Snow Hill community that flourished throughout the 19th century.

The most impressive artifact is the ancient hand-operated Ephrata-related printing press, used at Snow Hill and later at New Enterprise, Pa., in the printing shop of Frank R. King, father of Crist King. Along with the venerable press are many specimens of type used at Ephrata, including decorative type used to create borders.

In addition, the Snow Hill collection contains valuable Bibles, hymnals, and devotional books published in Europe and North America and dating from the early 16th century. Volumes of the noted Berleburg Bible (the Radical Pietist masterpiece printed between 1726 and 1742) are represented. Books related to Brethren, Mennonites, and Schwenkfelders are in the Snow Hill collection.

Although not yet cataloged, the Snow Hill and Frank R. King estate materials will be made accessible to recognized scholars upon application to the Juniata College Archives.

Except for the materials donated to Juniata, the other surviving contents of the "Nunnery" will be sold at auction in Ephrata, Pa., on August 11. This is to the consternation of many Snow Hill neighbors, who did not wish to see these historic artifacts leave the area.

Donald F. Durnbaugh, of James Creek, Pa., is a Brethren historian with a career that has included professorships at Juniata College, Elizabethtown College, and Bethany Theological Seminary. His relationship to and work with the Snow Hill trustees has been vital to Juniata College's acquisition of Snow Hill materials.

The saga of Snow Hill

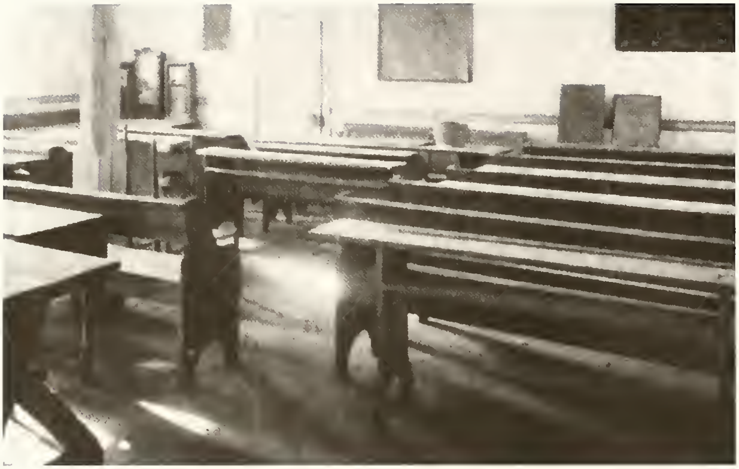
In 1763, a Swiss immigrant to the American Province of Pennsylvania, Catherine *Schneeberger* (German for "snow mountaineer"), bought 131 acres of land near the present-day town of Quincy. The British land office, as was customary, gave a name to the tract. Inspired by Catherine's name, they called it "Snow Hill."

That naming was historically insignificant at the moment, but Catherine's family and the name "Snow Hill" would, in time, become entwined with the saga of a monastic movement that is part of the larger saga of the Church of the Brethren. Today, the "Seventh Day Monastical Society of Snow Hill" has been gone for over a hundred years, and the sad part now for Brethren who revere their heritage is that even the physical remnants of Snow Hill seem doomed to disperse or disappear, except for the artifacts salvaged by the Juniata College Archives. Some of the Snow Hill buildings remain, but there are no plans for their restoration or permanent preservation.

In Pennsylvania of the 1700s, religious expression was much in flux. There were the Quakers, who had founded the province. There were the Anglicans who were more prevalent throughout the American colonies. And there were the Brethren, fleeing persecution and hardship in Europe. Along with the Brethren were many other people of German background, bringing with them a mixed heritage of ideas on religion going back to the age of monasticism. Even the Brethren in Pennsylvania had not formalized their structure. People moved from one group to another, or among different groups at once, imbibing ideas, quarreling over them, and passing them along.

In that milieu, Conrad Beissel first associated with the Brethren, then split from them in 1728 and founded the Ephrata Community, a religious society that held beliefs quite similar to the Brethren, but also practiced celibacy and Sabbatarianism (recognizing Saturday as the true sabbath or seventh day).

In 1752, the Brethren, centered in the Philadelphia area, organized a congregation westward in Franklin County called Antietam. Maverick minister Georg Adam Martin (a restless, controversial church planter who started congregations as far afield as South Carolina) preached Sabbatarianism there, and with the help of Ephrata's Beissel (who made three



Pennsylvania German Society

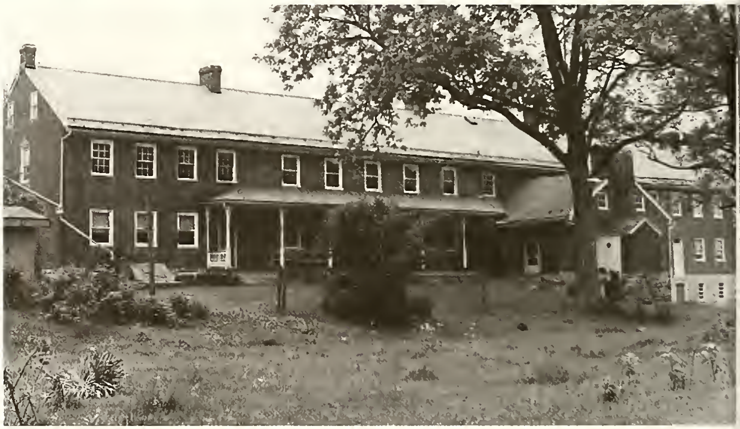
The 150-foot-long main building *at Snow Hill was built in four stages from 1814 to 1843, each addition added to the others. A spring and branch are in the basement. There were over 50 rooms, including nine large community rooms used for sitting rooms, refectory, and kitchen. The second floor contained the* Saal *and many small sleeping chambers. The* Saal *(left) was the meeting place for both the society and the surrounding congregation for many years. Plain oak benches, solid and comfortless, and the desk of the* Vorsteher *(leader) are the* Saal's *dominant features. Back of the* Vorsteher *hung a broadside that interpreted the mysticism characterizing the society's credo.*

visits to Antietam) established Antietam as a Seventh Day German Baptist congregation in 1764.

The Schneeberger (now partially anglicized to Snowberger) family, particularly Barbara Snowberger, was instrumental in the establishing and solidifying of this congregation. Barbara, whose strong will prevailed over that of her husband, Andrew (longtime Snow Hill prior), is considered by many to be the "real founder" of the Snow Hill Society.

The death of Beissel and the upheavals of the Revolution (with significant battles going on in the general area of Ephrata) led to the rapid decline of the Ephrata Cloister.

By the 1790s, Antietam had become Snow Hill. Snow Hill's pastor, Peter Lehman, encouraged by Beissel's successor, Peter Miller, turned Snow Hill into something of a copy of Ephrata. Communal living began at Snow Hill in 1798. The first community house was built in 1814. In 1834, the community incorporated as "The Seventh Day Baptist Monastical Society of Snow Hill." The period of 1835–1845 saw the greatest growth in membership, from 11 to about 30. Meanwhile a "secular" congregation of many members existed alongside the monastical group, and worshiped in the society's *Saal* (a worship room in the main building). Beliefs and practices remained close to those of the Ephrata Cloister, but without some of Ephrata's rigidity.



Juniata College Archives

But, as with most monastic movements, which changing times allow to blossom and flourish for only a season, Snow Hill slowly withered away. Through the second half of the 19th century, the old members died off, and new ones were not attracted. The official end of Snow Hill Cloister is considered to be the closing of the common dining room in 1889. The last celibates were dead by the mid-1890s. Snow Hill, although it survived for a longer period than its founding institution, died for the same reason. Beissel's successor, Peter Miller, had foreseen the inevitable, "that Ephrata was doomed because the genius of America runs to active doing and not contemplative introspection" (quoting Charles W. Treher in *Pennsylvania German Society Publications 2,* "Snow Hill Cloister," 1968).

Since the death of the society, the property's trustees have successfully fought in the courts to rebuff the Snowberger heirs, who sued to regain the property, and the State Historical and Museum Commission of Pennsylvania's effort to acquire and restore Snow Hill, as it has acquired, restored, and preserved the Ephrata Cloister.

Thus in 1997, Snow Hill survives in two remnant forms: the Snow Hill congregation of German Seventh Day Baptists that is considering affiliation with the Church of the Brethren, and the decaying buildings that for several decades of the 1800s were home to a hardy monastic movement.—Kermon Thomasson

stepping STONES

by Robin Wentworth Mayer

As I write this in late May, the dogwood, lilacs, and forsythia are blooming in all their seasonal glory. They herald not only the arrival of spring but also the opening of the wedding season.

Across the land, church calendars are filling up with reservations for couples eager to pledge their troth to one another. And as I schedule a premarital counseling appointment for yet another starry-eyed couple, I think to myself, "They have no idea."

Across the land, church calendars are filling up with reservations for couples eager to pledge their troth to one another.

Don't get me wrong. Next to baptisms and baby dedications, marrying a man and woman in Christ is one of my favorite pastoral functions. It's just that I know all too well that out of all the "I do's" that are spoken, many a bride or groom will eventually say: "I did then, but I don't now." And there's nothing sadder than a good thing gone bad.

There is an often overlooked Bible story about a starry-eyed young couple getting married. David and Michal were society's darlings. He was a handsome war hero and the future king of Israel. She was a princess, King Saul's second daughter. Even though their marriage was arranged according to the custom of the day, scripture records twice in 1 Samuel 18 that Michal loved David. And since David had to slay 100 men to win her, it is reasonable to conclude he wanted to marry her.

After the nupitals, we find in 1 Samuel: 19 that King Saul is still determined to kill David, even though David is now his son-in-law. So David's adoring wife, Michal, helps her husband escape, and even plants the life-size family idol in their bed as a decoy.

When confronted by her father, she lies and tells him that David threatened to kill her if she did not help him.

For at least the next 10 years, David plays a deadly game of cat and mouse with his deranged father-in-law. During that time, some significant things happen—and don't happen—that contribute to this good thing going bad.

King Saul gives Michal to another man to be his wife—Paltiel, son of Laish of Gallim. And David takes six additional wives. We have no idea if there was any contact, or attempted contact, between David and Michal during this time.

When David officially ascends the throne, one of his first demands is that his long-lost wife be returned to him: "Give me back Michal, for I bought her with the lives of one hundred Philistines" (2 Sam 3:14 TLB).

How did Michal feel about it? Scripture doesn't tell us directly, but it does give us some clues. We know, according to 2 Samuel 3:15, that her husband, Paltiel, grieved deeply over losing her. Then, in 2 Samuel 6:16, we are told that as Michal watched from a window while the ark of God returned to Jerusalem with David leaping and dancing before the Lord she despised David in her heart. Later she compares him to one of the foolish ones who shamelessly uncovers himself.

In 2 Samuel 6:20-22, David retaliates with cutting words, reminding her that he's the king and he will do just as he pleases, and if she doesn't like it, there are plenty of women who do. The last we hear of Michal is that she had no children to her dying day.

There is just nothing sadder than a good thing gone bad. Here we have these idealistic young lovers who were considered a perfect match, but a few years later they are hurting each other with spiteful, hateful, words. It sounds familiar, doesn't it? Where did they go wrong? In next month's column, I will give you my analysis of just how this good thing went bad.

Robin Wentworth Mayer is pastor of Kokomo (Ind.) Church of the Brethren.

Stepping Stones is a column offering suggestions, perspectives, and opinions—snapshots of life—that we hope are helpful to readers in their Christian journey. As the writer said in her first installment, "Remember, when it comes to managing life's difficulties, we don't need to walk on water. We just need to learn where the stepping stones are."

The Brethren and Butler Chapel agree:
Love must prevail

STORY AND PHOTOS
BY KERMON THOMASSON

The little white stuccoed church sits in a clearing in the woods, about a quarter of a mile down a dirt road from the blacktop. An old live oak tree, draped in ghostly Spanish moss, canopies much of the churchyard. The gravestones of the burying ground begin there and extend into the surrounding oaks and pines, accounting for the Butlers, Claytons, Macks, Logans, Johnsons, Scotts, Greens, Maples, Dashes, and other families who are a part of the congregation's story.

A ruined piano *in Butler Chapel's burned chancel is open to the elements, mute forever as a musical instrument, but loud and clear as a symbol of the hate crime committed against the church on March 31, 1996.*

There isn't a house in sight. It is quiet back there, the silence only accentuated by the calls of songbirds, woodpeckers, and partridges. A breeze murmurs through the tall pines. The setting bespeaks a long history and heritage linking the members of a congregation. In this place, surely cares and woes can be laid aside, letting serenity and peace prevail.

But this is Butler Chapel, some eight miles outside the South Carolina town of Orangeburg. At first glance, the church looks intact, but partially hidden by low limbs of the live oak is evidence of destruction. While the front of the building—the sanctuary—with its little steeple atop it, is solid, the back end—the chancel area, office/library, and rest rooms—is roofless. Charred rafters and roof remnants protrude from the soot-stained outer walls. The old live oak seems sorrowfully to spread it limbs to protect the dignity of the downed building, pleading with the visitor not to gawk at the little chapel's violated corpse.

But curiosity leads to an inspection of the interior. Way past a year since the fire, nothing has been cleared away. Burned rafters are tumbled onto the floor. A broken and charred piano will never lead the worshipers in song again. The ruins of the pulpit will never again resound with the pastor's voice. Fire-spoiled Bibles, hymnbooks, and Sunday school materials are strewn about. The library books are fused into a mass on the shelves. One book lies apart, on a table. Scorched and water soaked, but still readable, it is titled *Reconstruction*. A mini-poster on the remains of the bulletin board reads "Keep the Faith."

The members of Butler Chapel knew their church was not safe. It had been vandalized on several occasions. A different window was broken each time. Graffiti was scrawled on the

walls, including repeatedly the number 666. Once the communion cloth was burned beneath the altar table.

"It was as if the vandals had one message for us: 'We can get in here whenever we please,'" said soft-spoken pastor Patrick Mellerson. "Still, somehow, it never entered our minds that anyone would actually burn our church down. We notified the Orangeburg police each time someone broke in, but they didn't seem to care."

As best the Butler Chapel folks can figure out, on Sunday night, March 31, 1996, a gang of kids broke in and carried on some sort of activity involving drugs and liquor. There was a melee, and the tumbled candles that were used to avoid turning on the electric lights set the building afire. That is the charitable version, at any length.

"For the next two days I watched the television news and the Orangeburg paper—the *Times-Democrat*—but there was no coverage," said pastor Mellerson. "I couldn't believe that our tragedy had been totally ignored. But the 'evilness' of the deed hurt more than anything; it was like a death in our family."

Eventually, there *was* a police investigation, and three white juveniles were arrested. Over time, the number of arrests rose to seven. But 15 months later, no one has been brought to trial. "They keep saying 'We're still investigating,'" the pastor explained.

Butler Chapel joined the list of 85 African-American churches—32 in South Carolina alone—that were arson-burned between January 1995 and July 1996. For months, it seemed that Butler Chapel and the others would be nothing but statistics. America took little notice, or belittled the reporting and rationalized away the enormity of the hate crimes. (See "Behind the Church Burnings" and "Behind the Church Burnings Story," a two-part article, October and November 1996.)

Said pastor Mellerson, "We felt hurt . . . and alone. No one seemed to care. None of the community's churches reached out to us. The whole country was unaware of what was happening."

Then the National Council of Churches, already actively investigating the church burning phenomenon, stepped up its work. In April and May, 1996, the NCC sent a delegation, including Brethren, to affected sites in Alabama, Tennessee, Louisiana, and Mississippi to gather data, raise public awareness, and demonstrate its support of the fire victims. Rallies were held across the country.

Over June 9–10, 1996, the NCC brought about 30 pastors of burned churches to Washington to meet with top government officials, including President Clinton and Attorney General Reno. Said an NCC spokesman at the time, "The pastors will come to the nation's

The moss-draped live oak tree *in the old churchyard seems to spread its limbs protectively over the little chapel that will never again resound with the songs, prayers, and exhortations of a worshiping congregation.*

Patrick Mellerson *has been pastor of Butler Chapel for the past three years. He also pastors another small AME church, while working full time in quality control at Metokote, an auto parts plant in Sumter, an hour's drive from Orangeburg. He also lives in Sumter, with his wife, Queen, and children Sonya, 12, Patrick Jr., 9, and Eric, 5.*

A South Carolinian by birth, pastor Mellerson spent some time in the Miami, Fla., area. He is quick to point out that Miami and Orangeburg are two distinctly different cultural worlds for African-Americans. South Carolinians are much more open, trusting, and neighborly.

Patrick Mellerson yielded in 1985 to a calling to be a minister. After pursuing college courses, he took his first pastorate in 1989.

Butler Chapel has long held services on first and third Sundays of the month. Pastor Mellerson hopes that in the new church, by 1998, full services can be held each Sunday.

Volunteer carpenter *Tom Dickson of Tyrone (Pa.) Church of the Brethren, served at Butler Chapel the week of May 18.*

capital seeking answers and explanations, but most importantly, they will come seeking to be taken seriously by the highest officials of the land."

Patrick Mellerson was among the pastors brought to the Washington meeting.

Some officials tried to deflect criticism by claiming government action was in progress. Said pastor Mellerson, "Our South Carolina senator Strom Thurmond told us there were 280 federal agents working on the burnings. I said to him, "Look, Senator Thurmond, there has not been *one* agent in Orangeburg."

Marion Mack *(left), the resident project director, consults daily with the Brethren project director of the month, in this case Stan Barkdoll of Kearneysville, W.Va., who served throughout May.*

A week after the Washington meeting, the Federal Bureau of Alcohol, Tobacco, and Fire Arms began its probe into the Butler Chapel arson. It was only then that the local police began its own investigation that led to the juveniles' arrests.

"I was more angry at the investigators and the news media than at the children who burned our church," pastor Mellerson said. "We should have gotten justice immediately."

But while he called for justice then and still calls for justice today, the pastor wants justice that is tempered with reconciliation. "If I were the one meting out justice, I would sentence the kids to one year of church attendance at Butler Chapel. For one year, every time our church door opened, I'd have those kids sitting in the front pew before me."

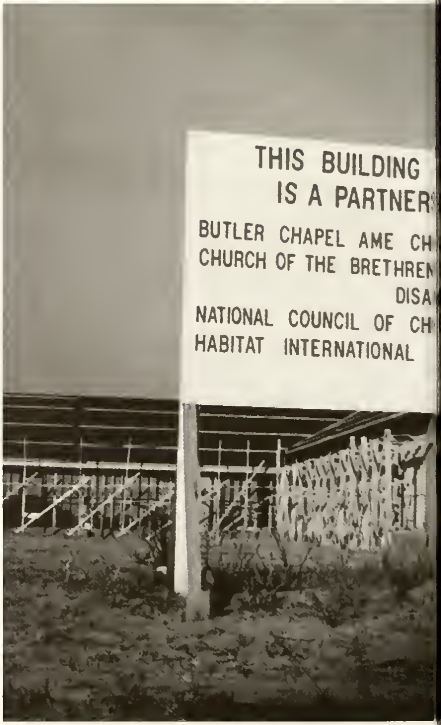
What would the kids hear? "We teach love, not hate. We would welcome them. They would find God somewhere in our church. They would learn compassion, forgiveness, and love of the Lord. If those kids had known the Lord, they would not have done what they did."

The trouble with kids today, said pastor Mellerson, is the homes they come from. "People have neglected to teach good values to their children at home. It's no wonder they do the things they do."

The NCC action led to a partnership between African Methodist Episcopal Butler Chapel and the Church of the Brethren. An NCC member, the Church of the Brethren assigned its Disaster Services office the task of rebuilding Butler Chapel. The Emergency Disaster Fund allocated $20,000 to provide for volunteer workers on the site.

It was originally planned to begin the rebuilding of Butler Chapel last fall, but delays of one sort or another postponed the beginning of construction until this past April. Habitat International, experienced in such matters, cared for the legal clearances, provided functioning guidelines, and did other work necessary for the project to move ahead. Sources for building materials were found. International Paper Company, for example, has donated all the lumber. sheeting, drywall, and tar paper, as well as other materials.

The Disaster Response office appointed retired Brethren minister Glenn Kinsel liaison to Butler Chapel, with the job of recruiting and scheduling volunteers from various Brethren districts as well as project directors, who serve on a monthly basis. Jiggs Miller, a long-time



The chuck wagon *shows up, a welcome sight for hungry volunteers. Butler Chapel members Zeter Mack, Flossie Mack, and Colie Davis bring in down-home fixings.*

disaster response worker, served as project director in April. Stan Barkdoll, also a disaster response veteran, served in May. A team of directors, Earl Dohner and William Clem, served in June. And Cliff Kindy was recruited for July. A Brethren Volunteer Service worker, Torin Eikenberry, assists these directors, helps orient volunteers, cares for financial reporting, and works at local public relations.

Groups of Brethren volunteers from one district at a time serve one-week stints at Orangeburg. A senior-high Summer Workcamp group led by Greg Enders will be on hand July 7–13. During July, also, Brethren brick-layers from whatever district they are found in will be used. "We've got volunteer groups lined up through August," said Glenn Kinsel. "Then we'll 'take a sounding' to see what's needed beyond that." It is hoped that the building can be completed by November.

The local project director is Marion Mack, a Butler Chapel member from a family with deep roots in the congregation. A contractor, he gives much time on the project site, providing an ongoing presence, and taking responsibility for the project's meeting of building codes. His contractor's license doesn't allow him to take on a project the size of the new church, so he carries the title *Acting* Contractor.

Stan Barkdoll explained that building codes differ from state to state, and volunteers come in with their ideas from back home about how things are to be done. "Marion keeps them in line, though. He knows South Carolina. What he says, goes."

Extending that, whatever Butler Chapel says, goes. The Church of the Brethren only supplies volunteers. It has no input regarding the size and shape of the church, the materials used, or how the building is constructed.

Besides Marion Mack, there are several other Butler Chapel members with building experience who regularly volunteer their time. Other members also drop in to work. And Butler Chapel folks fetch in one home-cooked meal a day, themselves, and their arrival is much anticipated by the volunteers. Camaraderie is strong among the Butler Chapel members. This, and their infectious good humor, quickly bonds them as well with the weekly Brethren volunteers.

BUTLER
CHAPEL
CHURCH
A.M.E.

The old church sign *is still in place. In the left background (and across the road) can be seen the edge of the 7.5-acre clearing that is the new church site.*

So well honed is the rebuilding process that on a Monday morning, raw recruits from afar quickly grasp the task before them, and before the first hour is out, hammers and saws are creating a din, and the structure is smoothly continuing to take shape.

Before the joint building project with the Brethren began, Butler Chapel had already bought a 7.5-acre building site out on the big road. "Some of the older members wanted to rebuild on the

The new Butler Chapel *is much larger than the old church. The sanctuary (front right) is 46.5 by 88 feet. Brick-laying is being done in July.*

old site," said pastor Mellerson, "and that's understandable. But the younger folks outvoted them. They felt the need to be out where the church would be visible to the community."

And visible it is. The new church is going up on a raw, scraped off, treeless site, visible for a distance up and down a straight stretch of road. Across that road and down a few hundred yards, a small sign, wreathed in Virginia creeper, points down the sandy lane to the old church.

The 8,500-square-foot brick church will be far bigger than the old one. The sanctuary itself is 46.5 by 88 feet. A 31-by-132-foot wing with rooms for Sunday school and other functions is behind the sanctuary, forming with it the shape of a T. A tall white vinyl steeple will sit atop the sanctuary roof.

Aleene Maple, *a Butler Chapel volunteer, shows a balky nail who's boss. Some Butler Chapel members work daily on the project. Others come in periodically.*

The new church clearly is being built to allow congregational growth. Butler Chapel membership is about 135. When it began, just over a century ago, the rural community surrounding it was almost completely African-American. Gradually, however, people moved into Orangeburg to find jobs in industry and services. Now only about five percent of the Butler Chapel members live near the church. The rest drive in, some from as far away as the state capital, Columbia, about 25 miles to the northwest. Today, the community has many white residents.

But the picture is changing again, according to pastor Mellerson. People living in Orangeburg who retained their property in the area are moving back out. The racial mixing continues, but with more returning African-Americans being the factor. "They've gotten tired of the town," the pastor explained.

Pastor Mellerson sees this mixing as good, and it fosters the new ecumenical spirit that has come with the burning and rebuilding of Butler Chapel. "Holy Trinity Catholic church was the first one to invite us over after the fire."

A Baptist church in town, when approached to help with the rebuilding project, provided housing in its Family Life Center for the Brethren volunteer groups. The *Times-Democrat* makes a point now of covering developments at the building site, such as the ground-breaking and foundation-pouring. According to pastor Mellerson, the newspaper lamely excused its earlier lack of coverage as "things just falling through the cracks."

The higher profile in the Orangeburg community and the unaccustomed neighborliness are not the only benefits attributable to Butler Chapel's burning and rebuilding. "It's a move from tragedy to triumph," said pastor Mellerson. "Getting to know the Church of the Brethren is one of the best things. We could hardly believe that a church that had never heard of us would so open its heart to us, and help us rebuild."

Not unexpectedly, both sides of the partnership claim they are reaping the lion's share of benefits, and they talk about an ongoing relationship. So far it's just talk, of course. Glenn Kinsel says, however, that encouragement is being given to Southeastern District to consider relating to Butler Chapel. Pastor Mellerson and his wife are attending Annual Conference in Long Beach. He is the speaker for the annual MESSENGER Dinner, and other appearances and involvements at Conference have piggybacked on that. The Annual Conference experience will expose Butler Chapel's leader to the broader church beyond the gung ho volunteers who trek to Orangeburg.

Pastor Mellerson is impressed by the Church of the Brethren's emphasis on service and volunteerism. The Brethren who work on the Butler Chapel project are impressed by the warm hospitality and the congregation's wealth of practical skills. Just what these impressions can lead to remains to be seen.

What *already* is seen is that when a tragedy happened, when racism threatened the life of an African-American church, the Brethren presented themselves at their best—answering again the question "Who *is* my neighbor?" and demonstrating that hatred cannot be tolerated. Love must prevail. *M.*

In the Dominican Republic: Education as empowerment

BY MIGUELINA ARIAS MATEO

The Church of the Brethren in the Dominican Republic has been involved in a Theological Education Program since 1992. There were problems at the beginning in getting all the pastors involved and enthusiastic. After a short hiatus, Marcos R. Inhauser proposed a new program, which began in 1995. This time, all the pastors were enrolled, and enthusiasm did catch hold.

Even I, a lay person and not directly involved in the program, felt the new excitement. Part of this can be attributed to Milciades Méndez, the new national coordinator. He is in touch weekly with every student. He visits our churches and answers the questions that students raise. Beyond his weekly visits, there is a monthly all-day meeting of all pastors. This builds and promotes a sense of community that we had been lacking previously.

Now that the new Theological Education Program has been in place for two years, I have a couple of things to say about its importance for the Church of the Brethren in the Dominican Republic.

The role of women among the Dominican Brethren has been completely reshaped since Estella Horning—a former missionary in Ecuador and Nigeria, and more recently a member of the Bethany Theological Seminary faculty—came and presented a course on "The Role of Women in the Church." Before that course was taught, I had felt that I was a second-class member of the church, that I had to *do something* before I could be accepted in the church.

Miguelina Arias Mateo *feels empowered as a woman in the Dominican church by the Theological Education Program provided by the US Church of the Brethren.*

The Horning course transformed us women. We Dominican sisters now feel and understand that we are important, that we have a role, and we see that the church needs us ... *as women.*

This is demonstrated when now we see pastors' wives participating in their husbands' ministry. We see it demonstrated by male pastors speaking of "*our* ministry" (that is, including their wives), instead of "*my* ministry," as they used to refer to it.

Another manifestation of this growth in awareness is the request made by pastors' wives to be included as regular students in the Theological Education Program. These women say, "We are also pastors in our congregations; our members consider us not as wives, but as pastors."

One of the other commendable effects of theological education is the marked improvement in the quality of sermons we hear. Previously it was widely accepted that one did not need to study beforehand and prepare a sermon; the Holy Spirit, it was believed, would just guide the preacher, with no preparation on his part needed. This notion has now been dispelled. Pastors now do studying and sermon preparation. Credit for this change is due to a course on sermon preparation and delivery taught by Marcos R. Inhauser, a Brazilian who graduated from Bethany Seminary. We now hear sermons with better structure and presentation. Church members can now catch the idea of the sermons easily, and the level of biblical instruction is rising.

And of great significance, we are becoming *one* church. At the beginning, we were an association of churches, each with its own doctrines and goals. But as we studied church history, particularly as we studied Anabaptism and Pietism in courses taught by Pennsylvania minister Earl Ziegler and Bethany Seminary professor Dale Brown, we gained a better understanding of Brethren heritage and we caught a new vision. This heritage is something very close to our spirituality and the way we understand Christian life.

We are a new church now, more open to learning and to change. We are growing day by day to be more Brethren. Earlier, all our pastors called themselves Pentecostals, and taught that church members had to speak in tongues. Through the course on the Holy Spirit, particularly, but through other courses as well, they have a new understanding and a new position.

But it is not only in the biblical and theological areas that our pastors and other church leaders are improving. We have become familiar with schedule keeping, reading requirements, and class assignments. We have improved our reading and writing skills. We have developed the discipline of study. We have improved our skills to examine everything and to retain what is good.

My testimony is my way of thanking the Church of the Brethren in the United States for providing us Dominican Brethren with theological education and helping us to improve ourselves as church leaders and as people.

Miguelina Arias Mateo is a member of Magueyal Church of the Brethren in the Dominican Republic, and secretary of the National Board of the church in that country.

A most unusual Sunda

Because of the experience of our common bonds of faith, teaching the Altruists has been a journey of joy.

Tery L. Steigerwald

BY PATRICIA KENNEDY HELMAN

Altruist: *One who has regard for the interest of others, devotion to others, a humanitarian perspective regarding a public spirit, and a benevolent ardor on behalf of others.*

One of the joys of my life has been teaching adult Sunday school classes for a long time—50 years, to be exact. I taught adults in the Church of the Brethren in Ottawa, Kan., where I went as a bride, and continued this role in Wichita Church of the Brethren. In North Manchester, Ind., I was an assistant to Manchester College professor Paul Keller, primary teacher of the Questers Class. Paul, a rare mentor and a wise and masterful educator, still inspires those who remain on the quest. Now, savoring retirement years in Fort Wayne, Ind., I share my Sunday mornings with the Altruist Class at Lincolnshire Church of the Brethren.

In 1947, at Smith Street church in Fort Wayne, the only adult group was the Plus-Ultra Class. Its name indicates that the members were in their middle years or older; but, occasionally, some younger folks joined them. It was a time when the men were returning from military service and Civilian Public Service camps. The ending of World War II brought to family life a sense of normalcy that was most welcome in our culture.

The pastor of Smith Street church at that time was Van D. Wright. His wife, Nora, taught the Plus-Ultra class, and it was she who suggested that the younger group start a class of its own. She was aware that her group was made up of the older set, and that those who were obviously growing older might have an agenda different from that of their younger friends, hurrying to create families and settle into comfortable lives.

The younger ones took Nora Wright's suggestion seriously. Seven couples banded together and established the new class. After some pondering, they chose the name Altruist Class.

This year, 1997, marks 50 years of continuous growth and study. The Altruist Class has accrued a history that, in many ways, assumes model proportions in a bonding of friends and family in Christian love. Its members have lived their lives in willing service to the congregation, demonstrating their gifts in a variety of ways. In these past 50 years, the Altruist Class members have grown older and wiser, and, at least by name, have moved into the age group the Plus-Ultra Class represented a long time ago

Eleven years following the advent of the Altruists, construction of a new church building was underway. The move was made from Smith Street church to a neighborhood called Lincolnshire. In 1959 the dedication of Lincolnshire Church of the Brethren took place. It was agreed by all that the building committee had done a masterful job of planning a beautiful edifice. On the seven-member committee were two women and three men from the Altruists.

From the beginning, the Altruist Class had within it a strong group of leaders, comprising both men and women whose experience and abilities were given recognition. Through the years, some 45 school teachers were on the roll, including several school superintendents and principals. There were present, also, those who were in administrative positions in the industrial and financial groups in the city. Builders, artists, secretaries, musicians, scientists, health-care workers, and others were a part of the group. The presence of unusual leaders was and still is at the root of the strong life of the class.

Lincolnshire moderators have come from the Altruists, spanning 1947–1994. Early in the life of the group, several women who were raising infants post-World War II, began a Mother's Fellowship. It had programs helpful to mothers of infants, toddlers, and elementary-age children. As societal changes occurred, and mothers often were working outside the home, the group was subsumed into a Reaching Out Fellowship within the church.

Covering 50 years of the life of any group touches instances in which there was some ruffling of feathers. The class did not totally escape difficult times, but neither did its members give up on each other. From my vantage point as a relative newcomer and teacher, I am

chool class

Lincolnshire's Altruist Class *is marking 50 years of study and service, bonding and fellowship. Patricia Kennedy Helman (seated, second from left) has been the Altruists' most recent teacher and the chronicler of its history. Her husband, Blair (standing, fourth from left), is one of the several Lincolnshire moderators produced by the class.*

continually aware of the members' caring for one another. Each Sunday, the happenings of the past week are discussed—illness, hospitalization, travel, and other matters to which people can respond. The Altruists pay attention to those who need it. As hospital visits are made and flowers and cards are sent, the caring spirit prevails.

Joy is also celebrated, occasioned by weddings (usually of grandchildren) and births (now of grand children and great-grandchildren). Care is taken to celebrate life together. Seldom does a month go by that the class does not gather for fun and fellowship—a visit to a new restaurant, an evening of entertainment, or a night of games and dessert in a member's home. And never is the party complete without a mention of those who need attention because of illness, loss, or loneliness. If a group has been together for 50 years, loss and sorrow have attended them. The Altruists' response to the death of a member of the class never falters; the word "caring" continues as an undergirding to an ongoing part of the lives of the faithful.

The word "sharing" also epitomizes the Altruists. From my first months in the Lincolnshire church, I was surprised by the outreach in which the class was involved. A wooden box is passed each Sunday, and money slipped into its slot. Over the 50 years of togetherness, the Altruists' capacity for outreach has grown. Monthly, $100 is given to the food bank sponsored by the Associated Churches of Fort Wayne and Allen County. Another regular outreach is made to a missionary couple, with a yearly gift of $1,000. When there is a specific need in the church for repair or painting, the Altruists are invariably at hand.

Recently, a large carpet that had taken years of wear and tear was replaced from the class treasury. Several memorial gifts honoring faithful members who are deceased helped the Altruists provide a number of large round tables for the church's fellowship hall. Lincolnshire has a care givers program that covers the entire congregation. Of the 14 groups of care givers within the body, five are from the Altruists Class. These members pay special attention to those who are hospitalized or are needing help. Besides the outreach from within the group, a number of class members volunteer at local agencies, including Red Cross, food banks, hospitals, and schools.

There are 52 members of the Altruists Class. Some are in nearby retirement homes, but are kept on the roll because of the group is still important in their lives. The youngest active Altruist is 61, and the oldest is 87. On Sundays when the "snow birds" have returned from Florida, between 25 and 30 people attend the class.

While I have been the primary teacher of the class, several others also take part in the teaching role. Francis Barr taught sessions on science and religion this year. Another teacher, Roland Young, is taking the group through Donald F. Durnbaugh's new and comprehensive history of the Church of the Brethren, *Fruit of the Vine* (Brethren Press, 1996). A study of comparative religion was a major part of the winter sessions. The class remains open to new ideas and new approaches to biblical studies.

Because of the experience of our common bonds of faith, teaching the Altruists has been a journey of joy. It is a blessing to know what can happen when people live by those precepts of leading, sharing, and caring. Such a way of life is dear to the hearts of all who speak of themselves as the brothers and sisters in the Church of the Brethren.

Patricia Kennedy Helman, a member of Lincolnshire Church of the Brethren, Fort Wayne, Ind., is an ordained minister, a writer, and a poet. For several years she wrote a regular column in Messenger, *"Pilgrim's Pen."*

Pacifist patriotism

One Friday evening during the war, community people tied a big, beautiful yellow ribbon around my oak tree, complete with bow. When I discovered it next morning, I—almost by instinct—ripped it down.

BY MARK THIESSEN NATION

Read: Romans 12.

A few summers back, I attended the Fourth of July parade in my hometown, McLeansboro, Ill. To any outsider, the parade would have appeared pathetic. But for this poor community of 3,000, cheering on the parade was a matter of pride. The floats, sponsored by businesses whose profits were slight, were not elaborate, but they had been created with love and pride and staffed by familiar faces.

But what stood out for me were the veterans marching past. There were four. I knew two of them. One was the father of a man who has been one of my best friends since we were four.

Marion had long ago outgrown his sailor's uniform, but still he marched in it with fierce pride and military bearing. Since that day of the parade, he has shown me photos of the battleship he was on during World War II, and has told me stories from his service in the Navy. There was no glee in his voice as he talked about killing other people. But there was a simple, subdued pride in having done what he was asked to do by his country. Marion loved his family, his McLeansboro friends and neighbors, and what seemed the more vague entity called the United States of America. He was a simple citizen who had done his duty.

Ammon Hennacy, a leader of the Catholic Worker Movement, once said, "Being a pacifist between wars is like being a vegetarian between meals." The statement is a reminder. Yes, it is when the most meat-laden feast is set before us that we really show whether or not we are committed vegetarians. And it is when push comes to shove, when shame, violence, and other threats are real for us that our commitment to love even our enemies is tested.

But it is also a distortion, a distortion we too often allow to shape our lives. For, if it is only in wartime or during national celebrations such as the Fourth of July that we realize that our convictions as Christians do not perfectly coincide with the ideals of an entity called the United States of America, then the superficiality of our lives will be revealed either by our unnecessarily shrill protests when wars do come or by an easy capitulation that reveals our true allegiance is not, after all, to the Lord Jesus, but rather "to the flag of the United States of America and to the republic for which it stands. . . ."

Ah, comfortable conformity! But Paul tells us, "Present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. Do not be conformed to this world, but be transformed by the renewing of your minds, so that you may discern what is the will of God—what is good and acceptable and perfect" (Rom. 12:1–2).

Renewal and transformation sound like good spiritual words. And they are. But Paul doesn't want us to forget that the spiritual is connected to our real, everyday lives. In Romans 12:9–13, he goes on: Our love is to be genuine. We are to hate what is evil and hold fast to what is good. We are to love one another with mutual affection. We are to be humble, associating with the lowly and honoring others. Empathy is something we should learn, rejoicing with those who rejoice and weeping with those who weep. There are needs among our brothers and sisters in Christ; we should respond to them. We are to be hospitable to strangers.

Then comes the point in the text at which the offense begins. For beyond this, we are to bless those who persecute us—not curse them as we are tempted to do. Of course, not everything is in our control. But, as far as it depends on us, we are to live peaceably with all. We are never to repay anyone evil for evil, but are to overcome evil with good. We are never to avenge ourselves, but are to leave room for the wrath of God (verses 14–19).

These verses of Romans 12 provide a rich and compact summary of the basic structure of our life together as a church in the midst of the world. If we live in this way, it not only enriches our own life, but also testifies to the Lord who makes possible our life. And if our convictions are lived with enough clarity, the offense of pacifism is mitigated and the underlying convictions about loving our enemies and repaying evil with good are rendered intelligible and credible.

At the time of the Persian Gulf War, I was pastoring a Disciples of Christ congregation in Orestes, Ind., a village of 500 people. In a place that size, people want something to take pride in. One of the centers of pride in Orestes was a 200-year-old oak tree that stood at the center of the village . . . in my yard. The venerable tree was thought of as community property.

You guessed it. One Friday evening during the war, community people tied a big, beautiful yellow ribbon around my oak tree, complete with bow. When I discovered it next morning, I—almost by instinct—ripped the ribbon down.

On Sunday morning, my congregation was abuzz. The members and other villagers were just sure that some wayward teenager had vandalized my tree. To get the village teenagers off the hook, and to be honest, I told the congregation that I had taken down the yellow ribbon, myself.

The next Sunday I preached on taking down the ribbon. A part of the congregation's response struck me powerfully. These were people who probably had never heard much about pacifism before I came along as their pastor. And they were people who by instinct were political and social conservatives, especially regarding war. But they were not totally offended by my sermon. I hope that was partly because of the trust I had established. But, also, it was partly because this was central Indiana, where the Brethren and Mennonites and their convictions were well known. Although those groups are not without faults, their convictions had been lived with enough clarity, along with their peculiar views about war, that these people in Orestes respected them and appreciated them even if they didn't fully understand their pacifism. So when I did something potentially offensive, it did not offend.

But it is not only that clearly lived convictions make pacifism *during* a war more palatable to others. If these teachings in Romans are substantially believed, taught, and embodied *between* wars, between celebrations, we have a narrative that shapes us (and our children) such that we know why it is we cannot fully, wholeheartedly join in celebrations of national hubris and willingness to kill others so that we might live.

So, should we, as Christians, consider ourselves patriots? This reminds me of a question I have wrestled with numerous times over the past few years: Do I believe in tolerance? If the alternative to tolerance is narrow-minded bigotry or the act of smashing someone's face in or being nasty because he disagrees with me, then the answer is "Of course, I believe in tolerance."

But the problem is that there is a lot of baggage that typically goes along with believing in tolerance in today's world. It usually implies that convictions are merely a private, personal matter; religion is treated like a hobby rather than as something that should fundamentally shape our lives. What I sometimes say is "No, I don't embrace tolerance, but I hope I embody Christian convictions. Now, some of those convictions—such as humility, forgiveness, and loving my neighbor as myself—will sometimes look like tolerance to others, and that is okay.

And so it is with patriotism. Patriotism is defined as "love for and devotion to one's country." Of course, in actual practice, that implies specifics—specific loves and specific hates. There is always, but especially during a war, baggage that goes along with "love of one's country."

The problem with patriotic symbols such as flags and yellow ribbons is that the message is ambiguous—dependent upon the mood of the viewers at the time. One of the intended messages of the yellow ribbons during the Persian Gulf War was that the US wanted its soldiers to return safely. And, of course, with that message all of us could concur. But, were the yellow ribbons not also tied up with solidarity with the war in general and with sentiments such as one soldier expressed when he wrote on a bomb he launched: "If Allah doesn't answer, ask for Jesus"? Or all the bumper stickers that said "This vehicle doesn't brake for Iraqis"?

Yes, there are loves and hates, dyings and killings that are celebrated in patriotism. That is the problem.

Thus, sometimes I say, "No, I don't embrace patriotism, but I hope that I embody Christian convictions. Some of those convictions—extending hospitality; responding to needs; living in harmony, humility, and empathy—will, most of the time, look like love for my country to others. And that's okay."

Putting it this way will remind us that pacifism is related to a set of convictions and practices relevant *between* wars as well as *during* them.

Putting it this way will remind us that what is first is worship of God, the God become flesh in Jesus—the Jesus who calls us to love our neighbors and our enemies.

Putting it this way will remind us not to reduce the offense of the cross to some vague commitment to globalism or the peace issue.

Putting it this way will remind us that whatever love we have for the United States of America is qualified by a worship of God that leads us to bless even those who persecute us, submit even to pagan, wicked leaders, as Paul advocates in Romans 13, *if the alternative* is overcoming evil with evil.

I would never suggest that placing the discussion of patriotism back in the context of life—real Christian life—resolves all issues. Hardly. But it does place the tensions where they should be: in the presence of the worship of God.

Taking the stance of Christian pacifism does not entail demeaning war veterans. Stanley Hauerwas, in his book *Pacifism: A Form of Politics*, writes: "One difficulty of the pacifist witness is that it seems to require the pacifist to ignore or dishonor [the] sacrifices [of those who participated honorably in war].... It is my hope that pacifists will help us learn to tell the story of our lives in such a way that the valor and sacrifice of participants in past wars will be an honorable part of that story without entailing the repetition of war for our own lives."

In the midst of our questions and wrestlings, in the midst of the wars of the world, in the midst of patriotic celebrations, I hope we can say and live the following:

We won't carry flags in your parade.

We won't recite your pledge of allegiance; our allegiance is elsewhere.

We won't kill enemies whom our God has called us to love, even in your wars.

But . . . we hope our lives and convictions convince you that we love our God and the people of this land within which God had called us to serve. *M.*

Mark Thiessen Nation, who recently served as interim pastor of Glendale (Calif.) Church of the Brethren, is director of London (England) Mennonite Center. He is a Ph.D. candidate in Christian ethics at Fuller Theological Seminary.

Climb the ladder of the Beatitudes

BY JIM FOREST

Read: Matthew 5:1–11.

The Sermon on the Mount, the most famous sermon of all time, begins with a set of blessings we call the Beatitudes—just 10 verses, with the word *blessed* repeated nine times. But what does *blessed* mean? In some Bibles, you find it translated as "happy," but this makes no sense when you look at the conditions Christ is describing, from poverty to persecution.

"How would you translate *blessing*?" I asked the biblical scholar Rabbi Steven Schwarzchild. "There is no one word that will do," he replied. "It is something like 'on the right path,' 'on the way the Creator wants us to go.' it is the opposite of the word for *sin*, which means 'losing your way.'"

The Beatitudes weren't the first words of the public ministry of Jesus, but Matthew uses them to introduce us to the teaching of his Master. This short text provides a summary of the whole gospel.

If we recognize the last two blessings as one, because both describe the suffering often imposed upon those who try to live the gospel, we may consider there to be eight Beatitudes, each of which we need to think about again and again as we progress in our lifelong conversion.

The eight Beatitudes are all aspects of being in communion with God. They are like rungs on a ladder. Each one leads to the next. Remove any one of them, and you fall off the ladder. It is a carefully built ladder. The rungs aren't in a random order. To reach the second step, we need to make the first step.

1 **Blessed are the poor in spirit.** Poverty of spirit is the essential beginning. Without it, we haven't begun to follow Christ.

What does poverty in spirit mean? It is your awareness that you cannot save yourself, that you are basically defenseless, that neither money nor power will spare you from suffering and death. It is your awareness that you desperately need God's help and mercy. It is stepping away from the rule of fear in your life, fear being the great force that restrains us from acts of love.

Being poor in spirit means becoming free of the myth that possessing many things will make you a happier person. It is an attitude summed up in a French proverb: "When you die, you carry in your clenched hands only that which you have given away."

Look at the life of any saintly person and you see this Beatitude in practice. For St. Francis, in his habit of rags, it was the way of the person who makes himself least rather than greatest. St. Francis addressed poverty as his sister. St. Thérèse of Lisieux spoke of "the Little Way." And Dorothy Day came up with the phrase "voluntary poverty."

2 **Blessed are those who mourn.** This next rung is the sacrament of tears, the Beatitude of feeling and expressing grief not only for your own sorrows and losses, but the sorrows and losses of others. You can hardly feel someone else's pain without poverty of spirit—otherwise you are always on guard to keep what you have for yourself and to keep you for yourself.

Think about the two-word verse in the Gospel of John: "Jesus wept" (John 11:35 RSV). The 17th-century poet and priest John Donne comments, "There is no shorter verse in the Bible, nor is there a larger text." The Gospel authors tell us of three times when Christ wept: as he stood before the tomb of Lazarus before summoning him back to life; as he looked on the city of Jerusalem and foresaw its destruction; and as he prayed in the Garden of Gethsemane the night before his crucifixion.

"The presence of Christ is revealed in those who mourn," says my therapist friend Glinda Johnson-Medland. "In mourning, there is transparency—the body shows who you truly are. Christ is a very transparent person, able to communicate with his whole body, not just words. A child is transparent in the same way. Mourning makes us transparent to each other.

"When you see tears on the face of another person, you feel it; you are changed." She adds, "Mourning creates a path. But in America we lack rituals of grief. The result is that we aren't operating in reality.

"One of the things to mourn is the loss of the nuclear family—now one more minority group. Religious ritual provides a way to 'sing away' the soul and body of a person we love. Tears are very powerful. No prayer of absolution equals tears. We are mourning with the heart of Christ—mourning our sins and losses."

3 **Blessed are the meek.** We see meekness in Jesus washing the feet of his disciples, something that embarrassed them, something they resisted. But in what better way could he teach them the nature of love and what it means to be a pastor? We see meekness in Christ carrying the cross and enduring all the other events that led to his crucifixion.

Meekness is a tough virtue for everyone, but perhaps most of all for men because they have been made to think of meekness as a feminine quality. But meekness is not simply doing what you are told. The person who obeys evil orders is not being meek but being cowardly. He has cut himself off from his own conscience, thrown away his God-given freedom, all because he is afraid of the price he may have to pay for following Christ. We must first of all be meek toward God, and that meekness will give us the strength not to lord it over others or to commit evil deeds against our neighbors.

For an image of meekness in the modern world, think about Rosa Parks, a church-centered seamstress in Montgomery, Ala., who in 1955 quietly refused to give up her bus seat to a white man. In so doing, she violated a city ordinance—and also changed the course of American history, although she had no idea of anything important coming from her small gesture on behalf of human dignity.

That night, 40 black pastors serving local congregations met together and decided the time was at hand to try to end segregation on Montgomery's public-transportation system. They decided to begin a boycott of the buses. Martin Luther King Jr. was elected to head the boycott, partly because, being the youngest pastor in town, he had the least to lose should the campaign fail. The black population of Montgomery began walking and carpooling to work.

A year later, the US Supreme Court decided that racial segregation in public transportation violated the Constitution. It was a major blow to the legal foundation of segregation. And it all began with the firm but gentle refusal to go along with something Rosa Parks knew was wrong. Faith-based meekness can move mountains.

4 Blessed are those who hunger and thirst for righteousness. When we begin to share in the sufferings of others, we cannot help but notice that suffering is often either the consequence of injustice or is made worse by injustice.

Notice that Jesus doesn't say "Blessed are those who *hope* for righteousness" or "Blessed are those who *campaign* for righteousness," but "Blessed are those who *hunger and thirst* for righteousness"—that is, people who want what is right as urgently as a person dying in a desert wants a glass of water. There is a saying, "Some people are so hungry that the only way God can appear to them is as a piece of bread."

Think of Dorothy Day, who not only devoted her life to hospitality, but kept asking what it is about our society that produces so many people in *need* of hospitality. "Our problems stem from our acceptance of this filthy rotten system," she said in her usual plain-spoken way.

A society whose main story is summed up in the good-guy-kills-bad-guy Western movie seemed to Dorothy Day a far cry from the kingdom of God. The core of the spiritual life, she explained, is to see the image of God in everyone, especially in those we fear or regard as enemies. "Those who cannot see Christ in the poor," she wrote, "are atheists indeed."

5 Blessed are the merciful. This rung prevents us from thinking that the longing for righteousness allows us to be ruthless. It is natural to feel anger toward those who make themselves richer, more comfortable, or more powerful by causing others to suffer. We immediately become aware of our attraction to violence and vengeance when we start imagining how to punish people and groups who have hurt those we care about or by whom we feel threatened.

But we see in Christ the constant example of someone ready to be merciful to *anyone*, no matter what that person has done—not only the woman condemned to death for adultery, but even a Roman centurion, an officer belonging to a much resented army of occupation. Christ's final miracle before his crucifixion was to heal the man Peter had wounded in trying to defend him.

Thomas Merton described God as "Mercy within Mercy within Mercy." For a child, it is hard to know what to make of that way of thinking about God, but sooner or later in life, knowing what we have done and what we have failed to do, we have good reason to be amazed at God's mercy toward us. Whoever tries to center his life in God is drawn more and more deeply into a life of mercy.

6 Blessed are the pure in heart. What is a pure heart? A heart free of possessiveness, a heart able to mourn, a heart that thirsts for righteousness, a heart that is merciful, a heart that doesn't look at people merely as bodies or labels or objects to be used.

We see a pure heart in any saintly person. Think of Seraphim of Sarov. Thousands of Russian pilgrims walked great distances for confession, advice, and a blessing from this old man with a bent back who addressed his visitors as "my joys" and wore white because it was the color associated with Easter. Seraphim was so free of fear that he was on good terms with a bear that lived nearby and on occasion even shared his bread with it, seeing the beast as a neighbor.

In fact, bears were less dangerous to him than people: Seraphim was nearly beaten to death by robbers who had heard there was a treasure hidden in his log cabin. Even so, he refused to condemn them. The only "treasures" in his cabin were his icon of Mary, his Bible, and his prayer books. He labored long and hard to free himself of all obstacles to God, and finally had a heart so pure that it seems no one could come near him without becoming more pure in the joy of his welcome.

7 Blessed are the peacemakers. Only after ascending the first six rungs of the ladder of the Beatitudes can we talk about the Beatitude of the peacemaker, for only a person with a pure heart can help rebuild broken bridges and pull down walls to help us recover our lost unity. The maker of peace seeks nothing personally, not even attention or recognition.

Such a person is not serving peace because it is a good deed, but because he has been drawn deeply into God's love and, as a consequence, sees each person, even the most unpleasant or dangerous, as someone beloved of God, someone made in the image of God, even if the likeness is at present damaged or completely lost.

How desperately we need peacemakers! We need them not only in places where wars are being fought or might be fought, but we need them in every home and within each congregation. Even the best and most vital congregations suffer from deep divisions. And who is the peacemaker who is needed? It is each of us.

Often it is harder to forgive and understand someone in our own congregation than an abstract enemy we see mainly in propaganda images on television. Within the church, we don't simply disagree with each other on many topics, but very often we despise those who hold opposing views. In the name of Christ, who commanded us to love one another, we engage in wars in which we don't even respect our opponents, let alone love them. But without mercy and forgiveness, without love, we are no longer in communion either with our neighbors or with Christ.

At the deepest level, the peacemaker is a person being used by God to help heal our relationship with him, for we get no closer to God than we get to our neighbor, and, as we know from the parable of the Good Samaritan, our neighbor doesn't just refer to the person next door of the same nationality, but even more to the person we regard as "different" and a "threat."

One of the saints of the 20th century, Silouan of Mount Athos, who had nearly beaten a neighbor to death in his youth, taught that love of enemies is not simply an aspect of Christian life but is "the central criterion of true faith and of real communion with God, the lover of souls, the lover of humankind."

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And for gathering: a collection of stories and anecdotes about life in BVS.

Living the Story—50 years of Brethren Volunteer Service is the theme for the 1998 year-long celebration that will include a national event October 2-4, 1998, at New Windsor, Maryland, and several regional events.

All photos will be returned unless you designate them as a donation to BVS. Please keep photocopies of written materials so they need not be returned.

Send to: **BVS 50 Years, General Board, Church of the Brethren**
1451 Dundee Avenue, Elgin, IL 60120

8 Blessed are those who are persecuted for righteousness' sake. At last we approach the top of the ladder. This is the Beatitude we are most reluctant to know about, the blessing of the persecuted. Far from expecting the Nobel Peace Prize for faithful living, we are advised to expect the worst.

Sometimes we think persecution is safely in the distant past, way back in Roman times. Or perhaps we remember the millions of Russians who died in early Soviet Union times simply for their refusal to deny Christ. We may think persecution isn't a threat in a democratic country in which we can do and say what we like and build a church at every intersection.

But if you start noticing the image of God in the poor, if you begin to oppose those activities that cause suffering and bloodshed, no matter how meek and merciful you are, you may find that getting into hot water can happen here and now.

The odd thing is that Jesus assures us that getting into trouble for following him is something we should receive as a major blessing. "Rejoice and be glad, for your reward is great in heaven, for in the same way they persecuted the prophets who were before you" (Matt. 5:12).

Worse things could happen than to be in the good company of the prophets and, still more important, with Jesus the Savior. Jesus never harmed anyone, but finally had to carry a cross—we know it to be the holy and life-giving cross, but it didn't look holy or life-giving at the time—to a place of execution and have nails hammered through his hands and feet for our sake. Yet it is on the cross that the Resurrection begins.

Jim Forest is secretary of the Orthodox Peace Fellowship. He lives in Alkmaar, Netherlands, and is the author, most recently, of Praying with Icons *(Orbis, 1997). He is familiar with the Church of the Brethren through using the services of Brethren Volunteer Service workers (BVSers) when he worked for the International Fellowship of Reconciliation (IFOR).*

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From the Office of Human Resources

Coordinator
Brethren Academy for Ministry Leadership

Full-time position reportable to the Director of Ministry for the General Board and the Academic Dean of Bethany Seminary. Location at Bethany Seminary, Richmond, Ind. Starting date Aug. 1, 1997, if possible.

Responsibilities: Develops educational events for leadership development, coordinates certificate programs for ministry training, conducts continuing education events, works collegially with General Board, districts, and Bethany Seminary.

Qualifications: Pastoral ministry experience (5 years); administrative experience (3 years); Masters of Divinity or equivalent; ordination and active membership in the Church of the Brethren; well-grounded in Brethren heritage, theology, and polity; skills appropriate to the responsibilities.

A 60-day rolling search beginning May 19, 1997, with qualified candidates interviewed at the discretion of the Interview Committee. Some interviews may take place at Annual Conference in Long Beach. Send materials as soon as possible.

Editor of Publications
Brethren Press

Plans and edits MESSENGER magazine, and assumes other responsibilities as part of the Brethren Press editorial team.

Needs five years proven experience in communications, particularly magazine editing; strong grounding in Brethren heritage, theology, polity; excellent oral, written, and interpersonal communication skills; active membership in the Church of the Brethren.

Business Manager
Brethren Press

Responsible for financial planning, inventory management, subscriptions, warehousing and distribution, and computer systems.

Send résumé, cover letter and 3–4 letters of reference by July 15 to Office of Human Resources, 1451 Dundee Ave., Elgin, IL 60120-1694.

Letters

John Baker has the goal of providing for rural people quality of life opportunities equal to those of people in urban areas.

Messenger
John C. Baker

John Baker in Everett

As the June cover story notes, John C. Baker has roots in Everett, Pa. where he is a life-long member of Everett Church of the Brethren.

Although John Baker is known internationally for his accomplishments, we here in his birthplace know him best for his interest in and his generous gifts to our community library. When the Everett Free Library decided to relocate and expand, the Baker family provided the $75,000 needed to purchase the new site. A clear stipulation was that the new facility would have a Peace Room. John Baker chooses and provides books and resource materials for the room that supports his firm beliefs concerning peace, mediation, and reconciliation. He also has provided a $10,000 endowment toward the maintenance of the library.

The library is again planning an expansion, and again John Baker has made a major financial contribution toward the project. That gift will provide computers and Internet access for library patrons.

A library board member, Daniel Koontz, said of John Baker, "Because he has such great appreciation for rural life, a goal of his is to provide the means for rural residents to have quality of life opportunities equal to those living in urban settings, without leaving their areas. The Everett Free Library has been a fortunate beneficiary of that philosophy."

An *ongoing* legacy of the Baker family to their hometown is the Everett Free Library. It was founded by John's mother, built up and kept current by his sister Margaret, endowed and equipped in forward-moving and enduring ways by John. We of the Everett community are most appreciative and grateful.

Elaine Sollenberger
Everett, Pa.

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Not the whole elephant

David Radcliff, in his April article, "North Korea: For Brethren, a Land of Opportunity," says "there are many similarities between North Korean values and Christian values."

Congress member Frank Wolf of

irginia, a member of the Helsinki ommittee that monitors human ights abuses in eastern Europe and ne former republics of the Soviet Jnion, has said that there is "undeniable evidence now of widespread orture, killing, raping, and imprisonnent of believers" in dozens of ountries, including North Korea.

One of these two pieces of infornation has to be untrue. If the North orean rulers have "Christian alues," why are they persecuting hristians? Once again, we have een the elephant and come away vith only one impression. More nvestigation is needed before we leclare the North Korean rulers brothers in Christ."

Eugene Shaver
Bridgewater, Va.

Must Hispanic ministry go?

have been a second-generation nember of the Church of the rethren all my life. It saddens and liscourages me to see Hispanic ministry disappear in the General oard's "new design."

The cut speaks strongly against us Hispanics in the church, where we 1o longer have a place. Our Hispanic eaders, heroes in the denomination, 1ave worked hard for many years to 1ave a place and a say. Now it is all "gone with the wind."

As a Puerto Rican pastor, I am very frustrated, even angry, but most of all ust sad. I love the church, but this may end my love for this denomination.

We are not heard, accepted, supported, or even respected. All our efforts are responded to with socalled "words of encouragement."

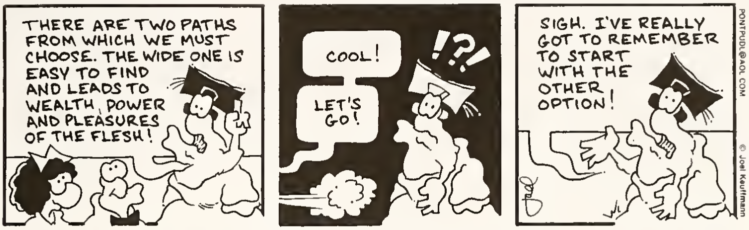
Telma I. Perez (Garcia)
Kissimmee, Fla.

Advice on relocating

It was on April Fools' Day that I saw this ad in *Time* magazine: "There's a town in Illinois where, if you move there, you won't be able to help but

Send payment for reprinting "Pontius' Puddle" from Messenger *to Joel Kauffmann, 111 Carter Road, Goshen, IN 46526. $25 for one time use. $10 for second strip in same issue. $10 for congregations.*

Pontius' Puddle


THERE ARE TWO PATHS FROM WHICH WE MUST CHOOSE. THE WIDE ONE IS EASY TO FIND AND LEADS TO WEALTH, POWER AND PLEASURES OF THE FLESH!
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!?!
SIGH. I'VE REALLY GOT TO REMEMBER TO START WITH THE OTHER OPTION!
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Fidelity Investments, a mutual fund company, is offering "lectures on investing, retirement options, and money management" to the residents of this Illinois town.

Since the Church of the Brethren is experiencing financial troubles, perhaps we should take advantage of this opportunity. Perhaps if we moved our denominational headquarters to this Illinois town, all our financial problems could be solved.

After all, according to the ad in *Time* magazine, our denominational leaders "won't be able to help but become . . . financial expert(s)."

The name of this Illinois town where financial expertise is guaranteed? Some place called Elgin.

Bill Bows
Martinsburg, P

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M M A

We took you up on it

Sebring (Fla.) Church of the Brethren took to heart the news ite on Campaign Finance Reform (April page 11). One member wrote a lette addressed to Florida's members of Congress. Members who are voters signed their names and gave their addresses, and we mailed the letters to our Senators and Representatives in Washington.

Ginny Grove
Sebring, Fla

Classified Ads

POSITIONS AVAILABLE

Executive Director, Thurston Woods Village Sturgis, Mich., has immediate opening for executiv director of a Mennonite-sponsored retirement community. To oversee current & future housing, healt care & supportive services. Prerequisites incl. nursing home administrator's license, min. 5-yrs professional leadership exp. Master's in health car preferred. Must be committed to Christian ministry identify with & support mission, goals, and values o Thurston Woods Village and possess strong management, interpersonal, and communication skills Thurston Woods Village is a nonprofit Christian retirement community with 118 skilled-care nursing beds 82 assisted-living units, & 33 HUD apartments; $6 million annual budget; 120 full-time equivalent employees. Send résumé, salary history, & references to J Randall King, 27440 Banker Street Rd., Sturgis, MI 49091-9357 or fax (616) 489-2491.

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urning Points

ew Members

ote: Congregations are asked to submit only the names of actual new members of denomination. Do not include names of people who have merely transferred their membership from another Church of the Brethren congregation.

ntelope Park, W. Plains: Jason & Lynn Samsel
shland, N. Ohio: Norm & Joanne Lake, Roger Stroup, Cristy & Nicole Groh, Miriam Mortland, Madeline Funkhouser
ethany, Mid. Atl.: Katie & Lindsay Heilner, Crystal & Sherry Kemp, Angie Sammons
ethel, N. Ind.: William & Dorothy Evans
ethlehem, Virlina: Jane & Alvin Burgess
randts, S. Pa.: Wesley & Karen Heckman, Daniel Hollenshead, Amy Kline, Katy Romero, Robert & Janice Valentine
ush Creek, Mid. Atl.: Daniel Conrad, Gaylen & Melanie Harshman, Jeffrey Musselman, Joy Puckett, Tina & Arthur German, Glenna Doorough, Laura Spaulding, Dallas Kehne, George Fox, Nissa & Healther Quill, Timothy & Wanda Perry, Kannika Keovichith
entral, Virlina: Mandy Burton, Melissa Carr, Laura Garst, Meredith Hite, Allison McCoy, Amy Rhodes, James Sexton, Loni Stoneman, Lindsey Wray, Leslie Wagner
ovington, N. Ohio:Andrew Janovsky, Dene' Longendelpher, Heather Wolfe, Steven & Judy Wright
undalk,Mid. Atl.: John, Sharon, & Joshua Pinkas, John Lynn, Medie McLaughlin
lizabethtown, Atl. N.E.: Jennifer Baum, Jesse Eisenbise, Gregory Epps, Peter Fox, Brian Helm, Melisa Musser, Dean & Megan Sweigart; Cindy, Heather, & Heidi Tschudy, Dorothy White, Jonathan Yound, Jodi Youtz, Becky & Joseph Zaleski
phrata, Atl. N.E.: Shirley Gehr, Richard & Marilyn Mull, Doug & Gwyn Pfautz, Jonathan Rissler, Sean & Ranea Wilson
reeport, Ill./Wis.: Linda & Shannon Skaggs, Beth Simler, Jackie Jacobs, Ashley Ehrler, Tanya Ram
reenmount, Shen.: Matthew Armstrong, Michael & Jennifer Armstrong, Berlin Bible, Bonnie May, Helen Minnick, David & Lorna Nesselrodt, Kevin & Norma Nesselrodt, Mark & Kristen Reese
Lampeter, Atl. N.E.: Bernice Wimer, Reuben & Sandra King, Edwin & Patricia Bowermaster, Ivan & Debra Zimmerman
Ligonier, W. Pa.: Monica & Robert Monticue, Jason Palmer
McPherson, W. Plains: Jessica Chapman, Lacey Gayer, Crystal Schrag, Victor Burkholder, Jacob Gayer, Daniel Hammarlund, William Hanley, Michael Stevens, Alexander Tyler, Timothy Wysman
Mechanic Grove, Atl. N.E.: Lars Rasmussen, Steve & Sandy Stauffer
Mechanicsburg, S. Pa.: Matthew Ayers, Bryce Meck, Ashley Nale, Kevin Nyman, Alison Diegel, Paul & Evelyn Cassel
North Liberty, N. Ind.: Ruby Banks
Parker Ford, Atl. N.E.: Sandra Christman, Kendra Renninger, Mary Romig
Philadelphia First, Atl. N.E.: Sharon Best
Pleasant Chapel, N. Ind.: Rozanne & Tony Robertson, Chris Wells, Joel Wilson
Snake Spring Valley, Mid. Pa.: Linda Trivelpiece, Nathaniel & Stacy Manges, Tina & Danielle Imes, Michael & Ryan Sleighter, Steven & Lynn Shelly, Debbie & John Koontz, Randy & Allen Kintz, Kelsey Nouse
Tucson, Pac. S.W.: Alice R. Johnson, Jim & Millie Hughes, Howard & Generkia Smith, Frank Sullenberger
Virden, Ill./Wis.: Robert Lykins, Dan & Annette Scharfenburg
Yellow Creek, Ill./Wis.: Sabrina Brinkmeier
York First, S. Pa.: Pam Baldwin, Jim & Linda Barnard, Jeffrey Sunday, Laurie Wise

Wedding Anniversaries

Anderson, Ralph and Mabel, Michigan City, Ind., 55
Baughman, Carl and Olive, St. Petersburg, Fla., 60
Berkey, Robert and Betty, Johnstown, Pa., 50
Craighead, Moyer and Esta, Palmyra, Pa., 50
Crowther, Theodore and Vivian, Ephrata, Pa., 50
Fletcher, Virgil and Marcheta, Lake Forest, Calif., 55
Herrell, Harry and Mary, Mansfield, Ohio, 50
Kennedy, Vincent and Pauline, Mansfield, Ohio, 55
Mellinger, Donald and Charlotte, Ephrata, Pa., 50
Miller, John and Gladys, Mansfield, Ohio, 50
Myers, Carl and Doreen, Elgin, Ill., 50
Naylor, Kent and Elva, McPherson, Kan., 50
Robinson, Minor and Ruth, Fort Loudon, Pa., 55

Pastoral Placements

Benedict, James L., from Troy, S. Ohio, to Union Bridge, Mid. Atl.
Cable, Sherman A., from Selma, Virlina, interim to Salem, Virlina, pastor
Dietrick, Ralph, from Flower Hill, Mid. Atl., to Elizabethtown, Atl. N.E.
Griffith, Edith E., from retirement to Hiwassee, Virlina
Peterson, Cheryl, from campus ministry to Beacon Heights, N. Ind.
Stoltzfus, Joyce, from Glade Valley, Mid. Atl., to Elizabethtown, Atl. N.E.

Licensings

Flory, Brian, April 19, 1997, Bridgewater, Shen.
McCoy, Shelby F., Feb. 7, 1997, Geiger, W. Pa.
McLearn-Montz, Alan, Jan. 30, 1997, Columbia City, N. Ind.
Yancheck, Paul, March 15, 1997, Black River, N. Ohio
Zeep, Christopher W., Jan. 18, 1997, Hagerstown, Mid. Atl.

Ordinations

Golden, Roger, Dec. 7, 1996, Wawaka, N. Ind.
Rhodes, Donna M., Feb. 1,1997, Huntingdon, Stone, Mid. Pa.
Stouffer, Darlene, July 26, 1996, Dallas Center, N. Plains
Yoder, Gary, Nov. 9, 1996, New Philadelphia, N. Ohio

Deaths

Bassette, Albert R., 92, Johnstown, Pa., April 10, 1997
Bebee, Pearl I., 103, Marion, Iowa, March 31, 1997
Blough, Adda B., 97, Hollsapple, Pa., April 4, 1997
Bowling, Ruth, 86, Bear Lake, Mich., March 18, 1997
Brower, Emily K., 92, La Verne, Calif., April 14, 1997
Brownsberger, Roland, 88, La Verne, Calif., Feb. 10, 1997
Brumbaugh, John W., 64, Bonners Ferry, Idaho, Nov. 22, 1996
Burkholder, Evelyn, 86, La Verne, Calif., Feb. 17, 1997
Clements, Mildred, 88, Arlington, Va., Feb 12, 1997
Collar, Brittany, 2, Lima, Ohio, April 23, 1997
Compton, Oliva C., 88, Bridgewater, Va., March 11, 1997
Cooper., Lamar, 86, Goshen, Ind., April 3, 1997
Crouse, William, 73, Norristown, Pa., March 4, 1997
DeBolt, Leota V., 87, Uniontown, Pa., April 7, 1997
Doolen, Guy, 83, LaPlace, Ill., April 12, 1997
Eckhard, Frances J., 79, Staunton, Va., March 31, 1997
Eckhard, Mary B., 100, Martinsburg, Pa., March 21, 1997
Enderd, J. Harry, 83, Lancaster, Pa., Jan. 10, 1997
Erb, Samual, 91, Ephrata, Pa., March 26, 1997
Fahs, Elmer H., 94, Decatur, Ill., Jan. 22, 1997
Ferguson, Robert E., 67, Bassett, Va., April 10, 1997
Fulcher, Minnie S., 83, Bassett, Va., April 13, 1997
Fulk, Howard, 68, Broadway, W. Va., March 31, 1997
Garnes, Helen, 88, Elizabethtown, Pa., Jan. 28, 1997
Good, Pauline M., 77, Waynesboro, Pa., March 25, 1997
Graver, Frank, 83, Lancaster, Pa., Jan. 18, 1997
Griffith, Marie R., 81, Carleton, Neb., March 25, 1997
Groft, Catherine, 89, Hanover, Pa., April 12, 1997
Hackman, Mildred, 87, Elizabethtown, Pa., Jan. 21, 1997
Harshbarger, Patience, 97, Harrisonburg, Pa., May 4, 1997
Hostetler, Retha, 69, Walkerton, Ind., Feb. 28, 1997
Hoover, Galen, 69, Bradford, Ohio, Jan. 2, 1996
Hunt, John M., 73, Johnstown, Pa., March 16, 1997
Hunter, Roxie V., 97, Bridgewater, Va., April 14, 1997
Ingles, Pearl, 77, Rockford, Ill., April 17, 1997
Jones, Quince, 87, Martinsville, Va., Feb. 15, 1997
Kauffman, Ruth, 81, Freeport, Mich., May 9, 1997
Keefer, Darlene, 56, Mercersburg, Pa., March 21, 1997
Kimmel, Evelyn, 83, Shelocta, Pa., April 10, 1997
Kohne, Ervie C., 77, Baker, W. Va., March 29, 1997
Lausch, Jean M., 74, Lancaster, Pa., Jan. 18, 1997
Lehman, Kim C., 44, Lancaster, Pa., Jan. 11, 1997
Lewis, Kennedy E., 32, Harrisonburg, Va., April 10, 1997
Lindamood, Roger L., 52, Princeton, W. Va., April 1, 1997
Longenecker, Anna E., 99, Mount Joy, Pa., Jan. 5, 1997
Meyers, Janet L., 78, Bridgewater, Va., April 2, 1997
Miller, Dale V., 52, Brownsdale, Minn., March 19, 1997
Minnich, Vera L., 82, Lancaster, Pa., Jan. 15, 1997
Mohler, John P., 96, Lancaster, Pa., Feb. 20, 1997
Morral, Janet E., 41, Dayton, Va., April 13, 1997
Mumaw, Amos, 85, Ashland, Ohio, March 29, 1997
Naff, Herman C., 80, Roanoke, Va., March 6, 1997
Ober, D. Kenneth, 63, Elizabethtown, Pa., Nov. 7, 1996
Paris, Dortha J., 92, Waterloo, Iowa, March 26, 1997
Pence, Marie O., 102, La Verne, Calif., March 4, 1997
Peterson, Beulah B., 84, Waterloo, Iowa, March 20, 1997
Plunkett, Galen P., Roanoke, Va., Feb. 2, 1997
Proctor, Ruth, 97, Bridgewater, Va., Feb. 8, 1997
Sencindiver, Ruth V., 96, Harrisonburg, Va., March 25, 1997
Shank, Grace, 80, Lancaster, Pa., March 2, 1997
Ratliff, Olin G., 75, Brandywine, W. Va., April 9, 1997
Rhodes, Nellie M., 83, Martinsburg, Pa., Feb. 10, 1997
Rigney, Mary L., 82, Penhook, Va., April 29, 1997
Robertson, Ruby G., 75, Martinsville, Va., Feb. 9, 1997
Rotz, Clarence, 77, Fort Loudon, Pa., Feb. 28, 1997
Sager, Frances E., 77, Harrisonburg, Va., April 4, 1997
Salmons, Edna E., 82, Martinsville, Va., April 25, 1997
Shearer, Leon, 90, Hanover, Pa., Feb. 3, 1997
Showalter, Susan C., 80, Harrisonburg, Va., March 20, 1997
Smith, Hazel J., 86, Harrisonburg, Va., March 6, 1997
Stutzman, Earl, 88, Hollsapple, Pa., April 15, 1997
Taylor, Erma, 79, Copemish, Mich., Feb. 11, 1997
Thorne, William, 89, Martinsburg, W. Va., March 21, 1997
Thomas, Nettie, 86, Warrensburg, Mo., April 12, 1997
Throne, Ferne C., 89, Cleveland, Ohio, April 9, 1997
Truax, Harry, 81, Walkerton, Ind., Feb. 11, 1997
Walker, Ivan, 84, Hershey, Pa., Jan. 15, 1997
Wenger, Jay I., 68, Lancaster, Pa., Feb. 24, 1997
Wenger, John H., 86, Elizabethtown, Pa., Jan. 29, 1997
Wiele, Sherril, 69, Lena, Ill., May 8, 1997
Williams, Stanley, 86, Sigourney, Iowa, Oct. 16, 1996
Wright, Mary C., 93, Winchester, Va., April 1, 1997
Wright, Rayford E., 93, Winchester, Va., Sept. 3, 1996
Wolf, Leona G., 85, Stevens, Pa., Feb. 7, 1997
Zimmerman, Donald, 90, Dixon, Ill., April 26, 1997
Zimmerman, Virginia I., 76, Ligonier, Pa., March 11, 1997
Zook, J. Herbert, 89, Quincy, Pa., Jan. 4, 1997

Editorial

Finding help in a hymnal

In preparation for writing a short summary of the Snow Hill Society (page 11), I did my usual thing, reading far beyond the bounds of necessary backgrounding, succumbing to the curiosity of a history buff. Reading about the unusual singing at Snow Hill led me to go back and reacquaint myself with the story of musical accomplishments at the Ephrata Cloister, from which Snow Hill sprang.

Mind you, I know nothing about music, can't play any instrument, can't read music, and can scarcely carry a tune. But I enjoy hearing good music. Often I wish I could have heard the choirs at Ephrata. Unfortunately, even with the Ephrata music preserved on paper, there is no way to replicate the sound of it. Attempts are made, but the authenticity of the sound is forever in doubt. What we have to go on, otherwise, is only written accounts by people who heard the music at the time. They all attest that Ephrata music was out of this world. "Ethereal" was, in fact, the word most often used to describe it.

Truth is, what I read in the pew was likely more edifying than what I blocked out from the pulpit.

Singing was only one of Ephrata's musical accomplishments, however. Its founding leader, Conrad Beissel, and others expressed themselves by writing hymn texts that were included in the hymnals their printing press produced. One researcher of Ephrata hymnals wrote, "They yield the thought or marrow (of the "bones" of the Ephrata structure), thus furnishing to the reader not only facts, but the reasons 'why.'"

The same writer stated, "Among the Germans of Pennsylvania, a book of hymns was held in almost the same reverence as the Bible. Often learned by heart, the hymns provided material for both singing and reading."

I went back and read that line again. It not only revived a long-dormant memory, but set me to pondering as well. In church when I was a youngster, the preaching was not always attention-riveting. Being an avid reader, and finding that leafing through the hymnal during sermons did not earn me reproof from my parents, I found a satisfactory distraction from the dronings of the preacher.

Truth is, what I read in the pew was likely more edifying than what I blocked out from the pulpit. As I look back on the development of my understanding of the theology upon which my faith is based, I have to make a confession—a confession paralleling a *profession* of my spiritual forebears at the Ephrata Cloister: The hymnal "was held in almost the same reverence as the Bible."

In the midst of my pondering, I went off to chapel here at the General Offices the other day and was pleased to find the hymn for the day was "Immortal Love, Forever Full," the text for which is poetry by John Greenleaf Whittier (see "Snowbound with Whittier," December 1992). That hymn was just one example of the treasures I fondled when I was a boy in church.

I was a schoolboy the rest of the week, and poetry was beginning to speak to me. The good old hymns, poetry in themselves, took the great truths and stories of scripture and made them impressive and memorable for me. One verse of the Whittier hymn ran:

> "The healing of his seamless dress
> Is by our beds of pain;
> We touch him in life's throng and press
> And we are whole again."

Clever boy that I was, I figured out that the "seamless dress" alluded to Jesus' tunic for which the Roman soldiers who crucified him cast lots (John 19:23). Further, the whole verse alluded to the story of the woman who barely touched Jesus' clothes in the press of a crowd, and yet was healed (Matt. 9:20, Mark 5:27, and Luke 8:44). Whittier's words have been tampered with in the 1992 *Hymnal*, but the scriptural allusions of that verse are still intact.

In my boyhood leafing through the hymnal and pondering of the words, I learned much about the nature of God from poetic outbursts such as "Immortal, Invisible, God Only Wise" and "Joyful, Joyful, We Adore Thee." Faith and assurance were buttressed by the imagery of "How Firm a Foundation" and "'Tis not With Eyes of Flesh We See." Challenges to a life of service were provided by "Awake, Awake to Love and Work" and "O Brother Man" (Whittier again).

Now my conscience is free, having confessed the apostasy of having relied (and of still relying) on the words of the great hymns of the church for my spiritual nurturing.

As we assemble for Annual Conference at Long Beach, I am wondering if last year's post-Conference grumbling about the quality of the hymns and songs used in Cincinnati will have affected the choices for Long Beach. Will more of the familiar old hymns be included, or more of the happy-clappy numbers that set toes to tapping for some and teeth to grinding for others last year? As we continue to acculturate, the tension grows between the preserving of hymns that better express who we have been as Brethren and the adopting of singing calculated to "meet the needs" of the spiritually homeless, wandering in the marketplace.

I may take along to evening worship the old hymnal of my boyhood, just in case I need distraction.—K.T.

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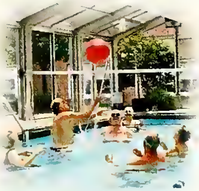

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From left: Rev. Jeffrey Bach; Rev. Don Booz, pastor of the McPherson Church of the Brethren; Dr. Donald Durnbaugh; Dr. Susan Taylor, conference moderator

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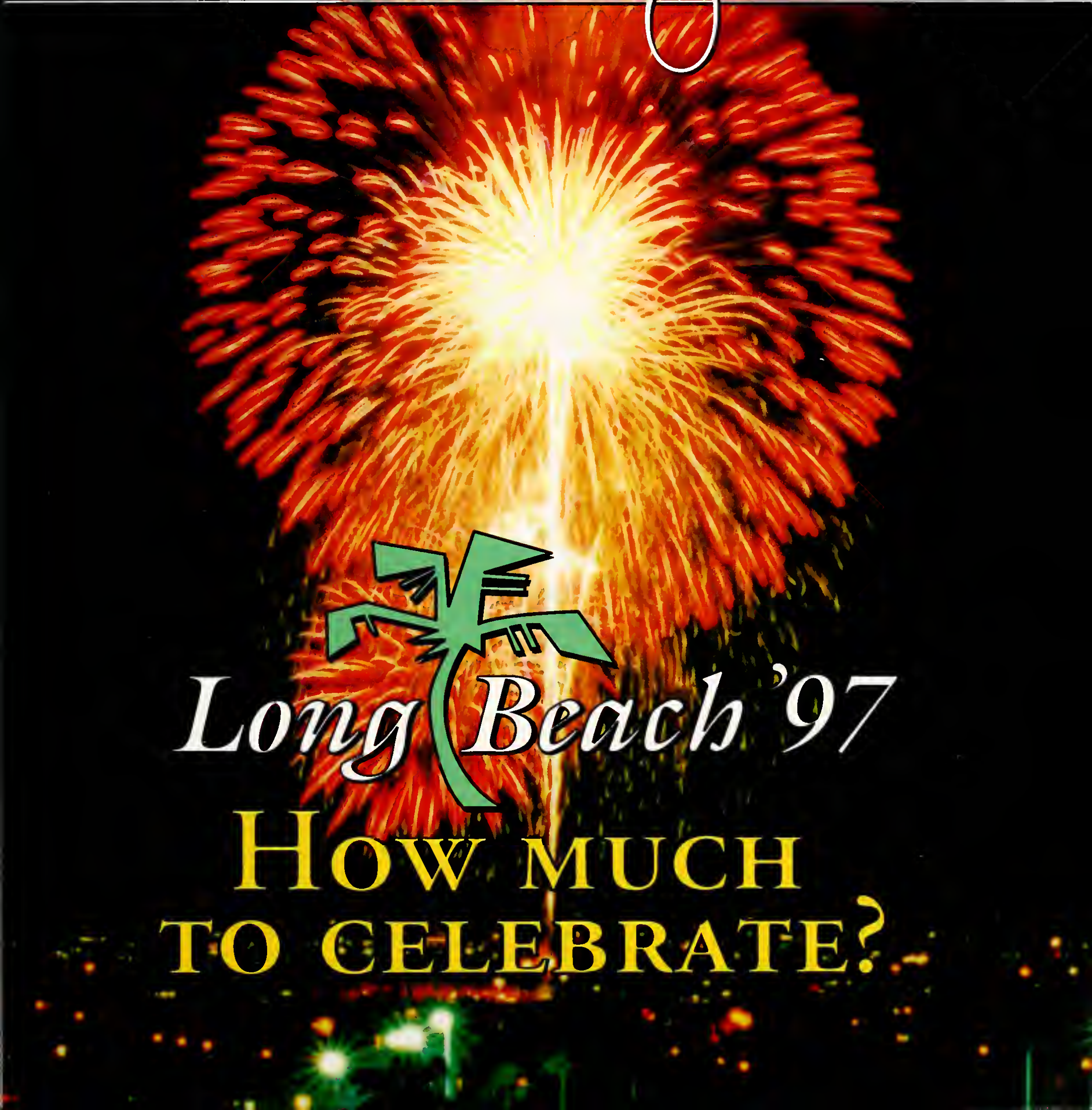
Messenger

Church of the Brethren

August/September 1997



Long Beach '97

HOW MUCH TO CELEBRATE?

Messenger

Vol. 146, No. 8 August/September 1997

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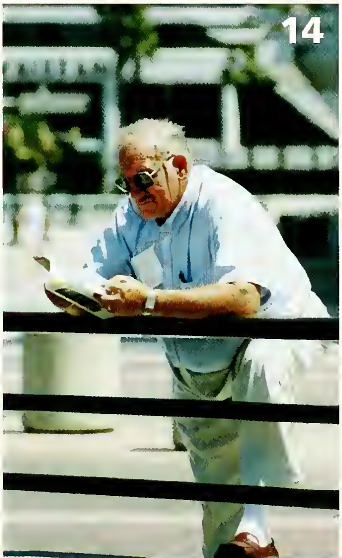
Promotion: Howard E. Royer
Study Guide Writer: Willard Dulabaum
Publisher: Wendy McFadden

Jeff Leard

On the cover: Okay, so the fireworks were for the Fourth of July. But for the Brethren at Long Beach, it wasn't so clear how much celebrating was in order. The New Design was accepted, but would its implementation solve basic problems?

Nevin Dulabaum



Jeff Leard

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Features

10 Remembering the 'Middle Man': Celebrating John Kline's 200th birthday

Nevin Dulabaum reports that for the throngs who attended John Kline's 200th birthday party, it was somewhat as if the guest of honor were still around.

14 Long Beach '97: Dealing with a design

The Messenger staff and others report on Annual Conference in Long Beach, Calif., where the New Design of the General Board dominated the meeting agenda. Photography by Jeff Leard.

34 Life is forever

Chalmer E. Faw writes that believing in John 3:16 makes all the difference in the world for Christians.

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From the Editor

With **Brethren Volunteer Service** getting set to celebrate its 50th anniversary, it figures that a "Planned Giving" breakfast at Annual Conference is going to pull in a crowd with lots of veterans from the early years of BVS as guests. At the 1997 event in Long Beach, one veteran from those early years was there as the guest speaker. And several of his old BVS buddies were on hand to hear him and to greet him. Don Murray entered BVS in 1952, four years after its founding.

Brethren are generally aware of Don's story, how, being a conscientious objector to war, he interrupted his acting career to enter Alternative Service through BVS, served in Europe, and returned home to found a service project to aid in resettling refugees like those he had worked among. And he successfully pursued his acting career in plays, films, and television. He is still busy at age 68.

As Don retold the story of his BVS stint and life afterward, one episode came out that had not been clear to me before. Don told how he—and BVS—had a part in the formation of the Peace Corps. During the political campaign of 1956, Don, a Democrat, was assigned to introduce Estes Kefauver, the vice-presidential candidate, at a political rally. Kefauver had not shown up by speech time, and Don, to his surprise, was asked to ad lib a speech to fill the gap. Unprepared, Don talked about the subject he knew best—Brethren Volunteer Service. Hubert Humphrey was at the rally and heard Don's speech. He did not forget it. A few years later, Humphrey was still talking about the idea of a national service program for youth. He bent the ear of President John F. Kennedy, and the rest is history.

Jeff Leard

Former BVSer Don Murray, *speaking at the Planned Giving Breakfast at Annual Conference, told about his role in the founding of the Peace Corps.*

It is unlikely that many stories with implications as far-reaching as Don Murray's part in Peace Corps beginnings will surface during the BVS 50th anniversary celebration. But the BVS staff is inviting all former BVSers to submit their stories as part of the celebration. So, dust off those stories you've told so often, BVSers, and send them to the BVS Office, at 1451 Dundee Ave., Elgin, IL 60120. Maybe you didn't precipitate the founding of the Peace Corps, but *your* service and witness counted too.

Kermon Thomasson

How to reach us

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Elgin, IL 60120
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(800) 323-8039
Subscription rates:
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Coming next month

Some different ways to start new churches.

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Messenger is the official publication of the Church of the Brethren. Entered as second-class matter Aug. 20, 1918, under Act of Congress of Oct. 17, 1917. Filing date, Nov. 1, 1984. Member of the Associated Church Press. Subscriber to Religion News Service & Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the New Revised Standard Version. Messenger is owned and published 11 times a year by the General Services Commission, Church of the Brethren General Board. Second-class postage paid at Elgin, Ill., and at additional mailing office, August 1997. Copyright 1997, Church of the Brethren General Board. ISSN 0026-0355.
Postmaster: Send address changes to Messenger, 1451 Dundee Ave., Elgin, IL 60120.

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In Touch

Letters to death row

"I love to write letters, and I hate the death penalty," says **Beth Beery Portela**, a member of Huntington (Ind.) Church of the Brethren. Ten years ago, those feelings prompted Beth, then a Manchester College student, to begin writing to a man on death row.

Her interest in prison ministry had been piqued by a National Youth Conference workshop about prisons. The workshop leader marked the size of a prison cell on the floor. Beth was surprised at how many hours prisoners were confined to such a small space.

In 1987, Beth contacted the Death Row Support Project and received the name of David Spence, on death row in Texas. Through corresponding with David, she became aware of many injustices facing prisoners.

Another surprise was the support she received from David. She had thought she would be providing support for him, but it worked both ways. "David was really supportive of my studies and things that I was going through in life."

Beth Beery Portela

Beth had a last visit in Texas with David before his April 3 execution. When his obituary appeared in a newspaper, it included a poem that he had written for her several years ago.

Although David's execution was a painful experience for Beth, she asked for another prisoner to whom she could write.

A high school Spanish teacher, Beth now is writing to people on death row in Indiana, Texas, and Florida who know only Spanish. Of these letters, Beth says, "I am reminded of how much this correspondence means to the prisoners. The gratitude is felt on a level that can hardly be expressed with words."

The Death Row Support Project is a ministry of the Washington Office of the Church of the Brethren. People who are interested in writing to prisoners can contact the Death Row Support Project at P.O. Box 600, Liberty Mills, IN 46946.—Rachel Gross

Rachel Gross, of Liberty Mills, Ind., serves with the Death Row Support Project.

An award for an AACB founder

Kenneth I. Morse, a former editor of Messenger, a poet, hymn-writer, and the author of several books, is also one of the founders (1971) of the Association for the Arts in the Church of the Brethren (AACB). At the April 1997 meeting of AACB coordinators, Delbert Blickenstaff was asked to make a stained-glass gift using the title of Ken's familiar hymn "Move in Our Midst." The gift was presented to Ken on April 21 by the coordinators (from left), Delbert and Louise Blickenstaff, Carolyn Shumaker, and Margaret Pletcher.

Ken Morse, *84-year-old former editor of* Messenger, *and a founder of AACB, was presented a gift of stained glass by the association's present leaders. Ken's most recent achievement was the publication of his book* Preaching in a Tavern.

JACK BRAGUNIER
CAMP EDER

Jack Bragunier *not only is a faithful volunteer worker at Camp Eder, but also serves as a role model for the campers.*

Jack of all trades

Karen Rowland, food service director at Southern Pennsylvania District's Camp Eder, knows what she's talking about: "The real value of reliable, long-term volunteers to a church camp is hard to put into words. We look for volunteers such as **Jack Bragunier**, who comes with willingness and ability to fit in, to tackle and complete any job given to him."

Jack, a member of Waynesboro (Pa.) Church of the Brethren, is that and more. He also serves as a role model for campers and camp staff, who learn from him valuable lessons in flexibility, positive attitude, and the Brethren value of serving others.

Jack has volunteered one day a week at Camp Eder since 1978. He has cut firewood, repaired tents, cooked, washed dishes, repaired vehicles, and even cleaned the toilets. He feels that volunteering is important, grinning and saying, "It's what God put into my heart to do, and I just feel *so good* when I'm helping at camp."

Curt Rowland, executive director of the camp, always depends on Jack. "When October comes," he says, "it will be Jack who fires the pits and supervises the preparation and cooking of the nine 200-pound pigs that will be consumed that day."

Jack's volunteering at camp is just part of his story. On the side, he helps with the district beef-canning project, uses vacation time to attend out-of-state workcamps, and occasionally teaches an adult Sunday school class.
—ALTON GOOD

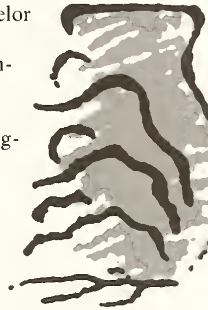
Alton Good, a member of Chambersburg (Pa.) Church of the Brethren, works in print media with an advertising agency. He is a part-time employee of Camp Eder.

Therapeutic singing

"My songs are therapy," says **Faith Sheaffer Thornberry**. "Each song has its own story."

Faith is talking in general of the songs she has composed and sung, but specifically of the 13 that are on her cassette, "Shattered Clay," released early this year.

Music has always been the cornerstone of life for Faith, who grew up in East Nimishillen Church of the Brethren in North Canton, Ohio. As a child, she sang there with her father and six siblings. Today she often is a soloist for worship services and leads the bell choir.



Faith works as an adult counselor and trainer and is studying for a degree in adult educational counseling. But music is what she lives for. The selections on her cassette were each inspired by significant events in her life.

"Music helps me say what I want to say," explains Faith, "and my church family kept encouraging me through the years to record it for keeps."

The cassette title comes from Jeremiah 18:3–4: "So I went down to the potter's house, and there he was working at his wheel. The vessel he was making of clay was spoiled in the potter's hand, and he reworked it into another vessel, as seemed good to him."

Faith's cassette, with instrumentals by a Canton, Ohio, music team, carries this dedication: "The gift of my music is dedicated to my loving family and friends who have been 'assistant potters.' May I become what you all see in me."

Shattered clay takes on a new form, as seems good to the potter.

Names in the news

Ron McInnis and **Josh McInnis**, father and son, and members of Christ the Servant Church of the Brethren in Cape Coral, Fla., won dual honors in local education circles this spring. Ron was named Teacher of the Year by Cape Coral Chamber of Commerce, and Josh was named Student of the Year at Trafalgar Middle School.

- **LaVon Rupel**, a member of Modesto (Calif.) Church of the Brethren, was named to the Order of the Pacific by the University of the Pacific at its May 23 commencement in Stockton. She retired in May after 20 years of service with the university's counseling center. She had been director since 1990.

"In Touch" profiles Brethren we would like you to meet. Send story ideas and photos to "In Touch," MESSENGER, *1451 Dundee Ave., Elgin, IL 60120.*

Close to Home

Will it pay to advertise?

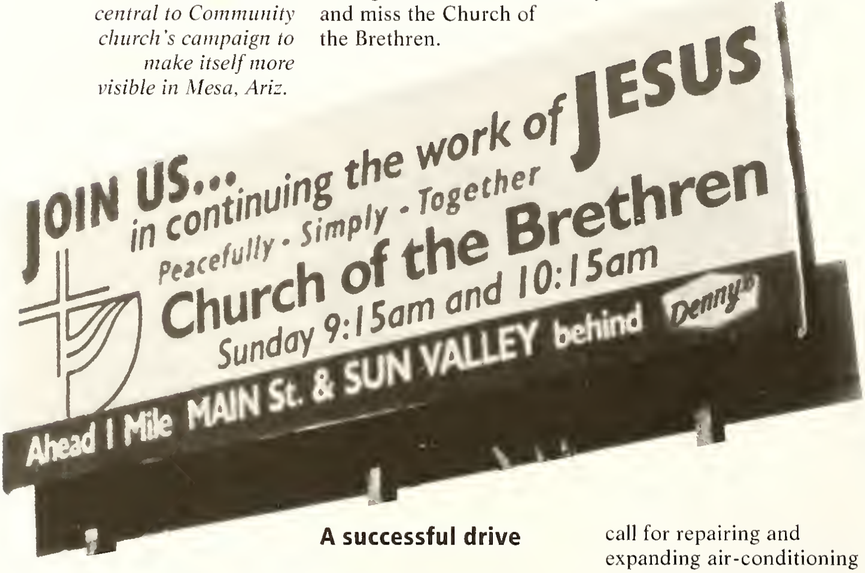
Community Church of the Brethren in Mesa, Ariz., has set its lamp on a stand, so to speak. Recently it rented a local billboard for $500 a month, displaying on it an invitation to join the congregation in "continuing the work of Jesus."

Part of the bargain is that the second side of the billboard may be used for free until another renter is found. Art for the huge sign cost $600.

Continuing the work of advertising, flyers are being produced with the billboard sign as cover art and text from *Church of the Brethren: Another Way of Living* on the back side. The flyer is designed for folding and mailing. Church of the Brethren logo postcards and bumper stickers are also being produced. In case all this is not enough, four new signs have been erected at the church intersection. They also carry the logo. And there is newspaper advertising planned, as well.

Acknowledging that the cost of all this is one-fifth of the congregation's annual budget, Community church calls its advertising blitz a leap of faith.

One thing's for sure: You can't drive through Mesa, Ariz., these days and miss the Church of the Brethren.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Peacefully · Simply · Together
Church of the Brethren
Sunday 9:15am and 10:15am
Ahead 1 Mile MAIN St. & SUN VALLEY behind Denny's

A giant billboard *is central to Community church's campaign to make itself more visible in Mesa, Ariz.*

A successful drive

Harrisburg (Pa.) **First** Church of the Brethren, a century-old congregation, has completed a 12-week fund drive that raised $352,138 for improving its building and grounds. Plans call for repairing and expanding air-conditioning and parking lots, installing an "elevette," and renovating sidewalks and outside stairs. The fund drive carried the theme "Sharing... Serving...into our Second Century."

Let's celebrate

The **University of La Verne** marked the 40th anniversary of its Summer Service program May 7. At the celebration tea, 15 1997 Summer Service participants were introduced. Summer Service was created in 1957 to provide an opportunity for students to perform church-related service and develop leadership skills.

- **McFarland** (Calif.) Church of the Brethren held an 85th anniversary celebration April 13. More celebrating will take place throughout the year, with former pastors returning to preach.
- **Piqua** (Ohio) Church of the Brethren celebrated its 70th anniversary April 27 with a program called "Reflections of the Past." Included was preaching, reminiscing, and music by a special choir.
- **Concord** (N.C.) Fellowship held a chartering service May 18. Bob Kettering, director of Church Development, was the speaker.
- **Shalom** Fellowship in Durham, N.C., dedicated its newly acquired and remodeled building July 27. Much use was made of volunteers in the remodeling work.
- **Danville** (Va.) **Emmanuel** Church of the Brethren marked its 35th anniversary May 18. Preaching, singing, and eating highlighted the celebration.
- On Aug. 17, **Onekama** (Mich.) Church of the Brethren is celebrating the 50th anniversary of its present building, which replaced a church that burned in 1947. Besides a rededication service and an anniversary meal, there were to be boat rides on Portage Lake.

Doing their bit for Dan

Thousands of volleys have crossed the net since the Hunger Action Committee at **Ridgeway** Church of the Brethren in Harrisburg, Pa., initiated its volleyball marathon in 1977. The annual event raises money for Heifer Project International (HPI).

At the beginning, youth from neighboring congregations were invited to secure pledges and to play in a 24-hour tournament. Parents and other church members helped with scheduling, refereeing, preparing food, and cleaning up.

Because each church collected and forwarded its pledge money, the total amount sent to HPI over the years is not known. The record dollar amount of pledges, however, was set in 1990: $9,092.78.

Some years there has been television coverage. Some years a 12-foot cow figure on the grounds has advertised the event.

Eligibility rules have changed. Twenty-four hours have been reduced to 12. Both day and night marathons have been tried. In 1996, only four teams participated. The grown-ups wanted to shorten the event; the youth insisted on playing the entire 12 hours. The congregation has debated dropping the project. But still the marathon goes on.

Trophies are awarded to the team with the highest pledge amount and to the tournament winner. But *everyone* shares in the fellowship and in the satisfaction of helping speed Dan West's heifers on their way.

Adapted from a report by Evelyn M. Frantz of the Ridgeway congregation.

When the children at Carlisle *decided to grow their own garden produce for donation to needy people in the community, they chose what to plant and sowed the seeds.*

Some children went out to sow

Sunday school teacher Laura Plumley of **Carlisle** (Pa.) **First** Church of the Brethren had an idea: Have her third-graders join the fight against hunger in the community by planting a garden.

The idea caught on. One Sunday this past spring, more than 50 people showed up to help the children sow their seed and set out plants—vegetables such as tomatoes, broccoli, lettuce, peppers, and carrots. The garden is by the church.

Teacher Jane Nehring wrote a 13-week curriculum based on the parable of the sower to accompany the project. By design, the project involved older members of the congregation helping the children. Said Jane after the intergenerational group had set out the garden, "The purpose is to give the kids a sense that even though they are little, they can do big things."

Getting their feet wet

As a preview of what's in store when one becomes a baptized member of the church, **Everett** (Pa.) Church of the Brethren held a simulated love feast, communion, and feetwashing for its children while adult members conducted their own.

Twenty-two children met in the basement during the adults' observance upstairs. Adult helpers explained and stressed the significance of what the children were about to experience, then led them through feetwashing and communion, and followed with love feast.

"We want our children to know and love Jesus," said Children's Worship director Carla Crabtree. "This was a way the children could participate in a way they understood."

Helper Jean Sunday explained the rationale: "If the meaning and practice of love feast is taught from the little ones up, then when they are older, they will be more likely to attend because they will be comfortable with it."

Pastor John Glick added, "When I was growing up, love feast was not an occasion in which children could fully participate. That doesn't feel consistent with Jesus' words, 'Let the children come to me.'"

So, in a sense the children's service is Everett's invitation: Come to Jesus.

Adapted from a report submitted by Della Watters, a member of the Everett congregation.

Amy Collins washed the feet *of Kevin Claycomb during Everett church's love feast, communion, and feetwashing staged just for the children of the congregation.*

"Close to Home" highlights news of congregations, districts, colleges, homes, and other local and regional life. Send story ideas and photos to "Close to Home," MESSENGER, *1451 Dundee Ave., Elgin, IL 60120.*

News

Ken Bomberger

SueZann Bosler, *an ardent opponent of the death penalty, addressed Annual Conference attendees in 1988 in St. Louis, following the murder of her father.*

Bosler's murderer receives sentence of life in prison

James Campbell, convicted of the 1986 murder of Bill Bosler, pastor of Miami First Church of the Brethren, and for the attack on Bill's daughter SueZann, on June 13 had his sentence commuted from death to life in prison. It was Campbell's third sentencing hearing as the Florida Supreme Court had twice overturned his death sentence (but not the conviction).

SueZann Bosler was called to testify at this latest hearing. Since her father's death, she has actively voiced her opposition to the death penalty, working with Murder Victim's Families for Reconciliation (MVFR).

During the hearing SueZann was prevented from expressing her opinions in court because of a Florida law that prohibits victims from testifying with regard to the punishment of a crime. However, when asked during her testimony where she works, SueZann mentioned MVFR in her response. For that she received a warning and a threat of six months in jail.

According to the *Miami Herald*, the judge invited SueZann to speak after the jury's 8-4 decision was announced.

"Thank you for giving life and not death to James Bernard Campbell," she said. "I'm so overwhelmed.... This is the happiest moment of the last 10 ½ years for me. I have worked hard for his life to be spared. Now I can go on with my life."

SueZann was nearly killed by Campbell. Yet, as she has addressed audiences nationwide on behalf of MVFR, she has carried a Bible engraved with Campbell's name. She had asked people to sign it for Campbell, and on June 14 finally presented it to his attorney. She also was told that Campbell now intends to let her visit him in prison.

General Board okays SERRV study; '98 budget parameter

The General Board convened just prio to Annual Conference for its summer meetings. In addition to addressing components of its New Design (see pages 20–21), the Board:

- approved a report by the SERRV International Advisory Committee tha calls for the exploration of the pros, cons, and feasibility of SERRV incorporating as a separate institution.
- approved a proposal from its Leadership Team for a $150,000 reduction to its 1998 budget parameter, down to $4,850,000 (plus $135,000 in "Behold I make all thing new" financial commitment funds).
- approved a resolution calling for the closing of the School of the Americas, a military school in Georgia.

The Board also heard that the committee assembled to help select the future site of the Board's central offices, was expected to convene for the first time following Annual Conference. That committee is expected to present a proposal to the Board next March.

Consultation to discuss the future of women's programs

The future of Church of the Brethren women's programs will be the focus of the National Women's Council of the Church of the Brethren consultation, Sept. 12–14, at Northview Church of the Brethren, Indianapolis.

As part of its redesign, the General Board has reduced its funding for national women's ministries. Thus, women from each district are invited to the consultation to discuss future program possibilities.

For more information, contact Cynthia Mason at (814) 466-6101.

News items are intended to inform. They do not necessarily represent the opinions of MESSENGER *or the General Board, and should not be considered to be an endorsement or advertisement.*

Jim Chagares

Bethany Theological Seminary *awarded degrees to 14 students during its commencement exercises in May. Graduates included (front row, left to right): Nancy Fitzsimons, Nancy Moore, Robert Coursen, Sheila Shumaker, Eric Anspaugh, and Tricia Sadd. (Back row): Nancy Heisey Hess, Allen Kahler, Walter Fitzsimons, Kenneth Oren, Steven Spire, and Robert Bitner.*

Andrew Center to become 'New Life Ministries'

The future of The Andrew Center, the Church of the Brethren General Board's evangelism ministry, was the focus of a meeting between its administrators and ecumenical partners, May 30–31, in Chicago.

Twenty people from seven Anabaptist denominations and church groups proposed creating a new organization called "New Life Ministries," which will succeed The Andrew Center.

The General Board's financial support of the center is scheduled to cease Dec. 31 due to the Board's redesign. However, the Board will still retain the center's name.

Possibilities for the future include establishing a satellite office in Canada; planning regional New Life Assemblies, seminars and training events; adding church planting to the center's focus of evangelism and church vitality; replacing the "New Beginnings" newsletter with a one-page monthly mailing; outsourcing published materials to LifeQuest (Christian Community) and to the Shalom Foundation (publishers of "Together"); and establishing a site on the World Wide Web.

This fall participating organizations will seek support from their respective boards to help raise the $120,000 needed for a "bare-bones budget," according to an Andrew Center press release.

General Board terminations from March take effect

The terminations announced in March by the General Board as part of its redesign began July 18. Concluding their employment that day were Marianna Barriga, Martha Cupp, Joe Mason, Dale Minnich, Jan Morse, Marge Moeller, Barb Ober, Roberta Rosser, Robert Smith, Linda Swanson, and Paula Wilding.

Messenger editor Kermon Thomasson, whose employment termination had been scheduled for July 25, accepted an invitation from the General Board's Transition Team to continue serving. He plans to retire at year's end.

Also receiving extensions were June Gibble and Jean Hendricks (August 18), Jan Eller and Jim Kinsey (Oct. 15), and Shantilal Bhagat, Ron Finney, John Harvey, and Cynthia Stocksdale (not yet determined).

'Global villages' featured at International Festival in May

A "village" from Africa, the Americas, and Southeast Asia was the focal point of the Seventh Annual International Festival, May 10, at the Brethren Service Center, New Windsor, Md. More than 3,000 people attended the gathering, which featured entertainment, crafts, and cuisine.

Featured performers during the festival included World Dance Focus, a music and dance troupe focusing on Africa; Tanghalang, a Filipino dance group; a Caribbean steel drum band; and a group of cloggers from Carroll County, Md.

Featured SERRV artisans included artisan Conrado Conjeloado, who makes capiz from clam shells; Chippewa who make crafts from birchbark; and Candles of Hope, a North Carolina women's group that rolls beeswax candles.

While it is doubtful *this headgear came with ice cream cone-eating instructions, this International Festival participant, nevertheless, appears to be doing just fine.*

Phil Grout

Over 200 'wade on in' to this year's 'Dancing' conference

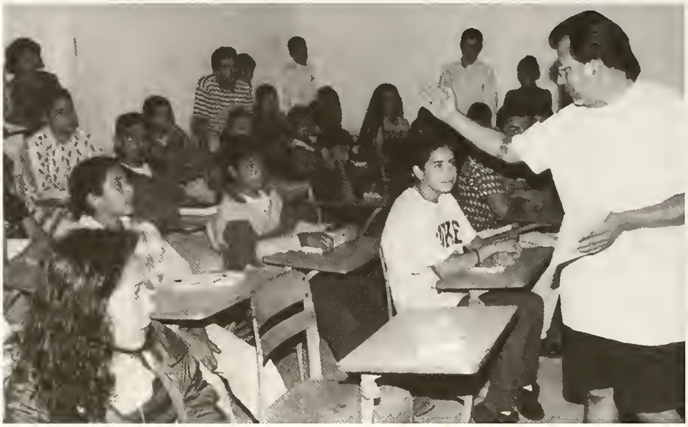
"Wade on In: Dancing at the Water's Edge" served as theme of the third annual "Dancing at the . . . ." event, sponsored by Womaen's Caucus and Brethren Mennonite Council for Gay and Lesbian Concerns.

According to a Womaen's Caucus release, this year's gathering, which drew over 200 people, "emphasized drawing closer together while celebrating diversity." It was held June 28–30, just prior to Annual Conference, at La Verne (Calif.) Church of the Brethren and at the University of La Verne.

Activities included worship services, concerts, a theater performance exploring issues of sexuality and acceptance, and afternoon conversation circles. Topics of discussion included "Responding to Denominational Silencing;" "Supportive Congregations Network;" "Gay, Lesbian, Bisexual, and Still Christian;" "Struggling to Survive: Women and the Church;" "Church of the Brethren Restructuring Implications;" and "Envisioning a New Future for the Church."

Andy Loomis *of Washington, D.C., listens while Ken Rieman of Richmond, Ind., makes a point regarding the General Board's New Design during a "Wade on In" session. This session was one of several "conversation circles" that dealt with a variety of topics during the three-day event in June.*

Nevin Dulabaum



Nevin Dulabaum

Gilbert Romero, *pastor of Bella Vista Church of the Brethren, Los Angeles, delivers a short Bible lesson to some of the 200 children and youth of Tijuana, Mexico, who attend Centro Infantil Shalom three times a week. In June this program received a $5,000 grant from the Global Food Crisis Fund, through Companeros en Ministerio (Partners in Ministry), for food for single mothers and street children. Also in June $10,000 from GFCF was granted to The Wilderness of Anosino Project in Russia for agricultural and dairy development programs. $1,000 was allocated by Emergency Disaster Fund to help provide sanitary household furnishings for 1,600 houses in Modesto, Calif., that were flooded with contaminated water.*

Directors named to Young Center, Leadership Team

Directors to Elizabethtown (Pa.) College's Young Center and to the General Board's Leadership Team were announced in early summer.

David Eller will begin work as director of Elizabethtown College's Young Center for the Study of Anabaptist and Pietist Groups, on Aug. 15. A member of Green Tree Church of the Brethren, Oaks, Pa., Eller will also serve as professor of history and religious studies.

He previously served as executive director of Swedenborg Foundation, West Chester, Pa.

Allen Hansell was hired as director of Ministry, effective Oct. 16. Hansell has served as executive of Atlantic Northeast District since 1989.

Hansell has pastored three Church of the Brethren congregations—Mountville (Pa.), Wilmington (Del.), and Hagerstown (Md.).

David Radcliff was hired as director of Brethren Witness, effective July 5. Radcliff has served the General Board since 1989 as director of Denominational Peace Witness. Since 1990 he also has served as director of Korean Ministry.

Prior to joining the General Board staff, Radcliff served the pastorates of Pleasant View Church of the Brethren, Burkittsville, Md.; Williamson Road Church of the Brethren, Roanoke, Va.; and Midland (Va.) Church of the Brethren.

David Eller

Allen Hansell

David Radcliff

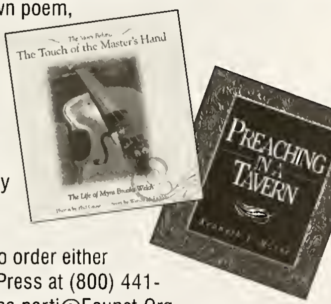
In Brief

African-American Church of the Brethren ministry students are encouraged to apply for the William A. Hayes Memorial Scholarship. Created in memory of the former Annual Conference moderator, the scholarship provides $500 per year. For more information, call the Office of Ministry at (800) 323-8039.

Over 880 children were cared for by 21 Cooperative Disaster Child Care workers on site in Grand Forks, N.D., May 28—June 27. Working the first shift were Karen Walters, who served as CDCC Disaster Project Manager, of Phoenix (Ariz.) First Church of the Brethren; Frances Sproat of Messiah Church of the Brethren, Kansas City, Mo.; Sally Caracheo of Highland Avenue Church of the Brethren, Elgin, Ill.; and Julie Sword of Lanark (Ill.) Church of the Brethren. Joining the project while in progress, all from Iowa, were Pauline Flory of Cedar Rapids; Carolyn Waters of Waterloo; and John and Lorna Grow of Dallas Center.

Five CDCC workers, including Millie Smith of Mount Morris (Ill.) Church of the Brethren, assisted the Federal Emergency Management Agency in East Grand Forks, Minn., May 8–23, caring for 286 children.

Two new Brethren books have been released this summer. *The Story Behind the Touch of the Master's Hand* is an illustrated version of the well-known poem, plus the story of the poet, Myra Brooks Welch. The book is written by Wendy McFadden and includes photos by Phil Grout. *Preaching in a Tavern*, by Ken Morse, is a collection of 130 anecdotes from Brethren history. To order either book, contact Brethren Press at (800) 441-3712 or at Brethren.Press.parti@Ecunet.Org.



Learning first-hand of the tensions in the Middle East and the tenuous ongoing peace process will be possible Nov. 17—Dec. 1 through a "For the Peace of Jerusalem" tour. Participants will meet with Muslims, Jews, and Christians in Jerusalem, as well as visit historic sites.

David Metzler, professor emeritus from Bridgewater (Va.) College, will lead the tour, which is sponsored by the General Board's Global Mission Partnerships with assistance from the Middle East Council of Churches. Call (800) 323-8039, ext. 230.

More than 50 Brethren attended Brethren Revival Fellowship's first annual meeting held west of the Mississippi, June 29, at Lindsay (Calif.) Church of the Brethren. "BRF Goals for Renewal in the Church of the Brethren" was the meeting's theme, which featured two keynote addresses. Harold Martin, *BRF Witness* editor, spoke on "BRF: Past and Present," while Jim Myer, BRF leader, spoke on "BRF and Revival in the Church of the Brethren."

During its business meeting, Myer and Samuel Cassel, members of White Oak Church of the Brethren, near Penryn, Pa., were elected to terms on the BRF steering committee.

The 1997 Youth Peace Travel Team completed its training in early June in Virginia. The team attended the John Kline bicentennial celebration and then started its task of visiting Brethren camps, which it will continue through August. Its focus is on peace education and empowerment with youth. Team members are Mike Brinkmeier, Pearl City, Ill.; Jackie Hartley, Lewistown, Pa.; Jessica Lehman, Elgin, Ill.; and Nathan Musselman, Roanoke, Va.

This seven-year-old ministry is sponsored by four General Board ministries: Youth and Young Adult Ministries, Brethren Witness, On Earth Peace Assembly, and Outdoor Ministries.

Chris Douglas

Youth Peace Travel Team '97 *members are (clockwise, from lower left) Jessica Lehman, Nathan Mussleman, Mike Brinkmeier, and Jackie Hartley.*

More than 840 cases of beef arrived in North Korea on June 7, courtesy of the annual beef-canning project of Mid-Atlantic and Southern Pennsylvania districts. "The beef was eagerly anticipated by the Korean Christian Federation—the council of churches in North Korea—which will be responsible for overseeing its distribution," said David Radcliff, director of the General Board's Brethren Witness ministry. "The beef arrived amid warnings from the United Nations of some five million of North Korea's 23 million people being at risk of starvation this summer."

Meanwhile, donations to the General Board's North Korea Seed Appeal have exceeded $95,000. The goal, set in March, was $75,000. Radcliff estimated that the funds will provide two months worth of grain rations for 300,000 families. Funds above the goal will be used for other GFCF grants to North Korea.

A donation of land to On Earth Peace Assembly in June and its subsequent sale will assist OEPA's operating budget until 2007. According to Tom Hurst, OEPA director, the parcel of land was donated to the organization by Earl Weygandt, member of Washington (D.C.) City Church of the Brethren and former OEPA board treasurer, and the Weygandt family trust. Weygandt then helped locate a buyer, who will purchase the property over the next decade, paying about $2,500 each month.

"My interest has always been in making a major gift to OEPA's Zigler Endowment that will help ensure continuation of the Church of the Brethren peace witness through OEPA," Weygandt said.

Remembering the "Middle Man'

Celebrating John Kline's 200th birthda

Back in time. *About 500 Church of the Brethren and Old German Baptist Brethren members gathered Sunday morning at the John Kline bicentennial celebration for an Old Order service, held in Linville Creek congregation's natural sinkhole amphitheater.*

Story and photos by Nevin Dulabaum

Those who spent time with Elder John Kline, it has been said, were enriched in mind, body, and soul. In his nearly 67 years, the Broadway, Va., preacher and physician—best known to more than a generation of Brethren through a Brethren Press book as the "Middle Man," and immortalized by an Andy and Terry Murray song—traveled an estimated 100,000 miles north and south, challenging people intellectually, treating their physical ailments, and helping to save their souls.

It was, thus, fitting that the more than 1,300 people who celebrated Kline's 200th birthday June 13–15 at Kline's church—Linville Creek Church of the Brethren—Kline's farmhouse, Tunker House (former Linville Creek meetinghouse and the birthplace of M.R. Zigler, a modern-day Brethren "saint"), and at several additional sites nearby, also received such enrichment.

Nourishing minds were insight sessions that focused on Kline, the church, and the region by many prominent Brethren scholars and historians; informational booths and exhibits that pertained to Kline, church life, and the Shenandoah Valley; exhibits and demonstrations; hymn sings; puppet shows; and concerts. Challenging bodies were tours,

Last ride. *A retracing of John Kline's last journey was one of the activities offered to bicentennial participants. A marker about a mile up this path identifies where Kline was ambushed and murdered, just a few miles from his home*

Craftsman. *Richard Coffman of Dayton (Va.) Church of the Brethren demonstrated horseshoe making, one of several period craft demonstrations and displays featured at John Kline's farm.*

Hat and saddlebag. *Terry Barkley of Bridgewater (Va.) College's Pritchett Museum showed Kline artifacts from the museum's exhibit at the bicentennial celebration.*

Bus stop. *Linville Creek church's parking lot served as the boarding area for five regularly scheduled bus routes, which took bicentennial participants to a handful of offsite attractions and activities.*

Chainsaw, anyone? *Erin Keim (left) and Meredith Ball of Beacon Heights Church of the Brethren, Fort Wayne, Ind., learned from an exhibit of the crosscut saw and other tools and trades prevalent during John Kline's lifetime.*

A borderless ministry. *John Kline's last days were depicted through 11 vignettes that made up "The Final Journey of John Kline," a play presented by residents of Broadway, Va., and nearby. Here Kline explains to a family member his need to travel to Union states to attend Annual Conference, despite living in the Confederacy.*

Many hours spent. *Curt Stutzman, current owner of the John Kline farm, described how Kline spent countless hours in this rocking chair, which is evident from wear on the chair's lowest front support.*

Insights. *Fred Benedict, an Old German Baptist Brethren, led one of many insight sessions offered during the Kline celebration.*

games, hikes, horseback riding, and other activities. Enriching souls were a worship service, memorial service, and a baptism.

During the Civil War, Kline had obtained the proper papers allowing him to travel throughout Confederate and Union territory. From 1861 until his death, he traveled into Union states at least once each year, attending Annual Conference as moderator. However, distrust by some toward Brethren who were against slavery and military service, and particularly against Kline, who

Present meets past. *Linville Creek pastor Paul Roth baptized Zachary See, one of seven Linville Creek attendees who underwent the ordinance on Sunday, the final day of the John Kline bicentennial celebration. This Linville Creek location is close to where elder Kline used to baptize new Dunkers.*

medically treated people from the Confederacy and Union alike, led to Kline's death. On his trip home after a nearby visit, on June 15, 1864, Kline was ambushed and murdered by those who called him a traitor.

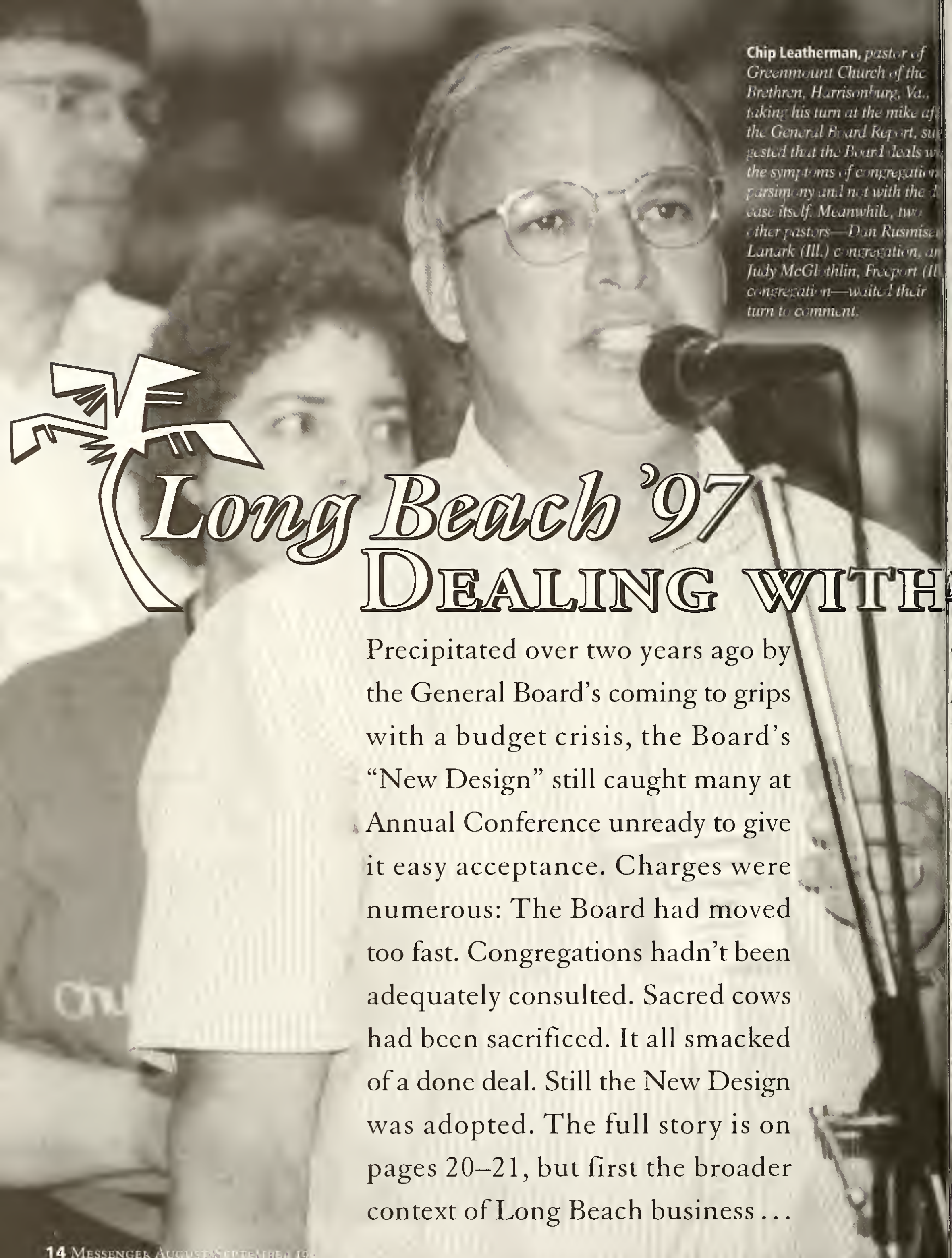
The bicentennial birthday celebration was a fitting tribute to a 19th-century Brethren "saint" whose ministries still impact Brethren today. Says the *Brethren Encyclopedia*, "Not only was he a pillar of the church, Kline also has become the most significant martyr in the history of Brethren." M.

HIGHWAY TO ALMOST
HEAVEN?

Because of Kline. *Jeffrey Bosserman of Bartow, W.Va., showed off how a highway's completion in the late 1840s allowed John Kline to travel to West Virginia. It was through these travels that Kline helped start four current Brethren congregations in that state. Bosserman's exhibit placed second in a state competition.*

Not quite period. *Though Broadway, Va., resident Ina Baker's garb was authentic, her refilling of a tea jug in the food and preparation booth at the John Kline farm betrayed that this is not 1864.*

Here lies John Kline. *A "must" stop for every bicentennial pilgrim was the Kline grave, in the burying ground behind the church.*



Chip Leatherman, *pastor of Greenmount Church of the Brethren, Harrisonburg, Va., taking his turn at the mike af*
the General Board Report, su
gested that the Board deals w
the symptoms of congregation
parsimony and not with the d
ease itself. Meanwhile, two
other pastors—Dan Rusmise
Lanark (Ill.) congregation, an
Judy McGlothlin, Freeport (Il
congregation—waited their turn to comment.

Long Beach '97

DEALING WITH

Precipitated over two years ago by the General Board's coming to grips with a budget crisis, the Board's "New Design" still caught many at Annual Conference unready to give it easy acceptance. Charges were numerous: The Board had moved too fast. Congregations hadn't been adequately consulted. Sacred cows had been sacrificed. It all smacked of a done deal. Still the New Design was adopted. The full story is on pages 20–21, but first the broader context of Long Beach business . . .

Here's the latest from Hildy. *Before each morning business session, ventriloquist Steve Engle loosened up the crowd. For most of his acts, his sidekick was "Hildy," a sassy little old lady full of wisecracks about and insights into the Brethren. The popular entertainer and his "friends" have made over 1,200 appearances in the past six years. Multitalented, Engle, from Huntingdon, Pa., is also well known for the popular Brethren hymn "I See a New World Coming."*

A DESIGN

Text by Messenger staff and others

Photography by Jeff Leard

The Long Beach agenda, aside from the General Board's New Design, was not particularly heavy. No one wondered, as we do some years, if business would run on into late Saturday. Still, there was heated debate at times, and one Standing Committee recommendation was even returned to the orphanage (or whatever happens when a recommendation is not adopted). Here is a brief summary of each business item:

Old business

Human Genetic Engineering and Fetal Tissue Use Statements. *(Origin: A 1995 query from Michigan District asking for an updating of a 1987 statement on human genetic engineering and development of a statement on fetal tissue use.)* Treated as one item of business, and addressed by one committee (James Benedict [chairman], Kathy Long, and Dennis Overman), these two issues were voted on as separate items.

Human Genetic Engineering sparked little debate, and the report of the committee was adopted. The key sentence was "As Christians, it is still our desire that society keep in mind our moral and ethical obligations to our

Wonder if the folks back home are watching. *In Wednesday morning's opening of Conference business, David Wine, the moderator, moseyed with his mike among the delegates, for all the world like a television talk-show host. That variation on the moderator's role, plus preaching away from the lectern Tuesday evening and being ever ready throughout the week with glib answers to questions, projected the image of an easily reachable leader.*

Why do I suddenly feel seasick? *It's hard to tell if Ken Kline-Smeltzer and Steve Kinzie were hugging or just being mutually supportive on an acre of convention center lobby carpet whose pattern of swirls made some Conferencegoers woozy. Julie Garber, manager of Brethren Press Editorial Services, found equilibrium more easily maintained by using her banjo case to steady herself.*

own and future generations as we proceed in a responsible way to ease suffering and enhance the quality of life through advances in genetic engineering." For guidance, the report lifted up the 1987 Annual Conference statement on the subject.

Fetal Tissue Use, however, generated the most impassioned speeches of the week. While the report was at pains to lay out the difficulty of affirming fetal tissue use in disease treatment without seeming to turn a blind eye to "the continuing tragedy of abortion as it is currently practiced," this was not enough to satisfy Brethren adamantly opposed to anything that smacks of soft-pedaling the abortion issue. Lines at the microphones grew to seven-people deep as some speakers seized the opportunity to have an abortion debate, and others attempted to keep a focus on fetal tissue use.

The debate created enough doubt in delegates' minds that, alone among the 1997 business items, the Fetal Tissue Use report was not adopted. The 1998 Standing Committee will decide what recommendation to offer next.

Deacon Ministry in the Church of the Brethren. *(Origin: A 1995 query from Mid-Atlantic District asking that the 1983 statement on the office of deacon be updated.)* A comprehensive report developed over the past two years was adopted, with minor amendments. It affirms the importance of deacon ministry far beyond the occasional assistance with love feast, communion, and baptism. Committee members were Judy Mills Reimer (chairwoman), Marty Barlow, Galen Hackman, Joan Hershey, Alice Keller, Owen Stultz, Fred Swartz, and Jay Gibble (staff liaison).

So, how's the billboard campaign working out? *Dale and Mary Fike of Easton, Md., like many other Conferencegoers, found joy in greeting old friends. Likely they asked about the new billboard (see page 4) when they bumped into old friend Lillian Brumbaugh, now pastor in Mesa, Ariz. The Fikes, as usual, motorcycled to and from Conference.*

Review and Evaluation Committee Report. A report on General Board performance from the periodically appointed Review and Evaluation Committee was accepted. One finding that jarred delegates and sparked questions and comments was a survey finding that "pastors are more negative about the national church and about the work of the General Board than are lay people." The committee, pressed to speculate, declined, pointing out that "coming up with theories" was beyond its purview. The numerous recommendations of the report are being referred to appropriate groups.

Denominational Polity Statement: Property and Stewardship Issues. *(Origin: 1996 query from Pacific Southwest District asking for definition of the means districts may use to preserve real congregational assets.)* Conference adopted the committee's report, which limited itself to dealing with only the matter of a congregation failing to keep up with loan payments for which real estate serves as security. Committee members were Ann Quay (chairwoman), William Ebersole, and Lowell Flory.

The New Testament as Our Rule of Faith and Practice. *(Origin: A 1996 query from Middle Pennsylvania District asking for a statement of interpretation on our understanding of this subject.)* An initial report was presented to Standing Committee. Slated to come before the 1998 Conference, it sets forth eight understandings regarding the New Testament perspectives of the early Brethren, adds four more recent Brethren perspectives, reaffirms the New Testament as our rule of faith and practice, and offers 10 suggestions for living out that affirmation and six suggested ways we might improve upon our way of working at issues together vis-à-vis the observance of that rule. Committee members are Carl Bowman, Earle Fike Jr., and Carol Kussart.

World Mission Philosophy and Global Church Mission Structure. *(Origin: A 1996 query from Virlina District asking for the reformulation of our current world mission philosophy.)* Only a progress report was heard at Long Beach, with the committee offering some observations and questions about key points of the query. The final report will be addressed in 1998. Committee members are Charles Bieber, Berwyn Oltman, David Radcliff, David Shumate, and Bonnie Kline Smeltzer.

Congregational Structure. *(Origin: A 1996 query from Atlantic Northeast District asking for an evaluation and study of current congregational structures, and proposals for further congregational structure options.)*

Aw, it's just a VW Bug. Let's go! *Moderator David Wine and Conference secretary Anne Myers tested the midweek warning from Long Beach police that, Brethren or no, jaywalkers would be heftily fined if caught. Perhaps the fact that Myers was riding a convention center electric car effectively befuddled the police. Was she really jaywalking? At any length, the daring duo escaped arrest. And why did they jaywalk? Like the chicken, to get to the other side.*

It was a joy to hear you! *Fred Swartz, a member of the committee that produced the Deacon Ministry report (see opposite page) and editor of* The Caregiver, *greeted Wil Lengel after the Congregational Deacons Luncheon. Lengel, a member of the Denominational Deacon Cabinet, spoke at the meal on "Deaconing: The Joy of It."*

I scream! You scream! We all scream for ice cream! *Faith the Cow (not to be confused with Elsie the Borden Cow), played by Jennifer Leo, manager of Brethren Press Marketing, hyped ice cream cones at Dunkerland theme park to visitors Jessica Flory-Steury, Joseph Helfrich, and Delbert Blickenstaff. It was part of the General Board Live Report, which always leaves Conferencegoers with the question: What'll they think of next?*

This query came to the 1996 Conference, but because of the restructuring of the General Board in progress then, action on it was postponed until 1998.

Statement on Child Exploitation. *(Origin: A 1996 General Board study paper adopted as such by the 1996 Conference and addressed as old business in 1997.)* This statement, which grew out of concerns impressed upon youth at the 1995 Christian Citizenship Seminar, was generally acceptable to 1997 delegates, but hit a sticky wicket with lines 21–22 on page 224, which read: "We call on the US government to ratify the United Nations Convention on the Rights of the Child." That convention, however, is anathema to Brethren who have had it brought to their attention as a threat to parental rights and to family values in general. The committee, aware of that sentence's red flag potential, had come to Conference with a proposed change, to strike the sentence and substitute "We call on the US government to ratify and support international treaties that protect children from exploitation as this is understood by this paper and discerned by the church." Unmollified, the UN convention's critics called for simply striking the original sentence, and an amendment to that effect carried. In turn, however, an amendment to then add the committee's suggested substitution (above) also carried. At that point, the statement in its entirety was put to a vote and was accepted. Committee members (all youth) were Kelly McCauliff, Erin Flory, Nathan Musselman, Heidi Beck, and Elizabeth Farmer, with David Radcliff as staff liaison.

Enough to make even Jonah do a double take. *Conferencegoers unfamiliar with the Long Beach convention center were startled to find its arena a giant canvas for a cylindrical mural depicting full-size whales and other denizens of the deep. Once inside the arena, the spell was broken, but until then "life in a fishbowl" seemed about to become an actuality.*

New Business

Relationship with the National Association of Evangelicals (NAE). *(Origin: A 1997 query from Northern Plains District asking "whether it would be loving and appropriate to send an observer to the Annual Convention of the National Association of Evangelicals.")* In Standing Committee, one member, calling the NAE "similar to the National Council of Churches, but more conservative and evangelical," characterized the query as asking for a conservative/liberal balance in our ecumenical participation. Conference adopted the Standing Committee recommendation to refer the query to the Committee on

Interchurch Relations (CIR) for study and to bring a report to the 1998 Standing Committee.

Domestic Violence. *(Origin: A 1997 query from Southern Pennsylvania District wondering if the denomination should develop a position paper specifically on domestic violence.)* Standing Committee was of a mind to state that the Church of the Brethren condemns all domestic violence and to request General Board staff to suggest resources for addressing "the concerns, including the prevention, of domestic abuse." Conference adopted that recommendation, but amended it to request the Association of Brethren Caregivers (no longer part of the General Board) to suggest the resources.

Defining Ministry Limits of Licensed Ministers. *(Origin: A 1997 query from Oregon/Washington District desiring "additional categories for ministry, such as those commissioned for service in specific situations.")* The problem, according to the query, is that with current polity limiting licensed ministry to people preparing for ordination, small congregations are forced to rely increasingly on lay leadership. With only one question for clarification, Conference adopted the recommendation of Standing Committee that the query's questions "be directed to the General Board and the Council of District Executives (CODE) as they work with the recommendations of the 1996 Conference statement Calling and Forming Quality Ministerial Leadership Within the Church of the Brethren."

The New Design of the General Board: Proposal to the 1997 Annual Conference. *(Origin: A 1997 recommendation from the General Board that Conference adopt polity changes in the* Manual of Organization and Polity, *chapter II ["General Board"] to facilitate the restructuring of the Board. Further recommended was the speedy implementation of the new structures, if the polity changes were approved.)* Because this involved polity changes, a two-thirds-majority vote was required from Conference. After spirited debate, some amendments, and the defeat of a substitute motion that would have delayed implementation of the New Design, Conference accepted Standing Committee's recommendation that the General Board's proposal be adopted. (A fuller report is given on the next two pages, "The New Design: Let the implementation begin.")

Denominational treasures on display. *Gladys Royer (left), age 95, went to Nigeria as a missionary in 1930. Conference is always a reunion for her and other old Nigeria hands. Former mission field colleagues Ferne Baldwin, age 77, and Mary Eikenberry, age 82, joined her in the convention center lobby for catching up and reminiscing on slow-paced Tuesday afternoon. Their work in Nigeria spanned five decades.*

Jeff Glass

I'll help you over the hump. *Matt Rittle, Cisco Ramirez, and Wendy Jackson were three of 180 youth and advisers who participated in a quickie workcamp in Tijuana, Mexico, during Conference week. At Shalom Ministries, they painted homes and moved rocks and dirt. For many it was their first trip outside the US and a first look at real poverty. For all, it was a novelty to "go abroad" right in the middle of Annual Conference. A feature story on Shalom Ministries will appear in the November* Messenger.

The New Design:
Let the implementation begin

After 2 ⅓ years of working to redesign itself, the Church of the Brethren General Board's New Design in July was affirmed, through actions of the Board and of Annual Conference delegates, with one temporary setback. And surprisingly, that bump on the road to redesign was the result of an action taken by the most unlikely of sources—the General Board itself.

In Long Beach, Annual Conference delegates approved the most significant changes to the Board since it was formed 50 years ago. And, in an atmosphere of uncertainty—where the anticipated hearty debate spanned two days—the final vote was almost anticlimactic: A show of hands indicated that the proposed changes received overwhelming support, far more than the needed two-thirds majority.

With that vote, structural changes to the Board's polity were approved, which will:

- reduce the Board's size from 25 to 20 members,
- replace the Board's three commission structure with ad hoc committees and task teams,
- replace the Board's five-person Administrative Council with a Leadership Team consisting of directors.
- create a Mission and Ministries Planning Council, which will become the denomination's multi-organizational planning body for missions and ministries.

The acceptance of these proposals gave structure to the New Design, and marks the conclusion of design phase of the redesign process. Now implementation of the Board's redesign plan begins.

Well, most of it.

At its meetings in Long Beach just prior to Annual Conference, the General Board approved a proposal for five Congregational Life Teams, a new ministry evolving from the call of the Board's Redesign Steering Committee that the Board should work more closely with congregations.

The teams will be located throughout the country:

- Area 1: Atlantic Northeast, Mid-Atlantic, Middle Pennsylvania, Southern Pennsylvania, and Western Pennsylvania districts.
- Area 2: Illinois/Wisconsin, Michigan, Northern Indiana, South/Central Indiana, Northern Ohio, and Southern Ohio districts.
- Area 3: Atlantic Southeast, Shenandoah, Southeastern, Virlina, and West Marva districts.
- Area 4: Missouri/Arkansas, Northern Plains, Southern Plains, and Western Plains districts.
- Area 5: Idaho, Oregon/Washington, and Pacific Southwest districts.

Nine full-time positions will be created to staff these teams. These numbers will expand up to 29 people through the use of volunteers and by the Board sharing staff with congregations and districts.

The office of Congregational Life Ministries will also be creating a pool of financial resources to be disbursed as grants. To qualify, congregations must enter into a covenant with the General Board, stating they will focus on congregational vitality, renewal, and growth.

However, the Board also gave itself a temporary setback as it attempted to fill its remaining three Leadership Team positions. After several hours of meeting in closed session Tuesday morning—which ran more than an hour behind schedule—the Board reconvened in an open afternoon session and announced that directors had been called to the Brethren Witness and Ministry portfolios (see page 8). However, an executive director candidate was not called. That vote reportedly was 15-8 with one abstention, just shy of the two-thirds minimum support needed.

As a result, at Conference in Long Beach the Board saw all aspects of its redesign move forward except one.

To address that vacancy, four Board members were elected to serve on a new executive director search committee—Mary Jo Flory-Steury, Wayne Judd, Gilbert Romero, and Christy Waltersdorff. Three non-board members—representing General Board staff, the districts, and the laity—will also be called to this committee. Karen Miller, interim executive director, agreed to serve until Dec. 31, if needed. Following Conference, Miller added that her contract forbids her from becoming executive director and, thus, she won't be seeking that position.

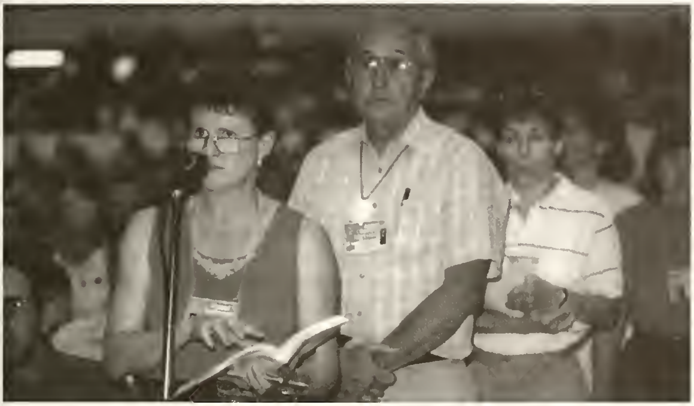
Two redesign-related groups thanked and dismissed by the Board were its Redesign Steering Committee (Chris Bowman, Tracy Wenger Sadd, Wayne Miller, Donna Ritchey Martin, and Steve Bowers) and Transition Team (Kathy Hess, Beth Middleton, Dorothy Gall, and Glenn Timmons).

Although the New Design was affirmed by Conference delegates and Board members alike, a sampling of Brethren from several geographic regions in June indicated that lengthy Conference-floor debate was a possibility. Some believed the Board wasn't forthcoming in explaining its redesign process. Some believed the Board inappropriately implemented personnel changes prior to the approval of the polity changes. Other people didn't agree with which ministries were kept and which were eliminated during the process, and felt Annual Conference should have some say. Still others contested the Board's assertion that it has limited financial resources.

Regarding the flow of information, the Board a year ago began implementing a plan to spread redesign information throughout the denomination, in addition to ongoing coverage provided by MESSENGER, *Agenda*, and *Newsline*.

Redesign Steering Committee members attended each dis-

So, how's it shaking down? *General Board chairwoman Kathy Hess and interim general secretary Karen Peterson Miller sweated it out on the platform during New Design debate, hoping to be prepared to adroitly field questions from the floor. Linda Williams of San Diego (lower left) was one of many speakers at the mikes. She went away less than satisfied with the response to her question of where Christian education appeared in the New Design. Redesign Steering Committee chairman Chris Bowman (below), led an open forum on the New Design on Tuesday evening.*



trict conference. Four redesign-related articles were published in MESSENGER and two *New Design* supplements were included in *Agenda,* which is sent to Conference delegates and to 6,800 congregational leaders. And, just prior to Conference, the Board sent out a list of 20 redesign-related questions and answers to Conference delegates, pastors, and other church leaders, and participated in briefings nationwide for Conference delegates.

At Conference, three ballrooms were packed for a Tuesday evening hearing in which Board representatives presented a redesign update and then fielded questions. And moderator David Wine arranged for another question-and-answer session on the Conference floor prior to consideration of the Board's proposals.

During these sessions, Board representatives clarified that the Board is empowered to make personnel and ministry decisions, explaining that the Board hadn't usurped control from delegates even though interim changes were made prior to Conference. During Thursday's question period, Kathy Hess, Board chairwoman, stated that the decision to maintain some ministries while cutting funding to others wasn't easy or taken lightly, as the choices were between good ministries and good ministries.

Board representatives also assured delegates during these two sessions that expense over income mandated the nearly $2 million cut from 1996 to 1998.

Debate on the proposed changes began Thursday afternoon and resumed Friday morning, during which time a handful of amendments were made. Those approved clarified the Board's relationship with the Annual Conference, denied the Board's request that it be able to appoint five of its 20 members, and approved appointing a special Review and Evaluation Committee in 2000 that will critique the new design.

Proposed amendments that weren't adopted included tabling the creation of the Congregational Life Teams; changing Leadership Team titles from director to minister; calling for Board leadership staff to strive for "fair and compassionate employer practices"; and tabling the proposed changes for a year to allow for further study.

It was in response to this last proposed amendment that Jim Myer of Lititz, Pa., a leader of Brethren Revival Fellowship and a former Annual Conference moderator, spoke. With some of the redesign decisions already implemented, Myer said taking such action would allow some of the process to move forward while stalling other parts. Likening this to a team of horses that is most effective when all pull in the same direction, Myer said he opposed the amendment and supported the proposed polity changes.

And that was it, for Myer's speech seemed to close the issue. Within 10 minutes, delegates defeated the amendment to table the polity changes for a year, and overwhelmingly approved the Board's redesign.—NEVIN DULABAUM

Once upon a time . . . *It doesn't take frenetic activity to satisfy little folk at Annual Conference. A children's worker, Linda Hart of Pomona, Calif., demonstrated this as kids snuggled up to hear her read them a story.*

Did you really draw them, or just trace them? *The durability of the children's books* The Little Man, The Middle Man, *and* The Tall Man *(published in the 1960s) was demonstrated when the children who illustrated the books turned up as grown-ups at Long Beach to autograph them as part of the Brethren Press Centennial celebration. Now in their 30s, Sara Davis Bache and Carl Davis, confessed they don't remember too much about their brief careers as book illustrators. Their mother and collaborator, Dorothy Brandt Davis, remembered more, and described how the kids first inspired her to do the books when they drew Brethren historical figures on newsprint that their dad, then BVS director Rodney Davis, brought home from the General Offices during the family's Elgin, Ill., sojourn in the '60s.*

Appointment of an Acting Moderator for the 1998 Annual Conference. *(Origin: 1997 Standing Committee action, following the resignation of the moderator-elect, Jimmy Ross.)* Moderator-elect Jimmy Ross resigned for health reasons (suffering major depression following prostate cancer surgery). The handling of a resignation is not addressed in polity. In the absence of polity coverage, Standing Committee recommended that current moderator David Wine be appointed acting moderator and serve through Aug. 31, 1997, and that Elaine Sollenberger of Everett, Pa., be appointed acting moderator to serve from Sept. 1, 1997, through Annual Conference 1998. The recommendations were heartily endorsed by Conference. Sollenberger, who served as moderator 1988–1989, will also fulfill the responsibilities of past moderator, 1998–1999. Coincidentally, as acting moderator, she will serve the 1998 Conference in the same city (Orlando, Fla.) in which she served in 1989.

STANDING COMMITTEE ACTIONS

Interagency Forum. Standing Committee adopted a proposal from the informal "Interagency Forum," which had been meeting over the past year, that it be *formally* continued. David Wine had several times called together for discussion the leaders of Annual Conference, the General Board, Brethren Benefit Trust, and Bethany Theological Seminary. According to Wine, the group believes it represents "a key way to meet the call for partnering and to help the denomination move through all the transition and change that it faces today."

The forum provides linkages among Conference-reportable agencies. It also discusses program initiatives affecting the denomination, and it enables agencies and institutions to carry out their mission and responsibilities cooperatively and more effectively. The forum, to be chaired by the immediate past moderator, reports directly to Standing Committee. Hereafter, the forum will include district representatives. It holds its first meeting August 20–21, in Elgin.

Report of the Committee to Review the Pastoral Compensation and Benefits Advisory Committee. The 1996 Standing Committee appointed a committee (Fred Bernhard, Bob Faus, and Marlene Neher) to review the organization, structure, and mandate of the Pastoral Compensation and Benefits Advisory Committee (PCBAC). The review committee's report was presented to the 1997 Standing Committee. Hearing a generally positive review, Standing Committee confirmed that PCBAC continues to perform a vital function and should be continued.

Unfunded Annual Conference Mandates. The 1996 Standing Committee and the General Board agreed to address the problem of Conference occasionally mandating new General Board program with no funding arranged for it. A process for dealing with unfunded mandates, proposed by the General Board and approved at its October 1996 meeting, was accepted by the 1997 Standing Committee. It calls for the formation of a Program Feasibility Committee. The proposal will come to the 1998 Annual Conference as a business item.

Polity for Free Ministry. The 1996 Standing Committee appointed a committee (Connie Burk Davis, Stanley Earhart, and Samuel Cassel) to formulate a proposed draft of polity for the free ministry. There presently is little specific guidance in Church of the Brethren polity for calling people into free ministry. A report was heard by the 1997 Standing Committee, and the proposed polity addition will come to Annual Confernce in 1998 for action.

Shift in Boundary Between Virlina District and Southeastern District. Standing Committee, which is responsible for districts, agreed to a shift in the district boundary in North Carolina between Virlina and Southeastern that puts all of Cabarrus County in Virlina. The new Concord (N.C.) Fellowship is in that county, providing the impetus for the boundary shift.—KERMON THOMASSON

ELECTIONS AND APPOINTMENTS

Having David Wine from rural Buckeye, Kan., as moderator-elect, moderator, and now as acting moderator apparently has not prejudiced Conference delegates against central Kansas. The new moderator-elect, **Lowell Flory**, lives just down the road from Buckeye, at McPherson (as does new General Board member Don Booz, pastor of McPherson Church of the Brethren).

Flory, who will preside at the 1999 Annual Conference in Milwaukee, is a professor and chairman for Business and Economics at McPherson College. On the side, he is a licensed member of the Kansas bar and does occasional legal work. He is a member of McPherson Church of the Brethren. Flory has served on the General Board and the Bethany Theological Seminary Board, and chaired the Brethren Benefit Trust. He continues to serve on the Location Committee, dealing with the question of where the central headquarters of the General Board should be—in Elgin, Ill., or elsewhere.

Elaine Sollenberger was appointed acting moderator of Annual Conference to

Grandmother! What great fans you have! *A surprised and overwhelmed Anne Myers got an unexpected visit from her granddaughter Taylor Laskowski during a Saturday recognition of the Annual Conference secretary's 10 years of service.*

Toto, we're back in Kansas again! *After only a one-year gap, the moderator's position will be filled by another Kansan. Lowell Flory, college professor and lawyer from McPherson, Kan., will moderate Annual Conference in Milwaukee. Familiar in Brethren leadership circles, Flory has served on the General Board, the Bethany Seminary Board, and the Brethren Benefit Trust Board (which he has chaired). He also was on the Denominational Polity study committee that reported at Long Beach.*

Once more unto the breach, dear friends

It's Annual Conferencetime, and the big meeting is underway in the Orange County Convention Center in Orlando, Fla. A woman is moderating this year, a woman known not only for breaking the gender barrier of the moderator's office, but that of the General Board chairperson's as well.

What year is it? For Conferencergoers at Orlando next June 30, a sense of déjà vu will prevail. It will be 1998, but it could almost be 1989. *Almost.* The person moderating will be Elaine Sollenberger, who was moderator at Orlando in 1989. But the big issue then was restructuring. Restructuring won't be at the top of the list in 1998, however. The year for that, this time around, as Long Beach attendees so well know, was 1997. And Elaine Sollenberger wasn't even on hand to check the similarity between the 1989 debate and the one of 1997. (Or to note the difference: Headed off in 1989, restructure was accepted in 1997.) She was home on her dairy farm near Everett, Pa., when the call came from Long Beach. Moderator-elect Jimmy Ross, suffering depression following cancer surgery, had resigned. Would she be willing to return unto the breach as acting moderator for the coming year?

Paul Price

Moderating a second Annual Conference. *Elaine Sollenberger, will be the first moderator to serve a second time since A. Stauffer Curry at Ocean Grove '65.*

After due consideration, the seasoned and trusted leader said of course she would. After all, had she not written in her denominational magazine quite recently that leaders should be called, rather than elected? (MESSENGER, October 1996, page 22, "Jesus Didn't Use a Ballot System.")

But first her thoughts turned to the one for whom she would substitute. "It is a most unfortunate loss for the church," she said, "and a deep personal disappointment for Jimmy." For him she hoped that he could "feel a special measure of God's presence and healing powers. . . ."

Confessing, after being affirmed by the delegates, that she was moved by her new call, Elaine reflected on one of her favorite books, *When God Intrudes*, by Michael Scrogin. The author asks, "How shall we respond when God intrudes to offer us unexpected . . . holy gifts?" Scrogin suggests, says Elaine, that "we usually respond with a vision of both fear and hope, as well as awe, to the task to which God sometimes calls us." Then Elaine makes her own confession: "I do feel the fear, the hope, and the awe. But I am committed, with God's guidance and the support of the church community, to being faithful to this call."

Elaine is attending the first post-Conference meeting of the Program and Arrangements Committee, in mid-August, to get backgrounding for Orlando '98. Then, on September 1, she will take over from the present acting moderator, David Wine, and see the task through until the Orlando Conference closes on July 5, 1998. After that, she will assume the year-long duties of immediate past moderator. Those include chairing the Interagency Forum and serving on the 1999 Standing Committee at Milwaukee.

Acting moderator Sollenberger may well decide not to write further articles for MESSENGER. Last October, she argued in print for leaders to be called, rather than elected . . . and she got called. In May 1991, she had an article published that was titled "On Second Thought." It was a summary of answers received from a question she put to all the former Annual Conference moderators of the time: What would you do differently if you could be moderator again? What irony that she now can ask that question of herself . . . and put the answer into action, too!—KERMON THOMASSON fill the vacancy created by the June 27 resignation of moderator-elect Jimmy Ross. Sollenberger will serve from September 1 through the 1998 Annual Conference in Orlando. A dairy farmer from Everett, Pa., and a member of Everett Church of the Brethren, she was moderator of the 1989 Annual Conference and, before that, had served as chairwoman of the General Board.

Cathy Simmons Huffman of Rocky Mount, Va., will serve a five-year term as Annual Conference secretary. A member of Germantown Brick Church of the Brethren, she is a teacher and legal services instructor. She has served on the Church of the Brethren Historical Committee and was a member of the team that produced *The Brethren Encyclopedia* in the early 1980s.

Cathy Simmons Huffman

General Board. Newly elected to the General Board, at-large, for five-year terms are **Don Parker**, West Salem, Ohio, and **Christy Waltersdorff**, Lombard, Ill. Elected as district representatives are **Ed Kerschensteiner**, Boise, Idaho (Idaho); **Marty Barlow**, Dayton, Va. (Shenandoah); and **Don Booz**, McPherson, Kan. (Western Plains).

General Board reorganization: Chris Bowman (1998), Martinsburg, Pa., will chair the General Board for the next year. **Lori Knepp** (1998), Everett, Pa., will be vice chairwoman.

Beth Middleton (1998), Boones Mill, Va.; **Phyllis Davis** (1999), North Liberty, Ind.; **Bill Eberly** (2000), North Manchester, Ind.; and **Terry Shumaker** (1999), Decatur, Ind., will serve with Bowman and Knepp on the General Board Executive Committee.

Continuing on the General Board, besides these 11 members are **Ernie Bolz** (1999), Tonasket, Wash.; **Krista Carter** (2000), Westminster, Md.; **Ruth Clark** (1999), Froid, Mont.; **Mary Jo Flory-Steury** (2001), Dayton, Ohio; **Roger Forry** (1998), Somerset, Pa.; **Stafford Frederick** (2000), Olathe, Kan.; **Wayne Judd** (2001),

The first new General Board members under the New Design: *Five new General Board members elected at Long Beach will join the incumbents in filling in the details of the New Design (the restructured General Board and its program). Marty Barlow of Dayton, Va., wasn't on hand, but the other four were rounded up by* Messenger*'s photographer: Ed Kerschensteiner, Boise, Idaho; Don Booz, McPherson, Kan.; Christy Waltersdorff, Lombard, Ill.: and Don Parker, West Salem, Ohio. Their first Board meeting will convene in Elgin, Ill., October 18.*

An Executive Committee with a different twist. *Formerly, the General Board's Executive Committee included the three Board members who served as chairs of the three commissions, plus two appointed members. Under the New Design, there are no commissions, so besides the Board chairman and vice chairwoman, the Executive Committee now has, in addition, only four appointed members. One appointed member, Terry Shumaker, was off in Mexico with a youth workcamp when the* Messenger *photographer mustered the other members for a photo: Lori Knepp, General Board vice chairwoman; appointed members Beth Middleton, Bill Eberly, and Phyllis Miller; and the General Board chairman, Chris Bowman.*

No stranger. *Chris Bowman, the new General Board chairman, is no new face. He has had a high profile as chairman of the Redesign Steering Committee over the past two years. He pastors Martinsburg (Pa.) Memorial Church of the Brethren.*

Elizabethtown, Pa.; **Edith Kiester** (2001), Thomas, Okla.; **David Miller** (2001), Roanoke, Va.; **Gilbert Romero** (2000), Montebello, Calif.; **Tracy Sadd** (1999), Lititz, Pa.; **Paul Wampler** (2001), Manassas, Va.; and **Marie Willoughby** (2001), Copemish, Mich.

Annual Conference Program and Arrangements Committee. Becky Rhodes, Roanoke, Va., was elected for a 3-year term.

Pastoral Compensation and Benefits Advisory Committee. Scott Duffey, Westminister, Md., was elected for a 5-year term. **Ron Beachley**, Davidsville, Pa., was elected to a 2-year unexpired term. **Laird Bowman**, Boones Mill, Va., was elected to a 3-year unexpired term.

Committee on Interchurch Relations. Ken Kline Smeltzer, Modesto, Calif., was elected to a 3-year term. **Joe Loomis**, Furnace, Pa., was appointed by the General Board to a 3-year term.

Brethren Benefit Trust Board. Greg Geisert, Harrisonburg, Va., was elected to a 4-year term. **Richard Pogue,** Washington, D.C., was appointed last November to complete an unexpired term. Appointed to the board were **Fred Bernhard**, Arcanum, Ohio, and **Don Apple**, Anderson, Ind.

Bethany Theological Seminary Board. Carl Bowman, Verona, Va., and **Guy Wampler**, Lancaster, Pa., were elected to 5-year terms. Appointed as board members were **Anne Murray Reid**, Roanoke, Va., and **James Long**, Pasadena, Calif.

Ministers Association. Francis Townsend, Preston, Minn., was elected secretary by the association. **David Bibbee**, Elkhart, Ind., serves as chairman for the coming year.

Nominating Committee of Standing Committee. Elected to 2-year terms were **Alice Martin-Adkins**, Hershey, Pa.; **Pat Royer**, Stockton, Calif.; **Paul Schrock**, Indianapolis, Ind.; and **Fred Swartz**, Manassas, Va. Continuing for their second year are **Sandy Bosserman**, Peace Valley, Mo.; **Mark Flory-Steury**, Dayton, Ohio; **Ed Garrison**, Mount Morris, Ill.; and **Marlene Neher**, Grundy Center, Iowa.

When Sunday is th

While everyone else seems to have good families, successful jobs, a hopeful future, and a dynamic faith, some church members describe Sunday as the worst day of the week for them.

If this perception lingers and makes these people feel more isolated and hurt, they may be suffering from depression. Instead of Sunday being a time of celebration and affirmation, it brings them feelings of loneliness and distress. Do we notice?

Look around your own congregation. Do you find many people as courageous as Annual Conference moderator-elect Jimmy Ross in being open about having depression? Concealing the disease is a part of what blocks the relational opportunities for assisting in healing depression. Families are profoundly impacted when a member is struck with depression or struggles with chronic depression. Pastors and congregations can offer genuine concern and compassion that verifies that the depressed person is still loved, wanted, and needed in the church.

In contrast with the two-day or even two-week blues, clinical depression is as silent, pervasive, and overwhelming as being lost in a fog. It is a debilitating *illness*, not a weakness, not a sin, and not a punishment. Depression is the fourth most common illness, according to the World Health Organization. National Institutes of Mental Health (NIMH) statistics indicate that clinical depression strikes between 10 and 20 million Americans each year. Specifically, one in four women and one in 10 men will have at least one depressive episode in their life.

Depression is a chemical reaction in the brain, and is stimulated by many relationships. While medical expertise is needed for the rebalancing of the brain chemistry, congregations can provide needed spiritual and emotional support for the depressed person and the family. The two most common sources are **pain** (physical, emotional, or spiritual) and **grief** (loss by death or separation from a loved one). Major emotions, separately or in conjunction, contribute to depression:

Anxiety—a sense of meaninglessness, lostness, loneliness, despair, and unreasonable and uncontrollable fears.

Rage/anger—internalized self-hatred or self-rejection, which often is accompanied by violence toward family members.

Shame and guilt—the irrational and narcissistic feelings that we are unlovable, exposed, and vulnerable to others condemning us, or feeling guilty for actual thoughts or acts.

These are complex feelings. They create or contribute to a whirlpool effect of being out of control and

orst day of the week

Jimmy, we hardly knew ye. *Genuine regret was overwhelmingly expressed by Conferencegoers when the news broke that the moderator-elect had resigned on June 27, deciding that the major depression he was suffering following prostate surgery May 28 precluded his taking up the duties of moderator over the coming year. As expressions of their desire for Ross' speedy recovery and of regret that he will not be serving his term, hundreds of Conferencegoers signed sheets of newsprint to send him. Some participated in a video greeting, while others sent cards, offered prayers, or dropped prayer requests in the box by the Conference Prayer Room door.*

Says Ross, "Difficult as making the decision to resign was, I'm sure I made the right one. It was far better to resign in June than to get a few months into my moderatorship and then have to step down." Ross also feels he has rendered a service through his public confrontation with depression. "This should make Brethren more comfortable in talking about and dealing with an illness that, until now, has often been hushed up or ignored."

The 62-year-old Ross, a native of Waynesboro, Va., who grew up in the Blue Ridge Chapel congregation, has spent his career in pastoral ministry. He has served Lititz (Pa.) Church of the Brethren as full-time pastor since 1983.

sucked into a progressively deeper state of depression. The fellowship of the church can be sensitive to these feelings and offer compassion and caring relationships to balance the depressed person's confusion.

In addition to suffering unipolar or major depression, some people may experience bipolar or manic-depression. These people have episodes of high energy, emotional binges, spending sprees, and angry outbursts that later will be followed by severe depression. The mood swings between highs and lows are additionally confusing to family members and others.

Researchers believe that the tendency toward depression comes as a part of genetic make-up, along with the pressures and influences of life experiences. Many depressed people try to self-medicate their distress, which leads to depression being the single most prevalent cause of alcoholism and drug addiction.

No family or congregation is immune from depression striking a loved one. Congregations can offer many forms of response to depression:

Loving isn't a passive action or reaction. Expressing honest compassion and love for someone suffering from depression provides a sense of reality that challenges the feeling of being unlovable and alone. Prayer and other ordinances of our church, such as the laying on of hands, are available.

Educate, educate, and educate. Congregations need to be more informed about the causes and symptoms of depresssion, and support for and responses to individuals and families struggling with the depressive turmoil. Utilizing community resources in mental health clinics and hospitals for Christian education classes better informs us and puts faith into action. Having materials in the church for people to learn about depression is important for those who do not know where to find information.

Pastors, deacons, and others can help. Pastors, deacons, and others who are already in the health field or who are designated by the congregation need to assist and support members and families feeling overwhelmed by depression. Pastors and others may need additional education in order to offer competent pastoral care in these instances.

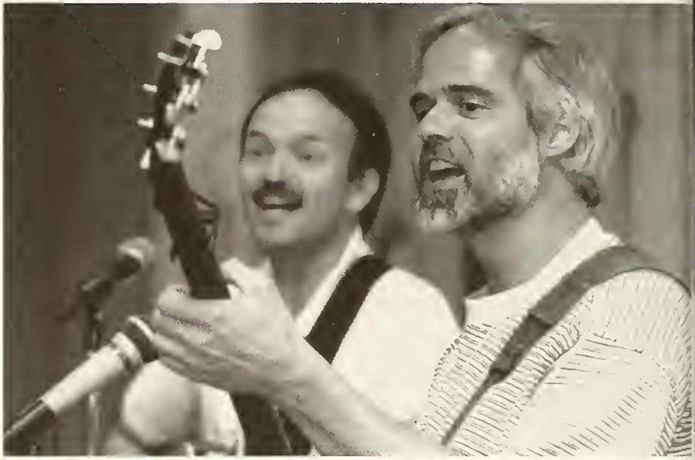
Support or host a DMDA self-help group. Support or host a Depression and Manic-Depression Association (DMDA) self-help group, in which individuals and family members discuss their experiences and provide support for each other.

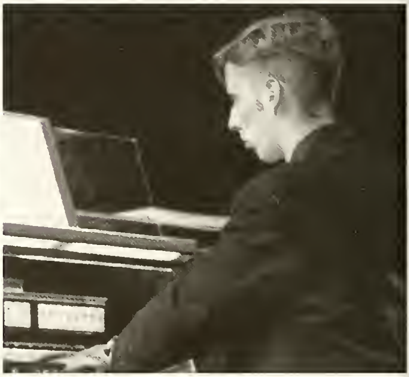
Contact local mental health experts. Individuals may directly contact community mental health personnel, physicians, or hospitals to obtain help or information if they feel they cannot raise questions with fellow members of their congregation. Silence is worse.

Sunday may not feel like the best day of the week to someone who is depressed, but it is our opportunity to offer hospitality, seasoned hopefulness, prayer, and other acts of caring for the individual and the family as a part of our consistent response to their need. Sabbath is a time of faithful change that can bring healing and restoration. We have the opportunity of serving with God's own spirit to achieve this with those suffering depression.—Larry Ulrich

Larry Ulrich, a member of York Center Church of the Brethren in Lombard, Ill., is director of the Department of Religion and Health, University of Chicago Hospitals. He is also clinical professor at The Chicago Theological Seminary.

Long Beach '97





Music for every taste. *Conference-goers were treated to music of many varieties at Long Beach. A highlight of the week was the Saturday evening concert by pianist Huntley Brown (top left). Brethren musician with a peace emphasis, Mike Stern of Seattle, Wash. (top right), introduced his specially composed Conference theme song, "Count Well the Cost," during Tuesday evening worship. Los Angeles (Bella Vista) pastor Gilbert Romero's Bittersweet Band (center left) performed for Friday's Brethren Family Picnic. Jonathan Shively, pastor of Pomona (Calif.) Fellowship church, served Conference as music coordinator, often using his guitar for accompaniment (lower left). Jason Leister, a 20-year-old music student from Lancaster (Pa.) Church of the Brethren (center right) was organist for the week. The La Verne (Calif.) Singers (lower right) were among the musicians who provided Early Evening Concerts.*

LONG BEACH ODDS AND ENDS

Registration at Long Beach totaled 3,325, including 826 delegates. That was down from 4,973 at Cincinnati last year, but above the 3,240 at Portland '91, the most recent West Coast Conference.

Annual Conference offerings came to $45,574, compared with $60,273 last year in Cincinnati. Brethren Press sales were $50,000 and SERRV sales $27,000. The annual Quilt Auction brought in $15,300. A quilt made by junior high kids sold for $2,200.

Brethren donated 333 pints of blood in this year's blood drive.

Conference will be held in Orlando June 30–July 5, 1998, the third time around for that city (1947 and 1989). The only other Florida Conference was St. Petersburg '71. Conference will meet in Milwaukee June 29–July 4, 1999, where it last met in 1990; in Kansas City, Mo. (for the first time), July 15–19, 2000; in Baltimore June 30–July 4, 2001, where it last met in 1983; and in Louisville June 29–July 3, 2002. Conference has met in Louisville two other years, 1966 and 1969. Conferencegoers will note that, beginning in 2000, Conference becomes a five-day, Saturday–Wednesday event.

Conferencegoers, for the second year, helped construct a Habitat for Humanity house. Sixty-four volunteers worked the equivalent of 146 days.

Jerry Crouse, Rocky Mount, Va., and Frances Bourne, Walkersville, Md., were first-place finishers in Outdoor Ministries Association's Run/Walk. Forty-six people participated in the 5k race, raising over $650 for OMA and Heifer Project. First-place walkers were Dave Fouts, Luthersville, Md., and Jean Hendricks, Eudora, Kan.

Walt Bowman, Northridge, Calif., received the Outdoor Ministries Association's Four Horsemen Leadership Development Award. Paul Bowman of Camp Brethren Woods in Virginia received the Camp Volunteer Award. The Camp Staff Award went to Doug Phillips, who has been director of Outdoor Ministries at Camp Brethren Woods for 14 years.

The 1997 Ecumenical Award, presented by the Committee on Interchurch Relations, went to Fairview Church of the Brethren,

Nevin Dulabaum

Line up for barbecue. *An innovation at Long Beach (easily traceable to the fertile brain of moderator David Wine) was Friday's Brethren Family Picnic—a barbecue on the lawn outside the convention center. Conveniently, it fell on the Fourth of July, lending a special note of festivity. Although Brethren are expected to eschew overly patriotic frolicking, a few showed up in tops with a US flag motif. The Bittersweet Band from Bella Vista Church of the Brethren in Los Angeles pounded the air with its music. And 2,400 Brethren, choosing from among 10 serving lines, pigged out on barbecue and other food choices. Michelle Bendit of Landisville, Pa., scarfing down her barbecue and following it with a satisfying belch, provided a thumbs-up critique of the event for herself and her fellow picnickers.*

A little lower. There, that's it. *Nobody at Long Beach accused Paul Lovelace of rubbing people the wrong way. The talented massage therapist from Pomona (Calif.) Fellowship Church of the Brethren provided free workovers for weary Conferencegoers for an hour each day in the Hospitality Center. The center was created and staffed by members of Pacific Southwest District.*

Williamsburg, Pa., and La Verne (Calif.) Church of the Brethren, recognizing their witness in working in partnership with other churches and agencies.

Brethren historian David B. Eller has been selected to be the new editor of *Brethren Life and Thought*, the quarterly scholarly journal published by the Brethren Journal Association. Eller is director of the Young Center for the Study of Anabaptist and Pietist Groups at Elizabethtown College, and professor of History and Religious Studies. As editor, he succeeds Christina Bucher, also of the Elizabethtown College faculty.

John Flora of Bridgewater, Va., was elected to his sixth one-year term as chairman of the Brethren Benefit Trust Board. Ann Quay, Covina, Calif., was elected to her fourth one-year term as vice chairwoman. Wil Nolen, BBT president, was elected board secretary. Kathy Lee, BBT treasurer, was elected board treasurer.

Linda Myers Swanson

Hammering for Habitat. *Over 60 volunteers moved a Habitat for Humanity two-house building project from bare concrete slabs on Tuesday to structures ready for siding and drywall by weekend.*

Would Aunt Dinah believe her eyes? *Corrie Saylor, Joshua Flory-Steury, and Jesse Kline-Smeltzer were among the junior high youth who took needle and thimble in hand to create a quilt that brought $2,200 at the Saturday auction.*

COUNT WELL THE COST

Cost-conscious preachers. *The six preachers for worship services during Conference week presented variations on a theme: Count Well the Cost, a take-off on the Alexander Mack hymn by that title. All the sermons were designed to inspire in Brethren (in the moderator's words) "zeal to once again count well the cost of our faith." Wine, himself, (top left) preached the first sermon, exploring the main theme. The preachers who followed explored facets of the theme. Judith Kipp (center left), pastor of Ridgeway Community Church of the Brethren in Harrisburg, Pa., spoke Wednesday on the cost of community. Dawn Ottoni Wilhelm (top right), pastor of Huntingdon (Pa.) Stone Church of the Brethren, spoke Thursday on the cost of simplicity. Millard Fuller (bottom left), president of Habitat for Humanity, spoke Friday on the cost of service. Glenn Mitchell, (bottom right) pastor of University Baptist and Brethren congregation in State College, Pa., spoke Saturday on the cost of peace. And Rich Hanley (center right), Western Plains District executive, spoke Sunday on the cost of discipleship.*

Seven new church fellowships were welcomed during Conference: Cornerstone Christ Fellowship, Lebanon, Pa.; Concord (N.C.) Fellowship; Villa Prades (P.R.) Fellowship; Grace Christian Fellowship, Upper Darby, Pa.; Circle of Love Fellowship, Buckhannon, W.Va.; Cincinnati (Ohio) Fellowship; and Smith Mountain Lake Fellowship, Moneta, Va.

Brethren Volunteer Service celebrates its 1948 founding during the coming year. The theme is "Living the Story: 50 Years of Brethren Volunteer Service." People are invited to send photos, drawings, stories, anecdotes, reminiscences, and descriptions of BVSers and their work to BVS 50 Years, 1451 Dundee Ave., Elgin, IL 60120. A national event will be held at New Windsor, Md., Oct. 2–4, 1998.

The old British ocean liner *Queen Mary*, permanently moored in Long Beach and visible from the convention center, became a familiar sight to conferencegoers, with many of them visiting it during the week and various groups having outings to it. On the night of July 4, Brethren watched a fireworks display over the ship. (Isn't that rubbing it in a bit, to celebrate American independence above a hapless British vessel?) Do tourists hear the story of how the ship got its name? The company that built the great liner planned to name it the *Queen Victoria*. Officials had an audience with King George V (Victoria's grandson, whose consort was Mary of Teck) to tell him their choice. "We plan to name the ship for Britain's greatest queen," they said. The king smiled appreciatively and replied, "Her majesty will be pleased." And that was that!

Editorial

Conference as a battleground

We had been reasonably civil toward each other all week at Long Beach. One might have thought that it was Charlotte '95, and former schoolmarm Judy Mills Reimer was eyeballing us into good behavior. But then, hostilities broke out on Saturday morning.

Officially, we were discussing the issue of fetal tissue use. But, as in real warfare, any excuse will do for those wanting the advantage of first strike. Suddenly we were into the abortion war again. Shells were lobbed from mike to mike. When the casualties were counted up, the Fetal Tissue Use Statement was among them.

The question is not whether the abortion issue is important or not. It is. The question is not whether the fetal tissue use issue is important or not. It is. For me, two questions come to mind: 1. Ought we even to put such specific issues on the agenda? 2. Is there not a better use of our time together at Conference?

Behind both questions is the notion that we might be better off talking together about and reinforcing the basic principles we affirm, rather than hammering out a statement on each specific issue as it crops up.

When the casualties were counted up, the Fetal Tissue Use Statement was among them.

Just a few years ago, Conference set up a committee "to reemphasize the Brethren tradition of the simple life and to discern its full meaning for our time." (Quick test: Can anyone tell me, without peeping, what year that committee's report was accepted ... or what it said?) At the time the query was accepted and the committee named, I wondered if the committee would be delving far enough. "Looks to me like," I wrote, "if we went deep enough in our study, we might recognize a set of principles that underlie simple living in all ages. Then, if we had those principles graven on our hearts, we wouldn't keep forgetting the simple life and having to refresh our memories from time to time."

Somewhere on our way, along with the distortion of our earlier Brethren meaning of "freedom of conscience" and "no force in religion," the fragmentation into special-interest groups, and the general celebration of diversity, we have become disunited—distrusting one another, distrusting leadership, breaking into special-interest factions, and resorting to political maneuvering to get our own way. We talk about basic principles adopted by our Brethren forebears and occasionally call for them to be declared anew, but in most cases we want them interpreted from our own individual viewpoint.

A case in point is a 1996 query that led to a committee being named to write a statement on "the New Testament as Our Rule of Faith and Practice." The framers of the query "believe[d] it would be helpful for Annual Conference to reaffirm and/or clarify what we mean when we say 'The New Testament is our rule of faith and practice,' and to extend that discussion into what such a stance means in our relationship with one another and our use of scripture to inform Annual Conference position statements."

Well and good. The early Brethren, history tells us, affirmed this principle. But in our nearly three centuries as a church, new interpretations and understandings have emerged. So where do we now stand regarding this principle of the New Testament being our rule of faith and practice? It's a question whose answer could be helpful. But will it have a positive effect in uniting us, in improving the quality of our life together?

I like the report that the committee on "The New Testament as Our Rule of Faith and Practice" brought to the 1997 Standing Committee. I am doubtful, however, that adopting its statement next year will put a stop to one group of us accusing another of misinterpreting the New Testament or of violating this rule of faith and practice. I doubt that it will put a stop to arguing over who the *true* Brethren are. We want the Scriptures to support us, not inform us.

I particularly endorse the "Additional Suggestions for Our Life Together," given at the end of the committee's report. Acknowledging that we have come to think of "Annual Conference as a political battleground," the committee suggests ways to move away from that mind-set.

First, we should take a generally more courteous and modest approach to speech making. Even the way we presently legislate microphone appearances discourages open interchange of ideas. Changing certain rules for conducting business could help. And, agreeing with what I have said earlier, the committee believes "it is possible that we are trying to speak exhaustively on too many issues."

My point on "too many issues" is that if we were serious about following the New Testament as our rule of faith and practice—really willing to submit to it—we wouldn't need to speak *at the Conference level* on many specific issues. Our rule of faith and practice would inform us sufficiently what was right and wrong.

As with the aforementioned simple life, if we get the underlying principle down by heart, revere it, and believe in it, we don't need a statement to flip through to see how to handle every issue that comes along. My parents taught me the principle of honesty. I don't need to write myself a statement on stealing, lying, or cheating.

The committee says that "Conference concerns should be examined by careful New Testament study before reaching query status, and responses to the queries should be grounded in the New Testament." I agree. But careful New Testament study and time spent in respectful conversation together could eliminate the surfacing of many of those "Conference concerns." Even a whole Conference given just to talking together as a family would be good.

Better anyway, than the battleground we presently make of it.—K.T.

stepping STONES

by Robin Wentworth Mayer

There's **nothing sadder** than a good thing gone bad.

In last month's column, I told the story of David and Michal. It is a story that does not have a happy ending. That frustrates me, because I like happy endings. But there are many similar stories being lived out today—stories of good things gone bad. Where did David and Michal go wrong? They went wrong in exactly the same areas young couples go wrong today.

Marriage is a good thing. But unrealistic expectations, unfinished family business, and reactions to unhappy circumstances can all combine to make many a good thing go bad.

1. They entered their marriage with unrealistic expectations. Michal wanted a hero. David was handsome and popular, the catch of the season. Snagging David would make Michal the belle of the ball and the envy of all her peers.

David wanted a princess. Marrying Michal would give him an "in" with the royal family, seal his position, and perhaps smooth over the turbulence with the man he would replace as king.

David and Michal did to some degree what many young men and women do today when seeking a marriage partner. They came up with their personal "blueprint" of "ideal mate" and superimposed it on each other.

2. They entered their marriage with unfinished family business. Granted, where David and Michal are concerned, this is largely speculation on my part. But think about it. Michal was her father's second choice; King Saul had originally offered older sister Merab to David in marriage. Had Michal grown up in her sister's shadow? Was marrying David, to some degree, an attempt to win her father's approval?

And remember, David was the youngest of eight boys. None of his older brothers was exactly happy that the runt of the litter had been chosen to be Israel's king. In fact, when David offered to go fight Goliath, his eldest brother, Eliab, called him presumptuous and evil (1 Sam. 17:28). I have to believe that David's formative years were filled with attempts to prove himself. Was Michal just one more prize to win?

David and Michal, like many couples today, entered their marriage with unfinished family business, each wanting the other to fix his self-esteem and fill the void left by the unmet needs from their families.

3. They allowed circumstances to come between them. David and Michal were swept up in circumstances beyond their control. David didn't choose the life of a fugitive. Michal didn't choose to be given to another man in marriage. Neither had control over those turns of events. They were like many couples today who do not have control over circumstances: The real issue is not what happens *to* us, but, rather, how we *respond* to what happens to us.

Perhaps Michal grieved over lost love and lost youth. But instead of accepting her pain with grace and courage, she turned on David with venomous spite in 2 Samuel 6:20 (TLB): "How glorious the king of Israel looked today: He exposed himself to the girls along the street like a common pervert!"

And what about David? Does he honor the wife of his youth? Does he speak words of understanding and conciliation? Not at all! In 2 Samuel 6:21, he rubs it in that he has displaced Michal's family's dynasty and gloats that other women are attracted to him, after which he totally rejects Michal.

How do I know that? Because 2 Samuel 6:23 says Michal remained childless. Some Bible commentators will point to that and claim that God was extinguishing Saul's line. But I think the reason for Michal's barrenness is much simpler. I think David and Michal lived out their days under the same roof, husband and wife in name only.

Marriage is a good thing. But unrealistic expectations, unfinished family business, and reactions to unhappy circumstances can all combine to make many a good thing go bad.

Identifying and addressing these issues, refusing to allow circumstances to come between you, and allowing God to take over your marriage can not only prevent a good thing from going bad, but also rescue one that has.

Robin Wentworth Mayer is pastor of Kokomo (Ind.) Church of the Brethren.

Stepping Stones is a column offering suggestions, perspectives, and opinions—snapshots of life—that we hope are helpful to readers in their Christian journey. As the writer said in her first installment, "Remember, when it comes to managing life's difficulties, we don't need to walk on water. We just need to learn where the stepping stones are."

Life is forever

BY CHALMER E. FAW

All Christians read the Bible as their basic book, paying some kind of attention to it. But how many take it seriously enough to let it shape their whole understanding of life?

For example, it is common to think of human existence as the short span of 70 to 100 years that one spends on this earth. Again and again, even Christians say, "This life may not be much, but it is far better than the alternative (meaning death)." But from the New Testament perspective, that definitely is not true. All through this basic document of our faith, the promise is life everlasting, as John 3:16 and hundreds of other texts affirm.

But what difference does it make? All the difference in the world! Consider several aspects of it. Take the matter of the young friend or relative whose life is cut short by some accident or dreaded disease such as cancer. It may not be what one would choose, but it is no longer the tragedy that it would be for one who has no hope of eternity. In fact, it can be a real blessing if that person is a loving Christian, making an impact in this life and going on to live forever and ever with the Lord. Jesus himself lived to be only 33, but what a powerful, saving influence he has exerted on all humankind!

Go live for a while in an animist society, as I have done, in which the majority of the people do not believe in everlasting life, and see the difference. I could tell you of instance after instance in which unbelievers go all to pieces at the death of a loved one, and weep helplessly for days on end. Meanwhile, their Christian counterparts, although grieving deeply, face life serenely because they know they will be with their loved one throughout all eternity.

> *Now the Bible does not tell us explicitly what heaven will be like. There is much mystery about it, and no doubt that is as it should be. What we know of the future of believers is, however, all good.*

Another thing that a strong faith in eternal life brings is a profound deepening of meanings and values. Said the atheist Robert Ingersoll, "Happiness is the only good," and "The only place to be happy is here." The shallow, epicurean view of life makes all kinds of exploitation of others seem right. Slavery makes the master feel happy, so promote it. "Using" others brings a certain satisfaction to the one perpetrating it, so why not do it? If there is no future life, with a judgment and some form of heaven or hell, then *anything* goes. If it "feels good" to you, do it. Contrast with that the depth of appreciation of human life that comes with the assurance that each person is a special creation, destined to continue forever. This is especially convincing when one realizes that, according to the New Testament, all imperfections will be gone, all sin, sickness, and sorrow done away with, with only fulfillment and blessedness to look forward to.

Closely akin to this is the awareness that comes to the believer in eternal life that this present existence is real and worthwhile in its own right, but also a preparation for the unlimited life beyond. Therefore, imperfect values here can be raised to the true height there, and aspirations and works begun in this life will continue on and on in ever greater fulfillment throughout an endless eternity. All the partial but genuine forms of love here on earth will be explored and realized there.

Take Jesus as portrayed in the Gospels, for example. He came from God and is going to God (John 16:27–30), spanning eternity past and eternity future. And believers are sent into this world just as Jesus was (John 17:18), human beings now partaking of the divine nature and citizens of eternity.

Then a very big blessing that comes from living in eternal life now, rather than having a merely temporal existence, is the freedom from fear that comes. Since death is but a transition to a greater life, something that everyone must endure, but Christians need not dread, the believer can endure any hardship or persecution with utmost courage. Think of the Christians in the days of the madcap Roman emperor Nero, who went to their death with a song in their heart and a smile on their ace. That infuriated Nero because ere was a power that he could not ominate, and a life everlasting that e could neither comprehend nor onquer.

For us who are not likely to be martyrs in the dramatic sense of the first-century Christians, there is still a fundamental difference between believing in the Lord of Eternity and not believing. We are freed up to be true to our faith, no matter what the opposition. If there is an opportunity to take a stand for peace, we can do it regardless of the consequences, facing insult, imprisonment, and even death, if necessary. And there will be many openings in which we can speak of our faith in the Lord Jesus Christ and encourage others to accept the offer of life eternal without fearing the ridicule that is heaped upon us or the misunderstanding of our peers. We can, like the faithful in the book of Acts, know who we are and where we are going when we die.

With people living longer and longer, we find ourselves being more and more concerned with aging. What does a strong Christian faith in eternal life have to say about this matter? Here we see perhaps the *greatest* difference of all between a true faith in everlasting life and its absence.

If this existence is the end, entering a nursing home could be most miserable and sad, simply the winding down and closing out of life, a thing to get over with as quickly and inexpensively as possible.

But with a belief in life eternal, entrance into a home for the aging is but a stopover on the way to heaven. Those who go there are the ones specially blessed. They are given this

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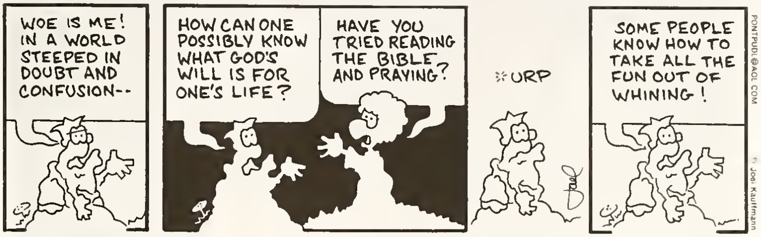
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It is what they can look forward to as believers that makes it most worthwhile. Now the Bible does not tell us explicitly what heaven will be like. There is much mystery about it, and no doubt that is as it should be. What we know of the future of believers is, however, all good. For one thing, the redeemed will be clothed with new spiritual bodies in heaven (1 Cor. 15:42–53), completely free from all pain and sickness (Rev. 21:4).

Moreover, there is every indication that we shall know one another there. If the three disciples on the Mount of Transfiguration recognized Moses and Elijah, whom they had never seen, we may be sure we shall know our many friends and relatives there. But they are only the beginning of the multitudes we shall know in heaven, for there will be the saints of all the centuries. How wonderful will be such fellowship through the countless ages of eternity!

Nor will it likely be all fellowship. There will be great work to be done. According to Matthew 25:21–23, the faithful will be put in authority over kingdoms, and in 1 Corinthians 6:3, the saints are said to rule angels.

Besides all this, there are "rewards" and "treasures" laid up in heaven for each believer, those deeds of faith and mercy for which he did not receive credit here on earth. Yes, there will be much to look forward to in the great beyond.

Chalmer E. Faw is a former professor at Bethany Theological Seminary and Nigeria missionary. He is the author of several books, including a commentary on Acts (Herald Press, 1993). He lives in McPherson, Kan.

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Letters

"There is hope. Bridgewater College and Elizabethtown College both have minors in peace studies. Professor Gary Flory is doing conflict resolution at McPherson College, and the University of La Verne is joining in first efforts."

Keep peace witness central

I hope that the Brethren peace witness, highlighted by the excellent June cover story on John C. Baker, remains central in our church's struggle for definition.

There is hope. Bridgewater College and Elizabethtown College both have minors in peace studies. Professor Gary Flory is doing conflict resolution at McPherson College, and the University of La Verne is joining in first efforts.

MESSENGER's work and witness was much needed and appreciated.

Kenneth L. Brown
North Manchester, Ind.

Get it out in the open

In a time when the Brethren were splitting into three separate groups, *The Gospel Messenger* of Jan. 8, 1884, made this suggestion: "Inasmuch as reports of divisions being made in certain churches are not edifying the general Brotherhood, we suggest to all of our correspondents that as little as possible be said about them. We hope that the time may soon come when there will be no occasion for such divisions."

By coincidence, I read that while attending a Ministry of Reconciliation conference. MoR members have a passion for reconciling the conflicts and divisions within the church and beyond. I came away reassured and empowered.

I am ever more convicted and hopeful that, as we mature as a body of Christians, and as we embrace our individual and collective calling, are peacemakers and go to our brothers and sisters and listen, we will abandon the archaic notion that "as little as possible be said" about our problems.

Not talking about our "divisions" is even less edifying than talking about them. When we talk and listen to each other, we are, in fact, fulfilling and living out the ministry of Jesus. What could be more edifying than that?

Rocci Hildur
Wenatchee, Wash

Ken Morse at 84

My friend and neighbor Kenneth I. Morse's June article, "Unlikely Pulpits" was much enjoyed and appreciated.

For his 84th birthday, May 30, I wrote these lines:

The friendship of Kenneth I. Morse
Is an acme of friendship, of course.
To lose such a friendship
Would constitute endship
To mourn, ah, profoundly, perforce.

As the eighty-fourth year from his birth
Is fulfilled, we reëcho the worth
That thousands have found in him—
Found Being's Ground in him,
Salt for a salt-hungry earth.

Salt, light, water, and bread—
By these the hungry are fed,
And by song and by word—
For grace may be heard,
And so may be sung or be said.

O God, our Creator, thou didst
Create Kenneth Ivan, and hidst
In his bosom a treasure,
Nine-syllable measure
By which thou dost "move in our midst."

Our praise to the Source of the song
And Praise to the singer belong.
To both, grateful greeting,
At Annual Meeting,
And amid a Perennial Throng.

’e descend from the mount of our
praise
ɔ the vale where we live out our days,
’ell content to rejoice,
’ith a lowlier voice,
ı his everyday wordings and ways.

s the loftier purpose may tend
ɔ obscure the commoner end,
’e give thanks for each day
We repeatingly say)
’n earth we can call him our friend.

Charles Klingler
North Manchester, Ind.

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Cruise the Russian waterways, Aug. 7–23, 1998. From $2,649, depending on deck level. Visit Moscow, Red Square, Kremlin, St. Petersburg, & cruise rivers of the czars, on 1st-class cruise ship. 3 meals a day. For info, write Bohrer Tours, 8520 Royal Meadow Dr., Indianapolis, IN 46217. Tel./fax (317) 882-5067.

Israel/Jordan Tour. ("Jesus & Moses, Religion & Education.") Jan. 19–29, 1998. Visit Jerusalem, Jericho, Nazareth, Bethlehem, Dead Sea, Megiddo, Lake Galilee, Qumran (Dead Sea Scrolls), river Jordan, Masada (Herod's fortress), Mount Carmel, Beth Shan, Petra-Jordan (red rock Nabatean city), & other sites. $1,799 from Chicago. Contact Drs. Herb/Jeanne Smith, McPherson, KS 67460. Tel. (316) 241-0742, ext. 1244.

Cruise with Ken Medema. Feb. 1–8, 1998. Cruise western Caribbean with Christian musician & entertainer Ken Medema on Celebrity Cruises' newest ship, the Mercury. Enjoy 3 private concerts; private reception with Ken Medema on board; & visit exotic ports of Cozumel, Montego Bay, Grand Cayman, & Key West. Wonderful Christmas gift for a pastor from congregation. Get a group together & cruise for free. For more info, write Mr. & Mrs. Philip Rowland, 2332 Putter Lane, St. Louis, MO 63131, or call Cecelia, toll-free, at (888) 367-9398.

Vietnam/Thailand study tour. Join Univ. of La Verne Communication profs. Randy Miller & George Keeler, in Jan. Interterm 1998. Leading 2-wk. Vietnam/Thailand peace/media study class. Could count for 4 units of upper div. univ. credit. Visit village where BVSer Ted Studebaker served and lost his life in peace cause, plus several World Vision dev. projects. Through tours of broadcast, print media centers of Bangkok, Ho Chi Minh City, & Hanoi, meet seasoned journalists & top diplomats for briefings on peace process. Tour significant Vietnam War sites, e.g., My Lai, Cu Chi, Da Nang. Approx. cost $2,300, incl. round-trip airfare & many meals. Vietnam Media 1998 open to all; no prerequisites. Tel: (818) 303-8811, ext. 7504 now to get on Journ 397 info list. E-mail: randy_miller@wvi.org or keelerg@ulvacs.ulaverne.edu

WANTED

Young adults for Young Adult Conference, Nov. 27–29, 1997, at Camp Mack (Milford, Ind.) for three days of worship, singing, fellowship, & learning. Theme: "Jesus: The Man, the Message, & Me." Leader: Christy Waltersdorff. $70, due by Nov. 1. For more info, call Chris Douglas at (800) 323-8039.

John Kline gavel. Need to borrow gavel made in 1940s for Annual Conference moderator Paul H. Bowman from wood from a Tennessee barn in which John Kline kept his horse, Nell. Gavel made by my father. My brother, Ray, made foot tub from same wood for recent John Kline Bicentennial. Need to borrow the gavel so we can have our photo made with it and foot tub. Gavel owner, please contact me. Roy F. Simmons, R. 1, Bridgewater, VA 22812. Fax (540) 828-6375.

INVITATION

Salisbury Community Church of the Brethren, new & growing fellowship in Salisbury, Md., invites Brethren moving into or vacationing in Salisbury, Ocean City area to worship with us. Will provide moving help (unloading, child care, area info). For info, contact Salisbury Community COB, P.O. Box 2001, Salisbury, MD 21801. Tel. (410) 219-5949. E-mail NRCain@AOL.COM.

Turning Points

New Members

Note: Congregations are asked to submit only the names of actual new members of denomination. Do not include names of people who have merely transferred their membership from another Church of the Brethren congregation.

Brookville, S. Ohio: Rebecca Hulett, Forrest Shepard, Bernice Eagleson, Norman Fasnacht, Justin Nihiser; Jesse, Gwen, & Sharon Iwanusa, Hilary & Dan Sievers, Lisa Osswald, Dawn Sievers, Mahala Dull, Matt & Julie Caylor, Carolyn Puterbaugh, Jo Ann Smith
Charlottesville, Shen.: Carol & Ashia Costanze, Jordan Young; Mark, Jenny & Tammy Hofecker
Chiques, Atl. N.E.: Sandra Pope; Noelle, Tyler, & Collene Peters,
Everett, Mid. Pa.: John & Sandy Foor, Melanie Messersmith, Eugene & Lois Ritchey
Free Spring, S. Pa.: Fred Book, Samantha Ernest, Amy Kell, Derek Ritzman, Dianne Sparks, Gretchen Wagner, Brooke Foster, Denise Zug, Cathy Bashore
Freeport, Ill./Wis.: David Schnieder
Haxtun, W. Plains: James & Pearl Underwood
Huntingdon Stone, Mid. Pa.; Benjamin Gibboney, Colin Lang, Spencer McMinn, Matthew Wingate, Howard Rupert, Colleen & Christopher Ostrowski, Sue Albright, Pamela Kavanaugh, Charles Yohn, Eric & Karne Biddle, Henry Thurston-Griswold, Timothy Blazina, Nathan Gibboney
Lacey Community, Ore./Wash.: Michael & Jennifer Pearson
Middle Creek, Atl. N.E.: Brian Charles, Leslie Ditzler, Jeffery Kahler, Shanell Weaver
Mill Creek, Shen.: Dennis Dellinger, Lee & Carla Foerster, Janene Good, Barry & Cerise Haas, Vickie Scanlan
Olivet, S. Ohio: Shelley & Ashley Wilson
Osceola, Mo./Ark.:James Powers, Cathy Powers
Petersburg Memorial, W. Marva: Wendell Keplinger, Ottie Whetzel, Ryan & Corey Lambert, Kimberly Mullenax, Kimberly Bible, Derek Nesselrodt, Stephanie Moyer
Pittsburg, S. Ohio: Barbara Farmer, Craig House, Terry Oda, Diane Williams
Pleasant Hill, W. Pa.: Tiffany Blue, Craig Gaunt; Kathleen, Kristina, & Peter Goldberg, Clay Piper, Daniel & Scott Rager, Amy Rummel, Daniel Ryan, Emily Saylor, David Stem
Ridgeway, Atl. N.E.: Elayne McClanen, Christopher Krahn, Christopher Hanna, Ruth Rohrer
Shalom Fellowship, Virlina: Justin & Brittany Hoal
South Bay Community, Pac. S.W.: Sandy VanDever, Joyce MacNamara
Stonerstown, Mid. Pa.: Pamela Reed, Diana Hoover, Melissa Bussard, Charles Martin, Charles Martin Jr., Daniel Martin, Corey Rourke, Sherry & Mark White, J. Free Weaver IV
Welty, Mid. Atl.: Margaret Wolff, Christopher Echstine
White Oak, Atl. N.E.: Andrew Miller, David Santiago, Judah Clapper, Sarah Crouse, Micah Heagy, Kurt Hershey, Garrett Martin, Lynn Sauder, Moses Shirk

Wedding Anniversaries

Billet, Frances and Delbert, Elkhart, Ind., 50
Bucher, Paul and Ruth, Palmyra, Pa., 50
Buckwalter, Frank and Rachel, Sinking Spring, Pa., 55
Byers, Orville and Dorothy, Mount Sidney, Va.,50
Cassel, Paul and Evelyn, Machanisburg, Pa., 65
Coffman, Hally and Pauline, Palmyra, Pa., 60
Colyar, Vance and Alice, Olympia, Wash., 55
Crouch, Howard and Hazel, Huntingdon, Pa., 50
Detwiler, Galen and Grace, Martinsburg, Pa., 60
Edwards, Zane and Doreen, Everett, Pa., 50
England, Paul and Betty, Bedford, Pa., 60
Earhart, J. Stanley and Laurie, Lancaster, Pa., 55
Etsinger, Bud and Ruby, Nappannee, Ind., 50
Etter, Paul and Eva, Palmyra, Pa., 60
Frantz, Jay and Evelyn, Lebanon, Pa., 50
French, John and Helen, New Bloomfield, Pa., 50
Gilbert, Arthur and Marsha, South Whitley, Ind., 60
Gillin, Duane and Maxine, Blissfield, Mich., 50
Glick, Norman and Hannah-Frances, Empire, Calif., 60
Haldeman, Daniel and Ruth, Manheim, Pa., 60
Hartman, Russell and Marie, Palmyra, Pa., 65
Heisey, Jane and Enos, Lebanon, Pa., 55
Hershberger, Willis and Dora, Elkhart, Ind., 55
Horner, Lloyd and Helen, Kansas City, Kan.,55
Horst, Frank and Dorothy, Palmyra, Pa., 50
Kaylor, Alvin and Jane, Palmyra, Pa., 50
Klotz, Lyle and Gladys, Lacey, Wash., 55
Koontz, Glenn and Freda, Everett, Pa., 65
Ludwick, Roy and Frances, Burlington, W. Va., 50
Markley, Deana and Leland, Goshen, Ind., 50
Petticoffer, Lee and Eva, Akron, Pa., 60
Pletcher, Virgil and Marcheta, Lake Forest, Calif., 55
Rose, Laurel and Edith, Greenville, Ohio, 65
Sanger, Merrill and Eulalia, Quinter, Kan., 50
Shaver, Jason and Margaret, Palmyra, Pa, 60
Shaver, Norman and Susan, Manheim, Pa., 50
Shuman, John and Anne, Lebanon, Pa., 60
Smith, Bill and Aline, Lacey, Wash., 50
Snoke, Leroy and Valeria, Palmyra, Pa., 50
Stern, Don and Betty, Lacey, Wash., 50
Stinebaugh, Vernon and Angela, York, Pa., 55
Townsend, Garnet and Betty, Lawton, Mich., 60
West, Carol and Kenny, Goshen, Ind., 50
Whirledge, Ernest and Phyllis, West Goshen, Ind., 50
Whited, Dick and Mary, New Carlisle, Ohio, 55
Zuck, Joe and Ruth, Kansas City, Kan., 60

Licensings

Baker, Donald L., Feb. 13, 1997, Chambersburg, S. Pa.
Lubbs-DeVore, Lynda, April 19, 1997, Boulder Hill, Ill./Wis.
Myers, Matthew E., March 1997, Moxham, W. Pa.
Villanueva, Carmen M., May 17, 1997, Getsemani, Atl. S.E.

Ordinations

Cruz, Oscar V., May 11, 1996, Iglesia Christiana Getsemani, Atl. S.E.
Meeks, Gary, March 15, 1997, Deshler, N. Ohio
Pfeiffer, Robert, May 22, 1997, Painter Creek, S. Ohio
Quinn, Jack, May 22, 1997, Trinity, S. Ohio
Ruth, Brian C., April 26, 1997, New Haven, Mich.
Shumaker, Sheila, May 22, 1997, Bear Creek, S. Ohio
Ullery, Howard, May 22, 1997, Pleasant Hill, S. Ohio
Wilson, Ralph H., June 7, 1997, Parkview, Mid. Pa.

Deaths

Airey, Elvert, 82, Dayton, Va., May 29, 1997
Akers, Lester, 91, Osceola, Mo., May 21, 1997
Anderson, Joyne, 75, Rockford, Ill., May 24, 1997
Atkins, Ruth, 86, Longmont, Colo., April 19, 1997
Baker, Mabel, 100, Cando, N.D., April 5, 1997
Benedict, Maude, 90, Quincy, Pa., May 27,1 997
Best, Charles, 65, Delphi, Ind., April 10, 1997
Bowman, Elva, 101, McPherson, Kan., May 7, 1997
Brenton, Robert, 42, Packwood, Wash., Jan. 10, 1997
Brown, Clarence, 89, McPherson, Kan., May 27, 1997
Brown, Dallas, 67, Sugarcreek, Ohio, May 10, 1997
Buhrt, Lewis, 87, West Goshen, Ind., May 24,1997
Carney, Iva, 96, McPherson, Kan., May 17, 1997
Caplinger, Emma, 76, Manheim, Pa., April 16, 1997
Cooper, Hazel, 95, N. Manchester, Ind., April 9, 1997
Cowger, Frank M., 93, Monticello, Ind., Dec. 20, 1996
Dann, Opal, 86, Delphi, Ind., March 14, 1997
English, Mary E., Smithsburg, Md., Feb. 13, 1997
Feeney, Lester, 77, Defiance, Ohio, May 22, 1997
Flinn, Lois P. 105, Decatur, Ill., April 19, 1997
Fouts, S. Russell, 92, Blair, Neb., Oct. 19, 1996
Fryman, Darrell, 78, Greenville, Ohio, May 14, 1997
Funkhouser, Madeline, 75, Ashland, Ohio, Feb. 8, 1997
Ganger, Mary E., 87, W. Goshen, Ind., June 2, 1997
Garber, Esther, 92, Palmyra, Pa., March 11, 1997
Gausman, Elmer, 68, Tipp City, Ohio, March 15, 1997
Good, Clifford, 84, Harisonburg, Va., Dec. 15, 1996
Graybill, Miriam, 87, Litiz, Pa., March 17, 1997
Grove, Gilbert, 81, Elkhart, Ind., April 25, 1997
Grove, Glen, 84, Aurora, Colo., May 11, 1997
Gutshell, Iva P., 86, Huntingdon, Pa., Jan. 4, 1997
Halfhill, Clyde, 52, Elkhart, Ind., March 9, 1997
Hardy, Estella, 97, Defiance, Ohio, May 17, 1997
Hathaway, Charles R., 59, Delphi, Ind., Feb 5, 1997
Heisey, Richard B., 75, Denver, Pa., June 1, 1997
Hirsch, Margaret, 64, New Carlisle, Ohio, May 7, 1997
Hodgson, Bessi, 84, San Diego, Calif., April 5, 1997
Hoffer, Loa, 63, Lebanon, Pa., March 14, 1997
Jarrels, Kemper R., 67, Harrisonburg, Va., Sept. 7, 1996
Kauffman, Helen M., 76, Lancaster, Pa., May 20, 1997
Kesler, Ilah, 97, McPherson, Kan., May 23, 1997
Killian, Ruth, 95, Beaverton, Mich., Jan. 14, 1997
Kilmer, Carl, 87, Goshen, Ind., Dec. 28, 1997
Knapp, Martha, 87, Beaverton, Mich., June 7, 1997
Knisley, Velma I., 86, Tipp City, Ohio, Dec. 25, 1996
Kuhn, Donna, 68, Nappanee Ind., May 27, 1997
Landis, Walter, 75, Palmyra, Pa., March 18, 1997
Leake, Charles E., 64, Staunton, Va., June 16, 1996
Lee, Max E., 68, Eldorado, Ohio, April 16, 1997
Leonard, Josephine, 66, Goshen, Ind., April 20, 1997
Lutz, Anna, 90, Lititz, Pa., March 12, 1997
Lutz, Harold J., 75, Vandalia, Ohio, Feb. 1, 1997
Machowiak, David, 42, Chicago, Ill., March 23, 1997
Marsh, Robert, 70, Glen Arm Md., March 24, 1997
Martin, Lena, 72, Lititz, Pa., April 17, 1997
Martzall, Elsie W., 100, Lititz Pa., May 6, 1997
Mason, Roy H., 97, Bridgewater, Va., April 22, 1997
May, Clifford E., 87, Smithsburg, Md., March 4, 1997
Miles, Ruth S., 69, Hummelstown, Pa., April 26, 1997
Miller, Donna, 48. York, Pa., April 26, 1997
Miller, Ira, 77, W. Goshen, Ind., May 4, 1997
Miller, Melvin, 91, Elkhart, Ind., Jan. 18, 1997
Mortland, Miriam, 91, Ashland, Ohio, April 7, 1997
Morningstar, Jean, 78, Springfield, Ohio, May 9, 1997
Myer, Ralph, 80, Manheim, Pa., May 9, 1997
Nickler, Zelma, 90, Elkhart, Ind., May 30, 1997
Nissley, Anna, 85, South Mountain, Pa., March 24, 1997
Oren, Harold A., 82, Tipp City, Ohio, Oct. 28, 1996
Orr, William, 46, McPherson, Kan., May 18, 1997
Reed, Herbert, 68, Glen Arm, Md., March 24, 1997
Risden, John, 57, Elkhart, Ind., Feb. 24, 1997
Robinett, Frank, 87, Elkhart, Ind., Jan.4, 1997
Rowe, Cora E., 75, Smithsburg, Md., March 12, 1997
Roy, Albert, 93, Lacey, Wash., Jan. 8, 1997
Stump, June F., 97. Bent Mountain, Va., May 28, 1997
Thompson, Marvin, 71, Bent Mountain, Va., May 8, 1997
Wagner, Paul, 90, Manheim, Pa., April 29, 1997
Waite, Evelyn C., 80, Huntingdon, Pa., March 4, 1997
Weaver, Rebecca M., 90, Lancaster, Pa., May 14, 1997
Weaver, Urban, 80, Greenville, Ohio, May 6, 1997
Whalen, Christopher, 46, Huntingdon, Pa., April 16, 1997
Witmer, George, 71, Palmyra, Pa., Jan. 18, 1997
Zimmerman, Dora, 74, Tipp City, Ohio, May 26, 1997

ational Youth Conference National Youth Conference

...with Eyes of Faith

"...for we walk by faith, not by sight." 2 Cor.

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CHURCH OF THE BRETHREN

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Together

. . . in God's mission

The Church of the Brethren is good at risks and relationships. Both close to home and in far-flung settings, Brethren have a solid record of sensing human need, mounting creative responses, and enlisting partners with whom to minister in the name of Christ.

Whether working with Nuer translators in Sudan or local Christians in the Arab world; whether building churches and church leadership in the Dominican Republic or launching new church fellowships at home; whether walking with refugees on their return to Guatemala or providing care for children of families flooded out in North Dakota; whether bringing factions together in Bosnia or striving for reconciliation with North Koreans, the watchwords of Brethren witness are "Together . . . in God's mission."

To sustain these and other vital ministries we do together, the General Board is in need of your support. Give through your congregation or send your gift to—

World Mission Offering

Church of the Brethren General Board, 1451 Dundee Ave., Elgin, IL 60120

Church of the Brethren October 1997

Messenger

50 years along another way

Messenger

Vol. 146, No. 9 October 1997

Editor: Kermon Thomasson
Managing Editor: Nevin Dulabaum
Subscriptions: Vicki Roche
Promotion: Howard E. Royer
Study Guide Writer: Willard Dulabaum
Publisher: Wendy McFadden

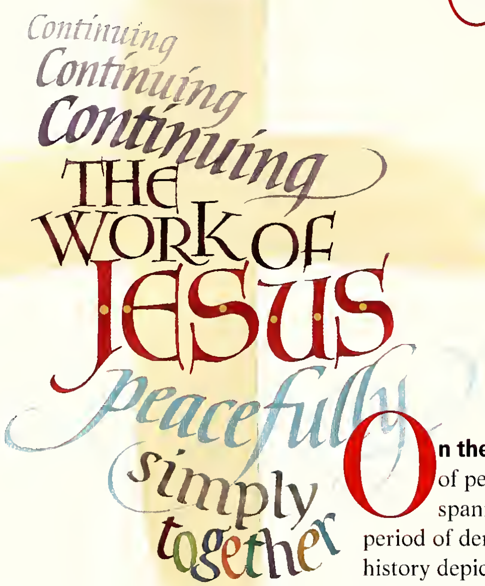
Features

11 Caring Ministries 2000: Honing the skills of caregiving

Frank Ramirez reports on a first-of-its-kind conference that may well become a recurring event for Brethren caregivers. Photos by Nevin Dulabaum.

Insert: Another way

A "jubilee report" on the work of the General Board, a body that came into being in 1947 and has implemented the program of the denomination ever since. Conception, photo selection, and text by Howard E. Royer. Design by Paul Stocksdale.



On the cover: Photos of people and events spanning a 50-year period of denominational history depict the Brethren following not the way of the world, but "another way" (see 16-page insert).

Jim Kinsey

Nevin Dulabaum

Departments

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2 In Touch
4 Close to Home
6 News
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10 Stepping Stones
14 Letters
16 Pontius' Puddle
19 Turning Points
20 Editorial

From the Editor

How to reach us

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1451 Dundee Avenue
Elgin, IL 60120
E-mail: CoBNews@AOL.Com
Fax: (847) 742-6103
Phone: (847) 742-5100
(800) 323-8039
Subscription rates:
$16.50 individual rate
$12.50 church individual plan
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Coming next month

An interview with Helen Prejean, author of the long-running best-seller *Dead Man Walking*.

District Messenger representatives: Atl. N.E., Ron Lutz; Atl. S.E., Ruby Raymer; Ill./Wis., Kreston Lipscomb; S/C Ind., Marjorie Miller; Mich., Ken Good; Mid-Atl., Ann Fouts; Mo./Ark., Luci Landes; N. Plains, Faith Strom; N. Ohio, Alice L. Driver; S. Ohio, Jack Kline; Ore./Wash., Marguerite Shamberger; Pac. S.W., Randy Miller; M. Pa., Eva Wampler; S. Pa., Elmer Q. Gleim; W. Pa., Jay Christner; Shen., Tim Harvey; S.E., Donna Shumate; S. Plains, Mary Ann Dell; Virlina, Jerry Naff; W Plains, Dean Hummer; W. Marva, Winoma Spurgeon.

Messenger is the official publication of the Church of the Brethren. Entered as second-class matter Aug. 20, 1918, under Act of Congress of Oct. 17, 1917. Filing date, Nov. 1, 1984. Member of the Associated Church Press. Subscriber to Religion News Service & Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the New Revised Standard Version. Messenger is published 11 times a year by Brethren Press, Church of the Brethren General Board. Second-class postage paid at Elgin, Ill., and at additional mailing office, October 1997. Copyright 1997, Church of the Brethren General Board. ISSN 0026-0355.

Postmaster: Send address changes to Messenger, 1451 Dundee Ave., Elgin, IL 60120.

Printed on recycled paper

The editor of MESSENGER is the beneficiary of a news service that serves no one else, not even the News and Information manager. The news service has no name, but it functions by people across the denomination clipping and mailing to the editor Brethren items from their local newspaper.

The editor reads the clippings, copies some for display on an office bulletin board, copies some as leads for "In Touch" and "Close to Home" items, copies others as news tips for the News and Information manager, copies still others as information he deems potentially helpful to particular program staff members, copies and files items about prominent Brethren for their biographical folders, winnows out the obituaries for "Turning Points," and ultimately disposes of everything—tossing out what he deems well-intentioned donations but unrelated to Brethren, and sending the rest to the Brethren Historical Library and Archives for filing. All this reading, sorting, and disposing is a very relaxing diversion from the higher-profile tasks of the editor. Just reading the items—many of them what one would term "soft news," some of them whimsical—provides a unique window into the Brethren world.

George Keeler

California pastor Chuck Boyer *offers prayers for cadavers—just one of the bits of information the editor has learned through his clippings service.*

Here's a longish piece about a dear sister who made news in her rural community by going to glory on her 103rd birthday.

Here's an item, with three full-color photos, about La Verne (Calif.) pastor Chuck Boyer leading prayer for both the anatomy class members and their cadavers, at Western University of Health Sciences.

Now here's a potential "In Touch" story: Mary Titus of Washington state opened a lending library for the inmates of the Regional Justice Center in downtown Kent.

And so many congregational anniversaries. When Cedar Grove church, near Mount Jackson, Va., celebrated its 140th anniversary, who should walk in but the most prominent Brethren founder, Alexander Mack! Okay, so he was a dead ringer for Shenandoah District associate executive Larry Glick. Who knows what Mack looked like, anyway?

But I rest my case. Aside from providing reading pleasure for the editor and helping keep his finger on the pulse of the church, your clippings serve a variety of other useful purposes. Keep on mailing them in, to: MESSENGER Editor, 1451 Dundee Ave., Elgin, IL 60120. And be sure to include the name of the newspaper and its date of publication.

Kermon Thomasson

In Touch

A Brethren in Bosnia

We read daily headlines of the struggle to bring peace to former Yugoslavia without awareness that there are Brethren quietly involved in that effort.

Vic Ullom, a member of Wiley (Colo.) Church of the Brethren, after two years in Brethren Volunteer Service in Croatia, has now completed a year in Bosnia, working for the international Organization of Security and Cooperation in Europe (OSCE).

Vic Ullom is beginning *a second year of service beyond BVS, working in Bosnia to protect human rights of minorities.*

His BVS experiences included being jailed by Serbian police; leading nonviolent conflict resolution training; participating in workshops for UN peace-keeping missions; and meeting with members of parliament, the judiciary, and the police to facilitate human rights organizations in resolving issues.

Vic is now senior human rights officer in Republika Srpska, one of Bosnia's two entities. OSCE, many of whose employees are diplomats and foreign service types, resembles a miniature United Nations.

Vic monitors the human rights situation in Bosnia and the parties' implementation of the 1995 Dayton agreement. "Our job," he says, "is to ensure that the religious and ethnic minorities—Muslims and Croats, among others—living in this territory have equal rights with the Serbian majority."

The situation is not good. "Before the war," he says, "45 to 50 percent of the population of Banja Luka, the region's largest city, was minorities. Now it's only five percent, with many minority people having lost their property."

During the war, a grim musical chairs game allowed Serbian refugees who lost a home elsewhere to take over the homes of minority people. The minority people fled to where they, as part of a majority, could take over other people's homes. Houses were shelled or dynamited in the process.

The present peace is precarious. Vic says there are "few persuasion sticks to ensure that the government respects the highest standards of human rights." People are told what to think, and their sense of justice is clouded by propaganda.

Vic's cases usually are complaints against authorities over property issues. He investigates and tries to correct situations that have merit. Defending human rights without success in many cases is frustrating to this Brethren peace activist.

Although Vic has plans for graduate school in international law, they are on hold. Dedicated to his cause, he has committed himself to staying in Bosnia's "almost war" zone for another year.—IRENE S. REYNOLDS

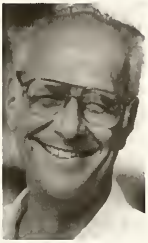
Irene S. Reynolds is a freelance writer from Lawrence, Kan.

Names in the News

Cyndi Jones, a member of Wiley (Colo.) Church of the Brethren, was featured in the June 9 issue of *People* magazine, noting her prowess as a champion rodeo performer. She is a 1997 graduate, summa cum laude, of McPherson College.

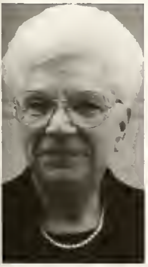
- **SueZann Bosler** of Miami, Fla., has also been featured in *People*. The August 18 issue ran a two-page article about SueZann's work to save her father's murderer from the death penalty. Bill Bosler was pastor of Miami (First) Church of the Brethren in 1986 when he was murdered by an intruder into his home. SueZann was attacked and severely wounded by the same man. A feature on SueZann and her experience will appear in the November MESSENGER.
- **Roy E. Pfaltzgraff** of Lancaster, Pa., is the 1997

winner of the Damien-Dutton Award, given to a person who has made a significant contribution to the conquest of leprosy. Roy served as a Church of the Brethren medical missionary in Nigeria, 1945–1982. There he developed a highly effective and widely recognized program for treating leprosy patients and for training doctors and paramedicals in leprosy management. The citation notes that, internationally, Roy "is known especially for his expertise in the clinical manifestations and diagnosis of leprosy, and is equally expert in the various facets of physical rehabilitation of the disabilities of leprosy." Roy has devised many innovative prostheses using appropriate technology for the developing world.


Howard Royer

Roy Pfaltzgraff

- **Phyllis Carter** of Goshen, Ind., is serving as interim dean of students at Goshen College. She has formerly served as a pastor, district executive, General Board member, and Annual Conference moderator (1992). She is chairwoman of the board for A Quiet Place, a contemplative prayer center at Camp Mack, Milford, Ind.


Lyle Miller

Phyllis Carter

Serving the Sioux

Brian Korber sensed an opportunity for a special experience when he decided to do his student teaching at Pierre Indian Learning Center in South Dakota. That was August–December 1996, while he was completing his work in elementary education at California University of Pennsylvania.

Brian, a member of Maple Spring Church of the Brethren in Holsopple, Pa., knew nothing at the time about the Sioux Indians and their culture. He does now. At the end of his student-teaching stint with second- and third-graders, he was hired by the center as a caseworker responsible for a dormitory that includes youngsters in grades one through five.

Brian also directs an alcohol and drug awareness program for the center, involving nine groups a week. He had Gilbert Romero, pastor of Bella Vista Church of the Brethren in Los Angeles and an expert in dealing with gangs, come to Pierre and lead sessions on gang problems with Sioux youth.

Pierre Indian Learning Center is run by Sioux leaders from 16 reservations across Nebraska and the Dakotas. About 230 high-risk Sioux children spend nine months a year at the boarding school.

Brian has become caught up in the Sioux culture and benefits from the center's practice of having tribal leaders visit to pass on Sioux customs, traditions, and values to his students. Learning the Lakota language is holding him in good stead as he immerses himself in Sioux life. He already has attended two powwows and two sweat-lodge ceremonies.

With one full and rewarding year behind him, Brian returned to Pierre in August full of anticipation of his second year, serving the Sioux.

Working with Sioux Indian *boys in Pierre, S.D., Brian Korber merged his career with a period of service.*

Steve Simmons

Duane Ramsey pastored the Washington City *church for nearly half a century, witnessing on Capitol Hill.*

A 45-year record on the hill

Duane **Ramsey**, pastor of Washington (D.C.) City Church of the Brethren has received a 1997 Capitol Hill Community Achievement Award from the CHAMPS Foundation. The foundation provides financial support to numerous community organizations in the Capitol Hill area. Its award cited Duane's 45 years as pastor of Washington City church.

The citation read, in part, "Armed with the conviction that a church should not exist without serving the community around it, Duane redirected the congregation's focus toward a ministry to the Hill's almost constantly changing population."

Among Washington City church's current ministries is a soup kitchen that has operated for the past 17 years. The church also provides office space for the denomination's Washington Office.

Duane, who is retiring from pastoral work, was also honored by his congregation, in a day-long event, August 10, attended by hundreds of well-wishers.

The long-time pastor also served as Annual Conference moderator in 1981.

Close to Home

CROP Trots in a dog-eat-dog world

Maggie, family pet of Noah, Libby, and Jim Kinsey of **Woodgrove Brethren/Christian Parish** in Hastings, Mich., raised $250 for CROP this year, supported by friends—two dogs, two cats, and a turtle.

Wearing her CROP T-shirt bearing the names of sponsors from Virginia, Indiana, Illinois, and Michigan, Maggie showed up at church on CROP Walk Sunday and trotted six miles for CROP that afternoon.

Jim Kinsey

Having doggedly worked *to be the champion CROP fundraiser, Maggie (left) just couldn't resist rubbing it in a bit with her competitor, Bingo. She topped his take by 50 bucks.*

Libby Kinsey, Woodgrove CROP coordinator, was inspired to make Maggie a CROP trotter by a local priest who annually enters the event with his dog, Bingo. Libby coaxed Maggie to challenge Bingo to vie for top dog in local CROP fundraising. With the pledges of her animal friends, Kinsey family members, and others, Maggie helped Woodgrove raise over $2,200, the largest amount from any church in the community. And Maggie bested Bingo by $50.

"Beginner's luck," growled Bingo, his sights set on 1998.

Let's celebrate

Front Royal (Va.) Church of the Brethren celebrated its 50th anniversary Sept. 14. Besides morning worship, there were a fellowship meal, singing, and reminiscing.

- **First Central** Church of the Brethren in Kansas City, Kan., marked its centennial Sept. 17–28, using the theme "Celebrating a Century of Love and Commitment." Former pastor Connie Burkholder wrote an anthem for the occasion. Banners portrayed the congregation's mission.
- **Waynesboro** (Pa.) Church of the Brethren will hold its 75th anniversary celebration Oct. 19. Morning worship will be at 10 a.m., followed by a catered meal and an informal gathering. Reservations for the meal must be received by Oct. 12.
- **Windfall** (Ind.) Church of the Brethren's centennial celebration is set for Oct. 12. Under the theme of "Stitches in Time," there will be quilts and old photos on display, reminiscing, music by the Kings Four gospel group, food, and fellowship.

Campus Comments

Bethany Theological Seminary and Earlham School of Religion have received a $10,000 joint planning grant from Lilly Endowment in a program for increasing and maximizing institutional technological capabilities.

- **Juniata College** received a record-setting $1,077,000 in monetary gifts in the 1996–1997 year, which ended June 30. "The success stories at Juniata multiply with each passing year," said Juniata president Bob Neff.
- The **University of La Verne** had a surprise visitor when the former prime minister of Pakistan, Benazir Bhutto, dropped in on a Business and Economics class. She was on a private vacation in La Verne with her first cousin Ahmed Ispahani, a ULV professor. No surprise, however, was the main topic of Bhutto's informal

emarks: Pakistani politics.

- **Bethany Theological Seminary** has received a $70,000 gift to establish a scholarship honoring one of its professors, Jeff Bach. The gift came from Bach's home congregation, Middletown (Ohio).
- Mike Stern, a Seattle-based Brethren musician with a peace emphasis (August/September, page 28), presented a Fall Spiritual Focus concert at **Bridgewater College** Sept. 30. Accompanying himself on the guitar and banjo, Mike expresses his concerns for compassion, social and ecological justice, peace, service, and respect for human diversity.

Learning diversity in VBS

"You learn a lot more from your students than they learn from you," said teacher Bart Lefever at the close of vacation Bible school at **Elkhart** (Ind.) **Valley** Church of the Brethren. The 1997 Bible school had been part of a joint project to help people of different races know each other better and learn from one another.

After Elkhart area church leaders had discussed ways to build racial harmony, Elkhart Valley pastor Frank Ramirez and Christian education chairwoman Linda Beard-Herring of St. James African Methodist Episcopal church decided to hold a joint Bible school. **Elkhart City** church joined the project during the planning process. "Stories Jesus Told" materials produced by Brethren and Mennonites were used.

Katrina Mevis

Elkhart Valley VBS teacher Jessica Ramirez *taught crafts to younger children in a highly successful venture in racial diversity learning. Two Brethren churches and an African Methodist Episcopal church carried off the feat.*

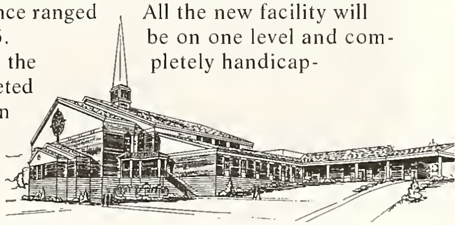
The first four days of Bible school were held at St. James. The final session was held at Elkhart Valley. Sessions were held at night, so adults could attend. Attendance ranged from 164 to 185.

Participants in the sessions interpreted Jesus' parables in light of their own lives and openly discussed social and racial issues. During the meal following each session, people continued their conversations more informally.

The theme song, "Stories Jesus Told," encouraged people first to *hear*, then to *tell*, and finally to *live* Jesus' stories. As an outgrowth of the Bible school, the churches are planning to carry out other activities together. And they hope to spur other area churches to create similar partnerships.

A user-friendly church

Bridgewater (Va.) Church of the Brethren is building a new meetinghouse on the hill just east of the Bridgewater College campus, alongside Route 257 leading to Mount Crawford. The new church will include a gymnasium/social hall. All the new facility will be on one level and completely handicap-accessible. Completion is planned for 1998. The college has bought the present church, which is situated on the campus, and plans to renovate it to meet space needs.



Poages Mill VBS workers *Pat Driver, Alice Stevens, and Karen Beckner turned actors in a skit promoting Habitat for Humanity, using a "model house" that had been built as part of the fundraising project.*

Poages Mill aids Habitat

Poages Mill Church of the Brethren in Roanoke, Va., gave its Bible school collections this year to Habitat for Humanity. For every dollar collected, a brick was put on the sanctuary wall. "By Thursday night," reported pastor Maurice Wright, "we had to use ladders to put the bricks in place."

During the week, church members who had worked with Habitat described their experiences. On Friday, a "ribbon-cutting" was held, celebrating the $700 raised for the project.

"Close to Home" highlights news of congregations, districts, colleges, homes, and other local and regional life. Send story ideas and photos to "Close to Home," Messenger, *1451 Dundee Ave., Elgin, IL 60120.*

News

Nearly 500 attend first-ever 'Caring Ministries' conference

Two significant events for Brethren who work in caring ministries were held at Manchester (Ind.) College in mid-August (see pages 11-13).

The main event, Caring Ministries 2000, attended by some 500 participants, was intended for "anyone believing that Christians have a ministry in caring for people in a hurting world."

The conference was sponsored by Association of Brethren Caregivers. Leadership included Bernie Siegel, retired surgeon and author; Helen Prejean, author of *Dead Man Walking* and advocate for death row prisoners and victims' families; Marie Fortune, executive director of the Center for the Prevention of Sexual and Domestic Violence; Rodney Page, deputy general secretary of the National Council of Churches; and Fred Shaw/Neeake, storyteller, member of Shawnee United Remnant Band, and United Methodist minister.

Nevin Dulabaum

Fred Shaw/Neeake, *a Shawnee storyteller and United Methodist minister, captivates the Caring Ministries 2000 audience with a tale about his heritage. Shaw/Neeake explained that his attire is worn for formal Shawnee events.*

Other leaders included Tom Mullen, professor of Creative Writing and Preaching at Earlham School of Religion; Dave Hilton, consultant on international and congregationally based health care; Nancy Faus, retired Bethany Theological Seminary professor; and S. Wesley Ariarajah, deputy general secretary of the World Council of Churches.

In addition to presentations and workshops, the conference included Bible studies, singing, and worship.

The other significant event was "The Art and Act of Healing," a pre-Caring Ministries seminar led by Bernie and Bobbie Siegel.

About 250 people attended this day-long event, exploring "the roles of hope, love, spirituality, and unconscious beliefs in the healing process."

Take two. The search for an executive director resumes

The General Board's search for an executive director officially resumed Sept. 4–5, when the committee charged with overseeing the process—consisting of four Board members and a representative from Board staff, the districts, and the laity—met for the first time. In doing so, the committee began the Board's second search for an executive director, as the Board failed to call the candidate presented to it during its July meetings.

The new committee, chaired by Board member Mary Jo Flory-Steury, is seeking people interested in the position or people interested in nominating a candidate for this position. An information/application packet will be available after Oct. 21. For more information, contact Flory-Steury at 800 E. David Road, Kettering, Ohio 45429. Completed application materials must be postmarked by Dec. 10.

AC '98 theme, speakers, and other information announced

"... so that God is not ashamed to be called our God," based on Hebrews 11:16, will serve as theme of the 212th Annual Conference, June 30—July 5, in Orlando, Fla. The theme was selected in August by the Annual Conference Program and Arrangements Committee, which explained, "Those gathered to take care of the business, to worship, and to fellowship will be encouraged to examine the challenge of faithfulness and how that guides our lives, our thoughts, and our ministries ... so that God is

News items are intended to inform. They do not necessarily represent the opinions of Messenger *or the General Board, and should not be considered to be an endorsement or advertisement.*

not ashamed to be called our God."

Each worship service will focus on an aspect of faithfulness. The themes, preachers, and worship leaders will be—

- Tuesday: Relationship of faith to faithfulness; William Willimon, Durham, N.C.; Cindy Barnum-Steggerda, Daleville, Va.
- Wednesday: Faithfulness, the guiding power; Elaine Sollenberger, Everett, Pa.; Lowell Flory, McPherson, Kan.
- Thursday: Exploring the depth of faithfulness; Fred Swartz, Manassas, Va.; Belita Mitchell, Rancho Palos Verde, Calif.
- Friday: A passion for faithfulness; William Sloane Coffin, Strafford, Vt.; Merle Crouse, St. Cloud, Fla.
- Saturday: Faithfulness in worship; Donna Forbes Steiner, Landisville, Pa.; Guy Buch, Smithville, Ohio.
- Sunday: God's promise for faithfulness; Robert Alley, Bridgewater, Va; Brian Yoder, Emily Shonk, and Joy Struble, the NYC '98 coordinating team, from Elgin, Ill.

The music coordinator will be Bob Kettering, Manheim, Pa. Terry Murray, Huntingdon, Pa., will serve as choir director.

In related news, the Annual Conference Office has also announced—

- that Insight Sessions will have to be sponsored by a district or by one of the three Annual Conference agencies.
- that there won't be a logo-creating contest this year.
- that nominees for the Conference ballot are being accepted.

For more information, contact the Annual Conference office at (800) 323-8039.

Courtesy Craig Alan Myers

The 24th Annual Brethren Bible Institute, *sponsored by Brethren Revival Fellowship, was held July 28—Aug. 1 at Elizabethtown (Pa.) College. One hundred twenty people attended, representing 27 churches in seven states. Nine courses were offered throughout the week, from which students selected three. "Chapel periods, group devotions, class lectures and discussions, recreation, food, and fellowship all combined to make it a rewarding and relaxing week," said Harold Martin, BRF leader.*

Harriet Finney

EFSM and TRIM trains 18 in August

Fifteen students and three churches in August participated in this year's Training in Ministry (TRIM) and Education for a Shared Ministry (EFSM) orientation at the Brethren Service Center, New Windsor, Md.

The 15 TRIM students represented 10 districts, according to Jean Hendricks, the General Board's former director of Ministry Training. Members varied in age and educational and vocational background. Two of the three churches entering EFSM were from Northern Indiana District; the other was from Shenandoah District.

Leaders for this, EFSM's 20th year and TRIM's 10th, included David Longenecker, Rick Gardner, Mary Jessup, Scott Duffy, Howard Miller, Roger Forry, Alice Martin-Adkins, and Pam Leinauer.

TRIM participants were Michael Bullock, Paul Dodd, Lois Grove, Randy Hosler, Thomas Kerr, Belita Mitchell, Helen Osborne, James Peyton, Rebecca Rhodes, James Schmidt, Howard Shockey, Richard Schockney, Lisa Snyder, George Sparks, and Sharon Sparks. EFSM participants were Jim Best, Junior Blough, Eric Croft, and Greg Spry.

General Board, Bethany announce staff changes

Eight staff changes have been made by the General Board and Bethany Theological Seminary since summer.

Heather Nolen, a graduate of Bridgewater (Va.) College, in August began serving a two-year Brethren Volunteer Service term as coordinator of the General Board's Washington Office. She reports to David Radcliff, director of Brethren Witness.

Beth Sollenberger Morphew has been named coordinator of the General Board's Area 2 Congregational Life Team. Prior to this appointment, Sollenberger Morphew served the General Board as director of Stewardship Education.

Harriet and **Ron Finney** have been appointed co-coordinators of the Brethren Academy for Ministerial Leadership, positions sponsored by the General Board and Bethany. This cooperative ministry will expand the scope of the former Bethany Academy for Ministry Training. Harriet and Ron will also continue serving as co-executives of South/Central Indiana District.

Fred Bernhard and **Bill Kidwell** are serving as interim campus pastors at Bethany for the current school year. Bernhard, who pastors Oakland Church of the Brethren, Gettysburg, Ohio, served as 1996 Annual Conference moderator. He also has served as an adjunct Bethany faculty member. Kidwell is a retired pastor who has served on Bethany's Alumni Coordinating Council. Both men hold Bethany degrees.

Jim Bowyer is serving as Bethany's interim choir and music director during the current school year. He succeeds Nancy Faus, who retired in June. Currently a Bethany student, he expects to graduate next year.

Tricia Sadd has begun serving as Bethany's coordinator of Academic Services. She is a member of Chiques Church of the Brethren, Manheim, Pa., and a 1997 Bethany graduate.

Heather Nolen

Beth Sollenberger-Morphew

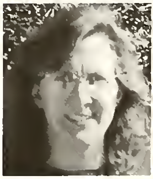
Harriet Finney

Ron Finney

Fred Bernhard

Bill Kidwell

Jim Bowyers


Tricia Sadd

Nevin Dulabaum

The new team *of Association of Brethren Caregivers staff includes Mary Dulabaum, Steve Mason, Jay Gibble, Scott Douglas, and Linda Timmons.*

New staff join Association of Brethren Caregivers

It has been a year of change for Association of Brethren Caregivers. In March the General Board voted to approve ABC's independence, effective Jan. 1. Then, faced with going solo and with the planned retirement of executive director Jay Gibble—by Jan. 1, 1999—the association made a handful of personnel changes.

On Aug. 1 Steve Mason joined ABC as executive director designate. Mason had served McPherson (Kan.) College since 1990, and as vice president for Financial Services since 1994. For three years—until his call to ABC—Mason also served on the ABC board.

On Sept. 2 Scott Douglas and Mary Dulabaum joined ABC as director of Resourcing and director of Communications, respectively.

Previously Douglas served as Church Services director for Mutual Aid Association. The Elgin, Ill., resident also served on the ABC board until he applied for this position.

Dulabaum, also of Elgin, Ill., had worked for the Sherwood Group, Northbrook, Ill., since 1989, serving as Communications director since 1991. She is a Manchester College graduate. She succeeded Cheryl Cayford, interim director of Communications, who accepted a pastoral call to Northern Colorado Church of the Brethren in Windsor.

Linda Timmons, an Elgin, Ill., resident and former director of recruiting for Brethren Volunteer Service and former director of the SERRV Gift Shop in Elgin, Ill, who also served as a public school teacher, in August permanently joined ABC as administrative assistant.

Also in August the ABC board elected the following to its board—Judy Mills Reimer, chair-elect; Paul Ullom-Minnich; Jan Kensinger; Joe Schechter; Nancy Faus; and Milton Garcia.

In Brief

Previewing "...with Eyes of Faith," National Youth Conference '98, can be done by video or on the World Wide Web. The quadrennial conference is scheduled for July 28—Aug. 2 in Fort Collins, Colo. NYC organizers, who will begin accepting registrations in January, anticipate nearly 5,000 participants. For more information regarding how to preview NYC or about the conference in general, contact the NYC Office at (800) 323-8039.

Cooperative Disaster Child Care training has been scheduled for Nov. 14-15 at Pleasant Dale Church of the Brethren, Decatur, Ind. Call (410) 635-8734 for more information.

BVS bound. *Fifteen young adults were trained in July and August as part of Brethren Volunteer Service Orientation Unit 225. Participating in that training were (first row) Jenn Brown, Sarah Schreckhise, Matt Stauffer, Ean Frank, and Petra Beck (BVS assistant. (Second row) Sue Grubb (BVS assistant), Andrea Wells, Mary Miller, Brian Yoder, Daniel Opoku, Diane Dubble, and Susanne Grimm. (Third row) Katharina Pilz, Emily Shonk, Joy Struble, Lisa Yzenbaard, Tina Rieman (BVS assistant), Todd Reish (BVS Orientation coordinator), and Bekah Rieke.*

The Fall 1997 Peace Academy for senior high youth, sponsored by On Earth Peace Assembly, is scheduled for Nov. 8-9 at the Brethren Service Center, New Windsor, Md. This event is for youth who want to learn "how to resolve conflict, how to be a peace advocate, how to engage our global world."

Cost is $35, although $15 scholarships are available. Registration forms are due by Oct. 15. To receive a form or for more information, contact Kate Johnson at (410) 635-8706.

The "Sister Summit," a consultation of Brethren women scheduled for Sept. 12-14 in Indianapolis, was cancelled due to insufficient registrations. The summit had been called in response to the elimination of funds to Program for Women by the General Board. Women from each district had been invited to attend the event to discuss future program possibilities.

Without funding and without adequate interest in the summit, Program for Women is essentially ending, wrote Susan Weybright, summit coordinator, and Cynthia Mason, coordinator of National Women's Council, in a letter announcing the cancelation. They added that local women's concerns should be addressed to district executives or to Glenn Timmons, the General Board's director of Congregational Life Ministries.

A workcamp/friendship delegation to Guatemala has been scheduled for Dec. 3-13 by the General Board's Brethren Witness office, in cooperation with the Global Mission Partner- ship office. The workcamp is limited to 10 people and the approximate cost is $400 plus round-trip travel to Guatemala. For more information, contact David Radcliff at (800) 323-8039.

Andrew Sunday, otherwise known as "Invite a Friend to Church" Sunday, is scheduled for Oct. 26. Initiated by the General Board's Andrew Center, this special outreach, which joins the Church of the Brethren with other Anabaptist denominations across North America that will be focusing in on bringing friends to church for at least this day. A resource kit is available for $19.95. For more information, call The Andrew Center at (800) 774-3360.

Church of the Brethren young adults will have two conference opportunities this winter. The annual Young Adult Conference, sponsored by the General Board's Youth and Young Adult Ministries, is scheduled for Nov. 27-29 at Camp Mack, near Milford, Ind. Christy Waltersdorff, pastor of York Center Church of the Brethren, Lombard, Ill., will provide leadership.

Evangel '97 is an international young adult conference on missions and evangelism, which will be held Dec. 28—Jan. 1 in Atlanta. This conference is supported in part by the Church of the Brethren and several other Anabaptist denominations.

Call (800) 323-8039, ext. 289 for more information.

The Religious Organizing Against the Death Penalty project, organized by the Criminal Justice Program of the American Friends Service Committee, is sponsoring a gathering Nov. 14-16 in Washington, D.C., in which national religious and lay people will focus on death penalty-related issues.

Helen Prejean, author of *Dead Man Walking*, will deliver the keynote address on "Envisioning a World Without Violence."

Project organizers are optimistic that participants will form study groups nationwide to develop long-range action plans.

This event is sponsored by a host of people and organizations, including Bob Gross of Manchester Church of the Brethren, North Manchester, Ind. Gross is a leader with Ministry of Reconciliation, a program of On Earth Peace Assembly. For more information, contact Pat Clark at (215) 241-7130.

A Training for Trainers workshop, sponsored by Education for Conflict Resolution Inc. (ECR), will be offered Nov. 21-22 in North Manchester, Ind. Leading the workshop will be Bob Gross, who also serves as ECR Training director. Cost is $125. For more information, contact ECR at (219) 982-4621.

stepping STONES

by Robin Wentworth Mayer

"**Sticks and stones** can break my bones, but words can never harm me."

This old adage may be a quick fix for hurt feelings on the playground, but in many of our life situations, it doesn't hold true. Someone called me a hypocrite recently. It hurt.

> **When people use the word hypocrite, it seems that what they really mean is "imperfect Christian."**

Funny, I have been called other names that some people would consider far worse. I have been called a fanatic, a fool, a Jesus freak, a Holy Roller. Those never hurt. In fact, I rather enjoy them as backhanded compliments.

A few times I have been called unprintable names—names that implied canine ancestry, cast aspersion on my fidelity to marriage vows, or made implications about my sexuality. While their coarseness makes me wince, even these do not hurt.

But *hypocrite*? Hypocrite hurts.

I can't think of anything I want more than to be an effective witness for Jesus Christ. There is nothing for which I pray more earnestly, nothing for which I strive more diligently. So, having "Hypocrite!" flung in my face undermines my very existence. And, as the predator senses the weakness of its prey, the person who called me a hypocrite knew that, I think.

"Blessed are you," Jesus says, "when people insult you, persecute you, and falsely say all kinds of evil against you because of me. Rejoice and be glad, because great is your reward in heaven, for in the same way they persecuted the prophets who were before you" (Matt. 5:11–12, NIV).

Hypocrisy is a very real and very ugly sin. But it is also an accusation that often is made falsely and therefore constitutes persecution. For such situations, I offer these observations:

When people use the word hypocrite, it seems that what they really mean is "imperfect Christian." While "hypocrite" hurts, I don't have a problem owning the description "imperfect Christian." Translating it as such can neutralize the emotional toxins.

I rarely hear the accusation "hypocrite" used by a person who has a healthy relationship with Christ and a close connection to other believers. Because of this, I suspect that, for the most part, the person who throws out the word hypocrite like a trump card does so to avoid dealing with his own personal standing before God.

If I have put a barrier between myself and God, the simplest way to keep that barrier in place is to negate anything that would force me to reevaluate my behavior in relation to God's standards. For example, the woman who called me a hypocrite is a person with a sad and unstable history concerning men, alcohol, and marriage.

We often are accused of being a hypocrite when we have taken an unpopular stand. I was called a hypocrite right after I had verbalized some boundaries that I needed to keep in place in my life. I did not at any point say that others had to adopt the same boundaries for themselves, only that such boundaries were what I needed for my own mental health and well-being.

So, just why is it that we are blessed when people persecute us and falsely say all kinds of evil against us? Maybe it is because such persecution and false accusations have the effect of driving us to ruthless self-examination before the penetrating, sanctifying light of the Holy Spirit.

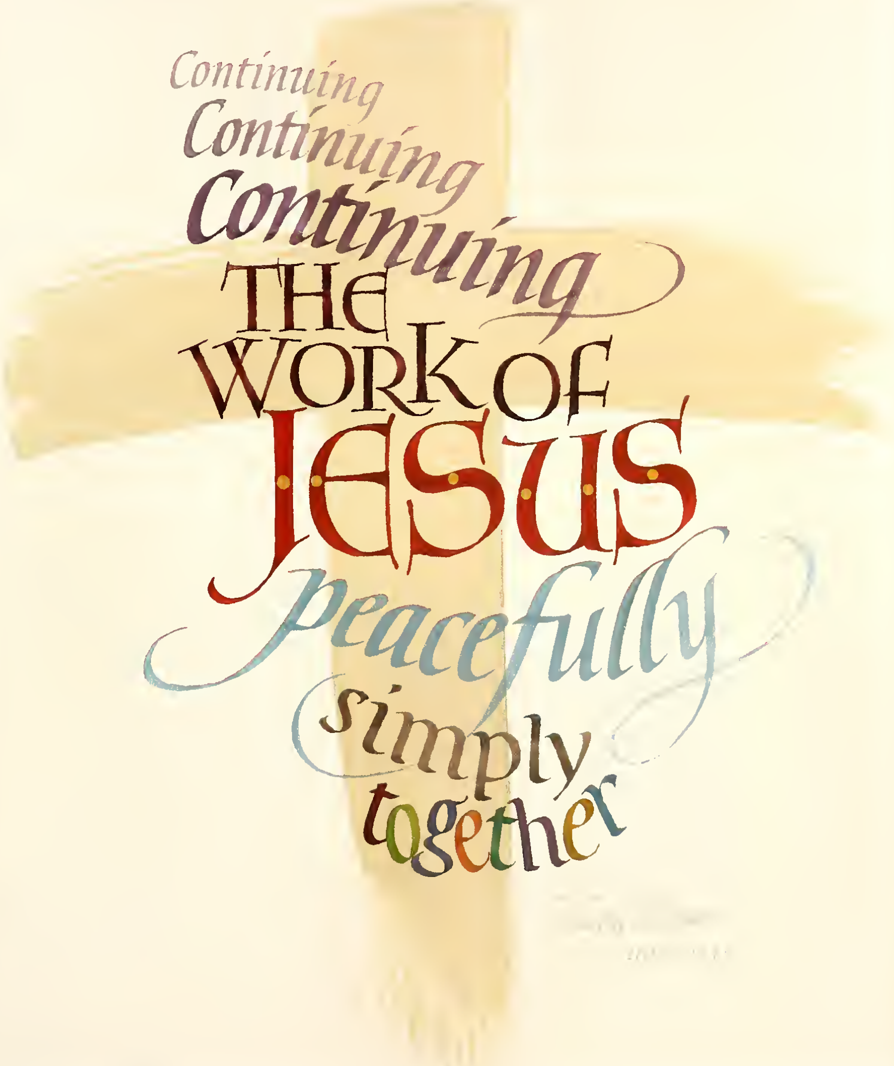
And if that is true, I guess I only have to worry when being called a hypocrite *doesn't* hurt.

Robin Wentworth Mayer is pastor of Kokomo (Ind.) Church of the Brethren.

Stepping Stones is a column offering suggestions, perspectives, and opinions—snapshots of life—that we hope are helpful to readers in their Christian journey. As the writer said in her first installment, "Remember, when it comes to managing life's difficulties, we don't need to walk on water. We just need to learn where the stepping stones are."

In celebration of its first 50 years, the General Board
presents this special jubilee report.

ANOTHER WAY


Continuing
Continuing
Continuing
THE
WORK OF
JESUS
peacefully
simply
together

CHURCH OF THE BRETHREN GENERAL BOARD, 1947-97

ANOTHER WAY 1940s

Nearly 300 years ago the founders of the Church of the Brethren charted a new course. Their beliefs led them to leave their homeland, to risk perilous seas, to plant their roots in foreign soil.

During the past 50 years Brethren have continued the journey of adventurous discipleship. The gleanings in this jubilee report of the General Board stand as signposts to remind us of representative places our journey together has taken us.

Looking ahead, we again are called to a new land, to live by faith in the midst of a foreign and disbelieving culture. As the church of the living Christ, let us go forth in peace and joy, trusting fully in God who beckons us to "another way."

Karen P. Miller

Karen Peterson Miller
Interim Executive Director
General Board

Post-War Posture: Kneeling in Service

The human and material devastation of World War II created an opportunity for Brethren to act out their faith in service. As a denomination they had said no to participation in war; now they could enter unreservedly into the works of peace.

In 1944 the Brethren Service Center at New Windsor, Md., was born. In 1946 Brethren Service recruited seagoing cowboys to tend boatloads of livestock to Europe and tractor units to do land reclamation in China. In 1948 Annual Conference authorized Brethren Volunteer Service. In 1949 the Conference asked each congregation to resettle at least one refugee. Brethren returning from Europe brought back and marketed handcrafts produced by refugees; therein the seed of SERRV International was sown.

The Brethren Service Commission in 1948 reported work in Austria, France, Germany, Italy, Poland, Holland, England, Ethiopia, Ecuador, and Puerto Rico. In addition Brethren Service sent relief shipments to Japan, began work with migrants in Florida, and launched peace caravans. Brethren were on the move!

Where feasible, Brethren worked side by side with sisters and brothers of faith. They linked with other Christians by joining the Federal Council of Churches in 1941 and its successor, the National Council of Churches, in 1950, and in becoming a charter member of the World Council of Churches in 1948. With others they created a host of relief and reconciliation ministries.

The message Brethren held up to the world was the oneness of Christ's body, kneeling in service.

UNRRA

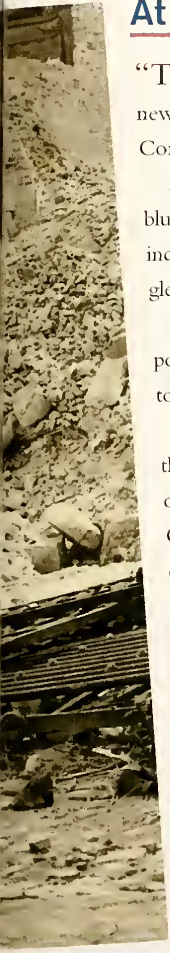
Post-war Europe: human and material toll

Outpouring of love. With clothing drives, food shipments, Friendship Trains, CROP walks, seagoing cowboys, tractor units, heifers for relief, international workcamps, refugee resettlement, volunteer service, and nterchurch assistance teams, Brethren were in the forefront of post-war reconstruction and reconciliation.

FFWd.Werf

RESETTLEMENT

In Utrecht, Netherlands, Ruth Early hands a Dutch refugee family a Brethren "assurance"–the 1,000th form processed by Church World Service in Holland.



At the Threshold of a Great New Day

"The Church of the Brethren stands at the threshold of a great new day," the General Brotherhood Board declared in its first report to Annual Conference in 1947. "We dare not become satisfied with past achievements."

A Committee of Fifteen, named by Annual Conference in 1945, drafted the blueprint of a single board of 25 members with five commissions, replacing five independent boards. The committee further recommended the principle of a single board for regional, district, and congregational organization.

With Annual Conference support, the General Brotherhood Board was incorporated in March 1947, its task to bring balance, unity, efficiency, and economy to the general program of the Church of the Brethren.

In 1965, Annual Conference appointed a seven-member committee to review the structure. The committee's recommendations, adopted by Annual Conference in 1968, reaffirmed the concept of a single administrative board but reduced the number of commissions from five to three and deleted the term *Brotherhood* from the title. Introduced at this time were a Goals and Budget Committee, an Administrative Council, and an Annual Conference Review and Evaluation Committee.

General secretary Raymond R. Peters, Messenger editor Desmond W. Bittinger

It is essentially this design that has brought the General Board to its 50th anniversary and the threshold of yet another great new day.

1946

Annual Conference okays Committee of Fifteen's proposal for one unified board.

1947

Incorporation of General Brotherhood Board.

Raymond R. Peters becomes general secretary.

"Advance with Christ" begins as three-year, churchwide call to action.

Polish Agricultural Exchange inaugurated.

1948

Annual Conference authorizes Brethren Volunteer Service.

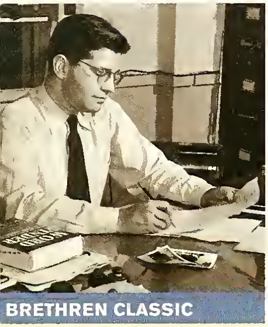
Church of the Brethren becomes charter member of World Council of Churches.

1949

One Great Hour appeal debuts on nationwide radio.

Brethren launch high school student exchange.

ANOTHER WAY 1950s



BRETHREN CLASSIC

Writing what was to become the favorite new selection in the 1951 Brethren Hymnal was Kenneth Morse, longtime Messenger editor. The hymn: "Move in Our Midst."

1950

National Council of Churches constituted.

1951

Brethren Hymnal (red book) published.

Brethren Service work opens in Greece.

Messenger's 100th year.

1952

Full ordination of women approved by Conference.

Revised Standard Version of Bible published.

Norman J. Baugher becomes general secretary.

1953

Lybrook Navajo Mission opens in New Mexico.

1954

First National Youth Conference, Anderson, Ind.

Brethren Haus, Kassel, Germany, dedicated.

'Challenges to Test Our Virility and Vision'

Steady growth marked church life in the '50s. One-third of the churches were remodeling or building anew, according to the 1950 annual report of the General Brotherhood Board. In the course of the decade 50 congregations were added, a record gain, bringing the total in the US to 1,074.

The membership of the Church of the Brethren in the US climbed year by year as well, rising to a peak of 202,257 in 1963. Annual Conference decisions of the '50s encouraged such growth by allowing for membership by transfer of letter; by encouraging occasional observance of "bread and cup" communion; by permitting congregations to decide whether love feast was to be open and whether forms of baptism other than trine immersion were to be recognized; and by granting women full, unrestricted rights in the ministry.

Toward the close of the decade, momentum was spurred further by the 250th Anniversary Call and its commemorative events in the US and Europe, in 1958, and by the dedication of the denomination's new General Offices in Elgin, Ill., in 1959.

The movement of population and the establishment of new communities in the '50s presented such challenges, noted the General Brotherhood Board, as to "stagger our imagination and test our virility, vision, and response."

Bill Engdahl, Hedrich-Blessing

Chapel, Church of the Brethren General Offices

It began at Anderson. In 1954 the campus of Anderson College in Indiana hosted the first National Youth Conference, drawing 2,300 registrants. Double that number is expected at the 12th National Youth Conference, slated for Colorado State University July 28–August 2, 1998.

Indigenization: Changing the Face of Mission

Nationalism. Economic upheaval. Racial tension. Resurgence of national religions. The emerging realities of the '50s prompted the General Brotherhood Board to examine its mission policies and practices on foreign fields. The Board's report, detailing basic shifts, was adopted by the 1955 Annual Conference.

The statement committed Brethren "to help nationals establish indigenous churches … to place responsibility in the hands of national Christians … to train national leaders … and to increase the oneness of the Christian church."

At the time, the Church of the Brethren was represented in Nigeria, India, and Ecuador by 109 missionaries. The mission budget was $327,000, augmented by government grants in India and Nigeria to assist with education and medical services. The church in Nigeria had 1,715 members in 11 congregations; in India, 9,385 members in 25 congregations; and in Ecuador, 30 members in 1 congregation.

Pastor Madu Mshelia, first Nigerian district moderator

The declarations of the 1955 paper were cast not as a retreat from mission, but as a thrust forward. "We believe the purpose of missions lies close to the central purpose of the church," the statement said. "We do not believe that present world conditions justify any relaxation of our evangelistic efforts here or abroad."

Resultant changes unfolded gradually, but with dramatic impact. A little-noticed Board proposal changed the face of mission.

Bill Smith

OUTDOOR LEARNING

Denominational staff for camping was named by the General Board in 1953, in tandem with junior high work. Today the 23 districts operate 33 camps.

1955

Policy of indigenization adopted for missions.

Mack Religious Bookshop opens in Johnstown, Pa.

Annual Conference encourages appointment of Washington representative.

1956

Polish Agricultural Exchange resumes.

1957

Nathan Leopold paroled to Church of the Brethren.

EIRENE formed by peace churches and International Fellowship of Reconciliation.

Brethren Publishing House is restructured, renamed Brethren Press.

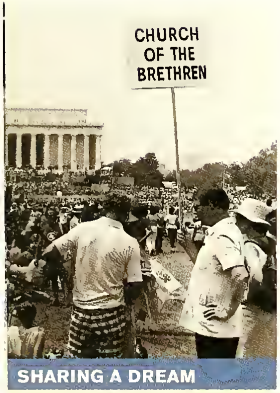
1958

Anniversary Call, events in US and Europe herald church's 250th anniversary.

1959

Dedication of new General Offices in Elgin, Ill.

ANOTHER WAY 1960s



SHARING A DREAM

The civil rights March on Washington in 1963 and its anniversary celebration 20 years later were both marked by a vigorous Brethren presence.

1960

First fraternal workers depart for Indonesia.

Kulp Bible School (now College) opens in Nigeria.

First theological conference, N. Manchester, Ind.

1961

Karlschule rebuilding project completed in Austria.

1962

Washington Office opens.

1963

Brethren host first Russian Orthodox delegation.

March on Washington led by Martin Luther King, Jr.

1964

Book of Worship issued.

Second theological conference, Oak Brook, Ill.

Ralph Smeltzer mediates racial tensions, Selma, Ala.

A Time to Heal Racial Brokenness

While Annual Conferences through the '50s had produced a stream of statements on race, little Brethren action resulted. It was the 1962-65 Brotherhood theme, "To Heal the Broken," that gave rise in 1963 to "The Time Is Now to Heal Our Racial Brokenness," one of the most important statements on race enacted by the church. The statement instructed the General Brotherhood Board to take "whatever urgent steps and risks it deems necessary and wise in order to move the church forward and to involve it more deliberately in the movement for immediate racial justice."

Brethren participated in the historic March on Washington in 1963, recruited volunteers to assist the Poor Peoples' Campaign in 1968, and sent staff, pastors, and laity to aid areas of deep racia tension. A major venture, known first as the Fund for the Americas in the US and later as SHARE, for 11 years provided a flow of grants to address the wrongs of racism and to mount race education activities within the church.

A York, Pa., project supported by Fund for the Americas

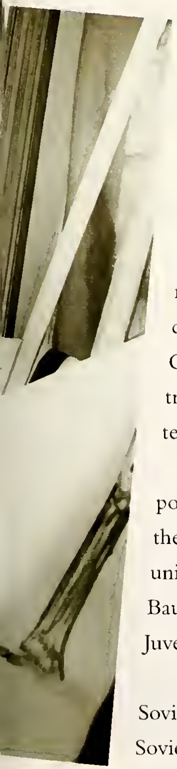
Brethren continued to speak out with boldness on other public issues as well. Believing that faithfulness to God in the pursuit of justice entails working for change within the system, the Church of the Brethren established the Washington Office in 1962.

Training in Christian community. An innovative approach to Christian education, Mission Twelve conducted districtwide retreats for small groups to delve into the deeper meaning of faith, personhood, and discipleship. The program reached more than half the congregations.

With the Orthodox, a Defining Moment

There it was, when the Cold War was at its chilliest: delegations of Soviet Christians being warmly received into the homes and hearts of the Church of the Brethren.

Norman J. Baugher, Archimandrate Juvenali



Rarely have more Brethren congregations been picketed, more barbs hurled at Brethren peacemakers than in the presence of Russian Orthodox Church leaders, guests in the US in 1963 and 1968. Two delegations, visiting across several districts, were privy to a cross-section of Brethren life: homes, churches, farms, businesses, camps, colleges, seminary, monuments, and malls. But more than that, they experienced the mutuality and respect that comes from within the Christian fold, a stark contrast to the distrust and contempt of the world outside.

Significantly, not just political ideology was at stake. A thousand years of separation had distanced the churches of East and West. In what was a breakthrough both for Christian unity and international relations, architects of the exchanges Norman J. Baugher and W. Harold Row and Metropolitan Nikodim and Archimandrate Juvenali gave fresh meaning to the term *gospel of peace.*

For Brethren who opened their homes and churches and institutions to Soviet church leaders, for Brethren who were guests of the Orthodox in the Soviet Union, the exchange visits were nothing short of a defining moment.

BRETHREN SERVICE

RELIEF NETWORK

By 1964 Brethren operated seven national centers for Church World Service, gathering up relief donations at collection points coast to coast.

1965

Evangelical Church in Ecuador is formed.

Annual Conference urges reappraisal of US role and policy in Vietnam.

1966

Regional programs end.

1967

Second exchange visit of Russian Orthodox Church.

Believers Church Conference, Louisville, Ky.

1968

General Brotherhood Board restructured, retitled General Board.

S. Loren Bowman named general secretary.

1969

BVSer Chandler Edwards killed in Laos; Lassa Fever takes life of nurse Laura Wine in Nigeria.

Third theological conference, Oak Brook, Ill.

Annual Conference calls for Fund for the Americas.

ANOTHER WAY 1970s

Bill Smith

FAITH AND THE ARTS

To cultivate churchwide expression of the arts in worship and nurture, the Association for the Arts in the Church of the Brethren was formed in 1971.

1970

Inauguration of Church of North India.

1971

BVSer Ted Studebaker killed in Vietnam.

Association for the Arts, Women's Caucus form.

Lafiya medical ministry projected in Nigeria.

1972

Annual Conference votes statement on evangelism.

Brethren respond to drought in Africa's Sahel.

1973

Five Brethren denominations convene at Tunker House, Broadway, Va.

Brethren Disaster Network organizes.

1974

On Earth Peace Conference launched.

SHARE becomes sequel to Fund for the Americas.

A New Approach to Ministry Training

In the early '70s, Annual Conference delegates were called to address the shortage of pastors and to give denominational attention to filling the gap. Annual Conference responded by urging the General Board, district boards, and congregations "to make increased efforts to recruit capable and committed men and women to the ministries of the church."

Over the next four years the concern for ministry recruitment was eclipsed by debates at Annual Conference over the nature of ordination itself. Particularly controversial was a study committee recommendation that one's ordained status be terminated when one no longer served in a role that required ordination. The report was adopted in 1975.

Alan Boleyn

EFSM graduate Gilbert Romero

The concern for expanding the pool of trained pastors was not forgotten, however. Planning moved forward, leading to the launching in 1977 of Education For a Shared Ministry, focusing on small membership congregations. EFSM enlists both the ministry student and related congregation in joint training for a three-year period. Bethany Theological Seminary, districts, Brethren colleges, and congregations are partners with the General Board in the effort. In the two decades since its introduction, Education For a Shared Ministry has graduated 60 ministers and congregations.

A counterpart, TRaining In Ministry (TRIM), was introduced in 1987 to guide candidates largely without formal college and seminary education toward ordination.

FAIR
CRAVAT
UNDERWEAR PANTS CAPS
MENS ACCESSORIES
David Hiebert

Shantilal Bhagat and Harold Metzler at Ma

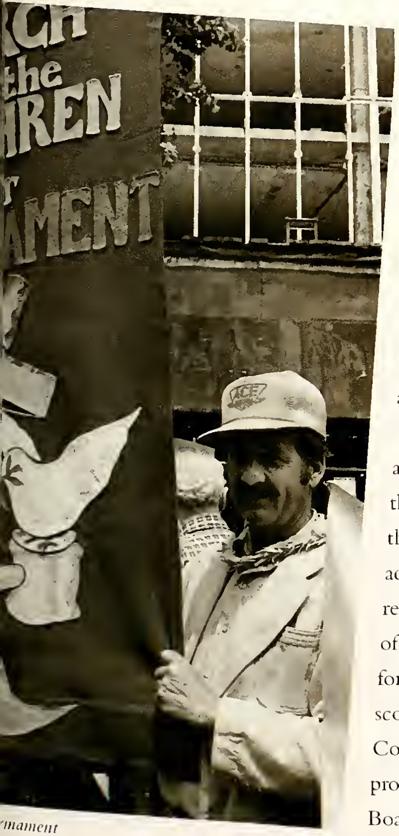
India's new united church. At the inaugural of the Church of North India in 1970, Church of the Brethren leader Ishwarlal Christachari, pictured with his wife, Dhankor, was installed as the first bishop of the Gujarat Diocese. The Brethren brought some 18,000 members to the 750,000-member church.

A Fractious Time on the Peace Front

Mirroring the culture around them, Brethren in the early '70s entered into vigorous debate over the Vietnam War. Numerous denominational pronouncements fueled the General Board's peace witness, which encompassed seminars, shareholder resolutions, draft counseling, prison visitation, and ministry to draft resisters in Canada. Dialog at Annual Conferences became intense.

At the outset of the decade, Annual Conference approved a statement updating the church's peace position by a 754-103 vote. The statement declared that "all war is sin and we seek the right of conscientious objection to all war." It cited alternative service, non-cooperation with the draft, and tax resistance as legitimate expressions of the church's peace witness. "The church itself respects the rights of the individual conscience within its membership and has never set up an authoritative creed," the statement explained.

Ongoing dissent prompted the appointment of a committee to assess the response. After two years the statement was basically reaffirmed. However, further unrest prompted the naming of a committee to address "brotherhood understanding." That group's report in 1976 acknowledged the times as "a new age of diversity and polarized feelings," enumerated steps for enhanced communication linkages, and underscored the counsel of the 1972 Review and Evaluation Committee: "All Brethren need to appreciate the prophetic role of Annual Conference, the General Board, and staff."



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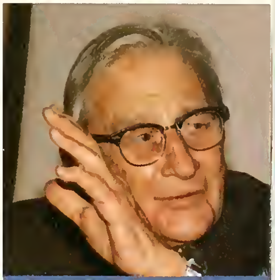

Howard Royer

PEACE ADVOCATE

Veteran peace leader M.R. Zigler in 1974 shepherded the formation of On Earth Peace Assembly and, seven years later, the peace academy for training youth.

1975

Television Awareness Training plans revealed.

Nigeria graduates first Rural Health Workers.

1976

Centennial of missions.

Brethren, Friends, Mennonites establish New Call to Peacemaking.

1977

Brethren Encyclopedia Board incorporated.

1978

Witness to Salvation and Justice emphasis, 1978-79.

Misión Mutua en las Américas explores pilot programs in Latin America.

Robert W. Neff named general secretary.

1979

Annual Conference adopts Goals for the '80s.

Congregational Goals Discovery Plan developed.

"Think About It" radio spots aired.

Edu-Coach visits reach all districts, 400 churches.

ANOTHER WAY 1980s

IN COVENANT

"Biblically informed, globally aware, relationally sensitive" is the aim of the hundreds of small groups formed by People of the Covenant.

1980

New church partnerships formed in Sudan and Cuba.

1981

Fourth theological conference at Indianapolis and French Lick, Ind.

Micah Mission direct gifts project launched.

CoBACE, Association of Christian Educators, forms.

1982

China Agricultural Exchange started.

1983

Pilot year for People of the Covenant and Education for Urban Ministry.

1984

General Board declares property a Nuclear Free Zone.

Centennial of "Guide for Biblical Studies."

A Cluster of Congregational Programs

To enrich congregational life, four dynamic programs were launched by the General Board in the '80s. People of the Covenant came first, in 1982. Building on the Mission Twelve model from the '60s but cast more in the local setting, People of the Covenant offered an interactive approach to discipleship education, one aimed at "building biblically informed, globally aware, and relationally sensitive community." Many of its thousands of participants describe the experience as life changing.

Passing On the Promise was piloted in 1985 by 11 congregations in Southern Ohio. Ultimately, 333 congregations engaged in the three-year process "to encourage a positive, biblical evangelism which announces the reign of God, inviting persons to faith in Jesus Christ and discipleship within God's inbreaking kingdom." A key component was the annual Evangelism Leaders Academy conducted over a decade in several regions.

Adventure in Mission, which also began in 1985, at its height reached 600 congregations and all districts. Partners included the General Board, Bethany Theological Seminary, districts, and congregations, concentrating on financial planning, the discernment and commitment of time and talent, and stewardship of life.

Bill Smith

Anointing at 1987 Annual Conference: Deanna Brown, Glenn Mitchell

Deacon training followed on a wide scale with the publication in 1987 of the manual *Called to Caregiving*. In the decade since, deacon ministry has come to involve some 800 congregations.

On the rebound. Christian youth from Sudan, separated from their families by civil war, worship at their encampment near the Sudan-Kenya border. Since 1980 Brethren workers in Sudan have engaged in theological education, reconciliation ministries, refugee placement, medical work, and Bible translation.

Sisters Open the Door to Leadership

The decade of the '80s was a celebrative time for women. A highlight was the first international women's conference in 1985 commemorating the 100th anniversary of organized women's activity, attended by 900 participants at Bridgewater College in Virginia. A new staff position for Program for Women was created, with one of its tasks the implementation of yearly conferences. Annual Conference gave its blessing to the Ecumenical Decade of Churches in Solidarity with Women, 1988-98. For the first time Annual Conference elected a woman as moderator.

Such strides were long in coming. The 1949 General Brotherhood Board report to Annual Conference had noted, "The place of women in the church is becoming a matter of increasing interest." Two Annual Conference statements in the '50s had affirmed that women should have equal opportunities in ministry; the 1958 statement emphasized "full and unrestricted rights," scoring obstacles designed to keep the door closed to qualified women.

With the 1972 passage of a resolution on Equality for Women, a number of initiatives followed. The Womaen's Caucus was established. Women's awareness seminars were conducted. Inclusive language in resources and in worship became more common. By the '80s, in numerous areas of leadership at local, district, and denominational life, women began to move into positions long regarded as the province of men.

Bill Smith

Reflection time: Fran Nyce, friend at international women's conference, 1985

Robert Trendler

ANOINTED TO LEAD

Symbolizing the church's openness to more inclusive leadership were Annual Conference moderators William Hayes, 1988, and Elaine Sollenberger, 1989.

1985

Passing On the Promise introduced to congregations.

Adventure in Mission offers four-year stewardship emphasis to churches.

1986

Donald E. Miller named general secretary.

Brethren Press closes in-house printing operation.

1987

New churchwide logo offered by General Board.

TRaining In Ministry (TRIM) in pilot year.

"Called to Caregiving" deacon manual released.

1988

Ecumenical Decade of Churches in Solidarity with Women launched.

Annual Conference enacts Goals for the '90s.

1989

SERRV International marks 40th anniversary.

Task force appointed on Rural/Small Church Crisis.

ANOTHER WAY 1990s

Phil Grout

BEST SELLER

Brethren and Mennonites cooperatively produced Hymnal: A Worship Book, in 1992. Brethren churches purchased more than 88,000 copies in the first two years.

1990

Association of Brethren Caregivers is established.

Disciples join as partners in People of the Covenant.

Urban ministry observes 100th anniversary.

Incorporation of church in the Dominican Republic.

Brethren Vision for the '90s introduced.

1991

Six congregations pilot Lafiya health ministry.

Annual Conference statement and study packet address environmental issues.

1992

"Hymnal: A Book of Worship" published.

First National Older Adult Conference convenes at Lake Junaluska, N.C.

1993

"For All Who Minister" worship manual published.

The Quest for Brethren Identity

Paralleling a dynamic observed in other denominations, Brethren in the '90s gave fresh attention to the distinctives of their faith. From listening groups drawn together in congregations across the country, communication consultants assisted the church in naming that which sets Brethren apart from others. The findings were summed up by the identity lines "Another way of living" and "Continuing the work of Jesus. Peacefully. Simply. Together." These phrases began to appear widely in sermon series and study topics, print and conversation. At the 1995 Annual Conference, a KidsWall exhibit revealed how 750 children depicted the identity lines.

Howard Royer

A distinct logo, succinct identity lines

The church at large also responded enthusiastically to three other new resources, the Jubilee Curriculum, the Generation Why Curriculum and *Hymnal: A Worship Book*. All three were developed cooperatively with Mennonite denominations, who hold much in common with the Brethren faith tradition.

A call for a different expression of Brethren identity came with the '90s: to vigorously plant the Church of the Brethren overseas. Sparked by the mission theology paper of the 1989 Annual Conference, the 1990 Conference asked the General Board to "begin with intention" to plant the Church of the Brethren in South Korea. It also affirmed a Board proposal for involvement with Puerto Rico Brethren in church development in the Dominican Republic. These actions were followed in 1992 with "affirmation of emerging church groups in Brazil."

Such overtures underscore the interest of the membership in outreach efforts that bring mission partnership close to home.

Phil Grout

National Youth Conference . . . a mounting wave

Testing ground. Ministry Summer Service, a pilot program of the General Board, enabled 19 young adults in 1996 and 1997 to test their skills and interest in ministry vocations. Following orientation with mentors, the interns were assigned to congregations or camps for a 10-week period.

Behold, a tidal wave approaches

There is a tidal wave approaching, one about to engulf this denomination. It is the youth and young adults of the church, preparing to take on leadership.

This was the picture painted by a young adult in the closing address of the 1995 Annual Conference. The foundation of the claim was what many had begun to suspect: the spirit and strength of that rising generation, something exhilarating to behold.

Those broadly characterized as youth—from junior high through young adult—had in the '80s and '90s become engaged in a dizzying array of programs. And their numbers do suggest a mounting wave.

Attendance at the quadrennial National Youth Conference passed the 4,000 mark for the first time in 1994. Participation in the annual Young Adult Conference has continued to climb, hitting 154 in 1996. Youth workcamps, restarted in 1988, grew from 65 participants that initial year to 550 in 1996.

Beyond the statistics there is something more: At conference events, in workcamps, Christian Citizenship Seminars, Brethren Volunteer Service projects, Faithquest retreats, Youth to Youth ministry, Youth Peace Travel Teams, Journey of Young Adults, and Ministry Summer Service, the youth of the church demonstrate a spirited commitment to "Continuing the work of Jesus. Peacefully. Simply. Together."

That tidal wave of a dynamic generation is approaching. It is a wave of hope.

Tom Galliher

GOD'S GOOD NEWS

In launching the Jubilee Curriculum for children in 1994, Brethren conducted 90 training events. The resources convey a believer's church perspective.

1994

Jubilee Curriculum makes debut in churches.

SOS Kits sent to Sudan.

The Andrew Center for evangelism officially opens.

First Urban Peace Tour.

Brethren Service Center observes 50th anniversary.

1995

Generation Why Curriculum published for youth.

Program to Overcome Violence set forth by World Council of Churches.

1996

Study resources issued on Racism & the Church.

"By Water and the Word" video recounts beginnings of Brethren in Europe.

"Behold" individual gift program begins.

Eight BVSers serve projects in the Balkans.

1997

Rebuilding of burned Butler Chapel AME Church, Orangeburg, S.C.

ANOTHER WAY

Fifty years of abounding grace

If one refrain stands above all others in this snapshot of the General Board over five decades, it is this: *God's grace abounds!*

In the common effort of congregations, districts, and denominational agencies in the Church of the Brethren to make the peace and love of Christ known and shared … *God's grace abounds!*

Christian solidarity: Witness for Peace, Nicaragua, 1984

In the 1947 Annual Conference decision of moving from multiple boards to a unified board charged with bringing balance, economy, and vision to denominational ministry … *God's grace abounds!*

In the establishment of a service center that became the magnet for international and interchurch relief and development networks … *God's grace abounds!*

In the enlistment of thousands of youth and adults to give weeks or months or years to workcamps, disaster teams, volunteer service, and mission assignments … *God's grace abounds!*

In joining with Christian partners of other lands through common witness and service to Jesus Christ, striving always to strengthen the indigenous church or movement … *God's grace abounds!*

In the ability of Brethren to identify concrete needs, mount practical responses, draw in others to assist, and, when appropriate, relinquish control that the work may flourish from a wider base … *God's grace abounds!*

In the current resolve to design the General Board to broaden participatory planning, affirm vision, give form to mission and ministries, and strengthen mutual accountability … *God's grace abounds!*

In identifying the Church of the Brethren in eight fresh, humble, authentic, and memorable words—"Continuing the work of Jesus. Peacefully. Simply. Together" … *God's grace abounds!*

In our baptism into another way of living … *God's grace abounds!*

Credits. Project director, Howard Royer. Assisting: writing, Joan Deeter; research, Rosalita Leonard; planning, Kenneth Shaffer and Beth Sollenberger Morphew; design, Paul Stocksdale. Cover art by Timothy R. Botts.

Special thanks to Brethren Historical Library and Archives.

September 1997

ELECTED MEMBERS OF THE GENERAL BOARD, 1947-97:   INA RUTH ADDINGTON   ANNE METZLER ALBRIGHT
DALE AUKERMAN   JAMES HAROLD BAILE   MARTHA STOVER BARLOW   S. N. BARNHART   ERNEST BARR
A. C. BAUGHER   NORMAN BAUGHER   JAMES BEAHM   WILLIAM BEAHM   FRED BERNHARD   CHARLES BIEBER
DESMOND BITTINGER   STANLEY BITTINGER   CARMEN TORRES BOAZ   WENDELL BOHRER   ESTHER BOLEYN
RUSSELL BOLLINGER   ERNEST BOLZ   HAROLD BOMBERGER   DONALD BOOZ   SANDRA LEACH BOSSERMAN
CHRISTOPHER BOWMAN   EARL BOWMAN   EVA BOWMAN   S. LOREN BOWMAN   PAUL H. BOWMAN
PAUL HOOVER BOWMAN   RUFUS BOWMAN   WARREN BOWMAN   A. G. BREIDENSTINE   M. J. BROUGHER
J. CALVIN BRIGHT   DALE BROWN   EARL BRUBAKER   PAUL BRUBAKER   GENE BUCHER   RUFUS BUCHER
ANITA SMITH BUCKWALTER   WANDA WILL BUTTON   ROBERT BYERLY   WILLIAM CABLE   KAREN CARTER
KRISTA CARTER   PHYLLIS CARTER   DONALD CLAGUE   RUTH DAVIDSON CLARK   PHYLLIS HORNE CRANE
WAYNE CRIST   REBECCA BAILE CROUSE   BARBARA CUFFIE   ERNEST DAVIS   PHYLLIS DAVIS   STANLEY DAVIS, JR.
GEORGE DETWEILER   DALE DETWILER   ANNA MARY DUBBLE   CURTIS DUBBLE   DAVID EASTIS   WILLIAM EBERLY
RALPH EBERSOLE   DORIS CLINE EGGE   JAMES EIKENBERRY   DAVID ELLER   VERNARD ELLER   CALVERT ELLIS
JAMES ELROD   CHARLOTTE WEAVER EVENSEN   HAROLD FASNACHT   NANCY ROSENBERGER FAUS
JUAN FIGUEROA   DONALD FIKE   EARLE FIKE, JR.   GALEN FIKE   PAUL FIKE   J. ROGERS FIKE   DONALD FITZKEE
SAMUEL FLORA   LOWELL FLORY   WENDELL FLORY   MARY JO FLORY-STEURY   ROGER FORRY   WAYNE FRALIN
DEAN FRANTZ   KENNETH FRANTZ   STAFFORD FREDERICK   BERNARD FUSKA   DANNY GABY
DOROTHY GALL   EARL GARVER   WAYNE GEISERT   GERALDINE ZIGLER GLICK   CAROL BOWMAN GNAGY
MONROE GOOD   ARLO GUMP   FABRICIO GUZMAN   SARA HALLADAY   HYLTON HARMAN   NORMAN HARSH
WILLIAM HAYES   TOBIAS F. HENRY   PAUL HERSCH   S. JOAN HERSHEY   KATHERINE HESS   JOYCE HICKS
LAWRENCE HOOVER, JR.   WILBUR HOOVER   JOHN HUFFAKER   WAYNE JUDD   STEWART KAUFFMAN
RICHARD KEIM   ROBERT KEIM   STANLEY KEIM   EDWARD KERSCHENSTEINER   JOSEPH KETTERING
EDITH MAE KIESTER   BERNARD KING   SIDNEY KING   PAUL KINSEL   PHYLLIS KINZIE   VERNON KINZIE
LORI SOLLENBERGER KNEPP   ROBIN LAHMAN   MOYNE LANDIS   INEZ LONG   JOHN LONG
W. NEWTON LONG   HAROLD MARTIN   FUMITAKA MATSUOKA   ROBERT MAYS   BURTON METZLER
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JOYCE ERICKSON MILLER   MINOR MILLER   PAUL MILLER   PEGGY REIFF MILLER   EVERETT MISHLER
EARL MITCHELL   FLOYD MITCHELL   HAROLD MOHLER   R. E. MOHLER   ANNA MOW   EMILY MUMMA
DORRIS MURDOCK   DOROTHY GARST MURRAY   JAMES MYER   CARL MYERS   KENT NAYLOR
KURTIS FRIEND NAYLOR   LEON NEHER   MARLENE NEHER   LELAND NELSON   FRANCES NYCE   GALEN OGDEN
DONALD L. PARKER   IVAN PATTERSON   ESTHER PETCHER   STEVEN PETCHER   IRA PETERS
RAYMOND PETERS   W. W. PETERS   DAN PETRY   JAMES POLING   KEITH PONTIUS   WILLARD POWERS
DUANE RAMSEY   JUDY MILLS REIMER   CARROLL RINGGOLD   HARTMAN RICE   T. WAYNE RIEMAN
BRIAN RISE   DAVID RITTENHOUSE   JORGE RIVERA   PAUL MINNICH ROBINSON   INGRID ROGERS
GILBERT ROMERO, JR.   MARY SUE ROSENBERGER   LAVON W. RUPEL   TRACY WENGER SADD
JOSEPH SCHECHTER   RALPH SCHLOSSER   V. F. SCHWALM   CLYDE SHALLENBERGER
ROBERT SHERFY   LOIS FIKE SHERMAN   MERLIN SHULL   TERRY SHUMAKER   CLARENCE SINK
TERRY SLAUBAUGH   BONNIE KLINE SMELTZER   COLLEEN BEAM SMITH   CRAIG SMITH
E. STANLEY SMITH   ELAINE SOLLENBERGER   DONNA FORBES STEINER   PHILLIP STONE
ROBERT STRICKLER   MODENA STUDEBAKER   ERIC SWITZER   SIM TOGASAKI   JORGE TOLEDO
EARL TRAUGHBER   NORMAN SPICHER WAGGY   CHRISTY WALTERSDORFF   GUY WAMPLER, JR.
GUY WAMPLER, SR.   PAUL WAMPLER   E. PAUL WEAVER   GLADYS WEAVER   ROSA PAGE WELCH
GENE WENGER   GUY WEST   MARY ANNA PETERSIME WHITE   PAUL WHITE   HARPER WILL
NAOMI WILL   DONALD WILLOUGHBY   MARIE WILLOUGHBY   DAVID WILSON   THOMAS WILSON   DAVID WINE
JANE MARCHANT WOOD   FLOYD YEAROUT   GLEE YODER   RANDALL YODER   CARL W. ZEIGLER
EARL ZIEGLER   EDWARD ZIEGLER   JESSE ZIEGLER   HARRY ZELLER, JR.   WAYNE ZOOK   NEVIN ZUCK
TOM ZUERCHER   CHARLES ZUNKEL   WAYNE ZUNKEL   **CHURCH OF THE BRETHREN GENERAL BOARD**

Make it your aim

to be at one

in the spirit

and you will be

bound together in

PEACE

EPHESIANS 4:3

Church of the Brethren

1451 Dundee Avenue, Elgin, Illinois 60120

Caring Ministries 2000

Honing the skills of caregiving

Story by Frank Ramirez

Photos by Nevin Dulabaum

Brethren caregivers gathered to learn to be more effective, to learn how to apply the words and actions of Jesus to caregiving, and to prepare for their tasks in the church of the third millennium.

"**This is a working example** of what has made the Association of Brethren Caregivers so exciting: the ability to bring together so many different Brethren groups to work cooperatively." Those words were spoken by outgoing ABC chairwoman Mary Sue Rosenberger as she greeted her audience at the Caring Ministries 2000 conference held Aug. 11–15 at Manchester College.

Jay Gibble, ABC executive director, first envisioned the conference as a way of bringing the membership and ministries of ABC together. "But once the concept was announced, it took off all by itself. More people said they wanted to be a part of it. In the end, several more organizations signed on as supporters." Some 500 people registered to learn what it means to be in caring ministries in today's world. "There is a vacuum in society that Christian caregivers have to fill," Gibble said.

So successful was the conference that now ABC envisions Caring Ministries conferences taking place every other year, alternating with the National Older Adult Conferences (NOAC).

ABC considered it important to bring in topflight speakers, and indeed the attendees emphasized that this was one of the reasons they attended.

Alice Archer, pastor of Mount Pleasant Church of the Brethren in Bourbon, Ind., said, "I was impressed by the variety of high-quality speakers. This has been the best conference I've been to."

Elizabeth Eller of Sebring, Fla., echoed that assessment: "There have been outstanding speakers on relevant issues."

The keynote address was delivered by Rodney I. Page, deputy general secretary of the National Council of Churches and executive director of Church World Service (CWS). He congratulated the Brethren, who he believes have given most in time, energy, and service per capita to CWS of all the member denominations of that body. Page warned his listeners that there will come a last judgment as described in Matthew 25:31-40, when people will ask, "When did we see you hungry, Lord, and did not feed you?" And Page asked, "Do we really want to be known as the people who developed caring that is managed and profitable?"

There were 72 different workshop choices scattered across six sessions. Marilyn Scott, pastor of Naperville (Ill.) Church of the Brethren, and mother of two children with disabilities, spoke about ordinances for the disabled.

Noting that ordinances are some of the most sacred parts of our life together, she said, "People encourage things that prevent full participation. We have to help people with disabilities. It's more than building a ramp. We perpetuate the false vision that we must be mobile, intelligent, and verbally oriented. What does it mean to have believers baptism for someone who can't speak?" She added, "Ninety percent of the 35 million disabled are not involved in a congregation. Evangelism among the disabled is a wide open field."

According to Scott, *The Brethren Encyclopedia* defines ordinances as "forms practiced in church that are helpful in the apprehension of spiritual truth and grace." She emphasized that grace means that some alterations,

Author Helen Prejean *was one of the several topflight speakers with whom ABC enhanced the quality of Caring Ministries 2000. Prejean called for taking Matthew 25:31–46 at face value.*

It was okay to have everyone speaking at once *as Fred Shaw/Neeake introduced his audience to Shawnee Indian sign language. The United Methodist minister was speaking to the conference about Native American spirituality.*

such as washing hands instead of feet, for those unable to bend over, might be appropriate.

Jim Miller, a publisher and consultant, spoke about good grief. "I believe the grieving process is a very natural process, if we allow it just to happen. The only cure for grief is to grieve." He emphasized that it is the place of caregivers to show readiness to connect, support, and provide energy to the one who is grieving.

Fred Swartz, Manassas (Va.) pastor and a writer, said that caregiving is at the heart of being a deacon. "Many deacons think they are not good enough to be a deacon. They don't have a full concept of who a deacon is. Deacons are called to caregiving. Deacons are called by God, not selected or elected. It is a specific—almost unique—ministry."

Rosella Wiens Regier, a teacher and a deacon chair, spoke about using one's pain to "walk with others." Her workshop centered on the story of Jacob. One of her most striking insights centered on Genesis 33:14, in which Jacob told his brother, Esau, to move on ahead for he must slow his own speed to the pace of the children in his party. Regier suggested that caregivers must slow their pace to the children, the disabled, to all the marginalized in the community.

Bernie Siegel, a nationally known physician and author, encourages people to take an active role in their own healing. "Life is a series of beginnings," he emphasized, citing the need for people to slow down and listen to God's message for their lives.

Caregivers who are broken healers have a lot to offer, Siegel said. "If you have been *through* something, you are a native; otherwise you are a tourist. Only the wounded healer can serve."

The most engaging speaker was Helen Prejean, author of *Dead Man Walking*, the story of God's direction in her life, which led her from a sheltered existence to active solidarity with the poor and eventually to the role of spiritual adviser for three prisoners condemned to death. Prejean said that for many years she managed to rationalize scriptures that called for believers to feed the poor and visit the sick and the prisoners, but she experienced a conversion when she became convinced that we are called to take those scriptures at face value.

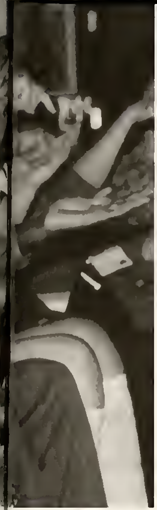
"The agitation I felt was a sign that something was moving in me," she said. "Jesus preaches good news to the poor. If you're going to be on their side, you've got to touch. Jesus touches the untouchable. Justice is not an extra. It is for everyone who follows Jesus."

"An experience with the death penalty distills the gospel of Jesus Christ like nothing else," Prejean said, as she spoke of being led to minister not only to condemned prisoners but to the families of their victims as well. "You have to ask yourself whether you are for love or hate. Are you for life or death? Are you for judgment or mercy?" She thanked the Brethren for standing with her in the struggle from the very beginning.

Another presenter was Fred Shaw/Neeake, a United Methodist minister and a member of the Shawnee Nation United Remnant Band. He spoke about Native American spirituality.

Still another was Dave Hilton, who said that since physicians spend too much time trying to cure instead of prevent, the caring ministries must be challenged to fill the gap. Hilton is a consultant on international and congregationally based health care who formerly served with the Church of the Brethren Mission in Nigeria.

Among the workshop leaders, Roger Golden, a retirement home chaplain, emphasized, in his remarks on spirituality and aging, the importance of instilling hope. Sue Moore, a hospice administrator, introduced the importance



Joe Detrick of Loganville, Pa., *interacted with Helen Prejean in one of the conference's 72 workshops.*

Conference music offered something for everyone. *Jane Patterson, Andrew Wright, and Joseph Helfrich were in one of the groups that provided music for worship services. Wright was music coordinator for the 1996 Annual Conference in Cincinnati.*

of hospice in achieving a good death. "Hospice is a family experience," she said. "We really empower family and friends as care givers." Patients, she said, define the goals, whether it is to live to see a certain event, to die quickly, or to have no pain.

Wesley Ariarajah, deputy secretary of the World Council of Churches, led daily Bible studies. "In the present technological society, people need a sense of belonging. This is a profound challenge to the church."

In a final symposium, Dave Hilton said that the church is the real world health organization. Speaking about the word shalom, he reminded his listeners that Jesus said, "I have come that you might have life in fullness." Hilton also said that it was up to the church to reform health care.

Wendi Hutchinson, a youth pastor, called upon the church to "hold everyone accountable in a relational ministry. Our world is becoming more impersonal. The church can provide personal care."

Former Annual Conference moderator Judy Mills Reimer said it was important for all believers to enhance their skills as caregivers and care receivers. "We are wounded healers who can give love and compassion on the journey."

Fred Bernhard, another former moderator, said, "Our compassion is based on our practical nature. The age of information has become the age of loneliness—people feeling unconnected. I want to put in a plug for the ministry of touch: handshakes, hugs, greetings." Bernhard said the church has lost that portion of the love feast that might be called "passing on the peace." "There is a transcendence of God in every handshake, hug, or touch. It's the hospitable thing to do."

The conference closed on a powerful note as Nancy Faus, retired Bethany Seminary professor and ordained minister, told the story of Jesus and the Samaritan woman at Jacob's well. Naming the various ways in which the woman was an outcast, she reminded all that Jesus ministered directly to the outcasts, shocking his disciples and his contemporaries.

"It's risky to give people love and acceptance," Faus said. "That's what love is about. How are we the church going to respond to those who are not among us because we keep them out? If we are ready to offer God's living water, we will be ready to minister to each other and reject no one. We need each other if we are to be the church of Jesus Christ." She reminded her listeners that people of both the left and the right practice intolerance, noting that "a window stuck open is as worthless as a window stuck closed."

In a final ceremony, Faus invited all to come forward to put their hands into a basin of water, and to receive a small vial of water to give to someone who is broken. "I call you to risk for Christ's sake, to receive the living water, to risk giving this water to someone else. By risking our health we may become more healthy. I pray it may be so."

Marie Willoughby of Copemish, Mich., summed up the conference by saying, "I have learned an enormous amount here. There has been a lot to learn from the speakers. Everyone was impressive. I'm just sorry that there weren't twice as many people here. Some of our folks missed a great event."

And if you *did* miss it, well, we'll see you in 1999. M.

Frank Ramirez is pastor of Elkhart (Ind.) Valley Church of the Brethren.

Letters

"For a historically peace-loving group, we Brethren have waged a number of verbal and emotional wars."

Messenger
Long Beach '97
How much to celebrate?

Some battleground notes

The August/September Messenger came today, and I read every word of it, including the ads.

The editorial, "Conference as a Battleground," said so well what I have been feeling about recent Annual Conferences. I have missed the past three, but Wichita '94 left me with such distress that I have not been altogether sorry to have missed the succeeding ones.

For a historically peace-loving group, we Brethren have waged a number of verbal and emotional wars. The editorial was right in saying we have "become disunited —distrusting one another, distrusting leadership,...and resorting to political maneuvering to get our own way."

For some people, in order to be Brethren, everything has to be stated in the exact language they, themselves, use.

At Phoenix '85, one delegate spoke *on every single item*, not necessarily cogently, but with apparent intent to be sure that people knew who he was. And at Wichita '94, some "anti" speeches were couched in terms of "brotherly love," but bristled, nevertheless, with razor blades.

Esther Fre
Mount Morris, Il

Are we planning our death?

The Conference issue of Messenger was informative and helpful, since I did not make it to Long Beach, after having attended more than 50 of the past 60 Conferences.

Of special interest were the items about the New Design. After reading Messenger, I turned to another magazine, which carried similar coverage on the redesign of another denomination.

One of the leaders of that denomination said at its conference, "I hate to deliver the bad news, but churches that put their energy into restructuring are planning their death....What we need to start talking about is Jesus, who is the only thing that can make a difference."

I am hearing the same idea expressed by an increasing number of Church of the Brethren leaders.

Olden D. Mitchel
North Manchester, Ind.

Wrong songs for the Fourth

The July Messenger's editorial carried a statement that caught my attention: "As we continue to acculturate, the tension grows between the preserving of hymns that better express who we have been as Brethren and the adopting of singing calculated to 'meet the needs' of the spiritually homeless, wandering in the marketplace."

Was Long Beach music about the same as Cincinnati's?

The "contemporary" group-singing would be more appreciated if done after hours rather than during the evening worship service.

Further, what an insult it must

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ave been to accomplished organist son Leister to be hidden behind the owers and never be given a chance do solos.

Then, "Spanish Night" on the ourth of July was the final blow for e. In the number of countries I ave been in, the country's heritage always a part of its independence ay festivities. But heaven forbid that e Americans in Long Beach might ave sung "God of Our Fathers" or God Bless America."

Jay L. Christner
Somerset, Pa.

ormer moderator slighted

Vhile there was much about the ong Beach Conference to commend, was disappointed by the Conference fficers' decision to schedule the ohn Kline 200th anniversary video n the evening of the Fourth of July.

That time slot, the lukewarm endorsement, and the competition from he fireworks and the usual visiting ombined to ensure a poor turnout. ewer than 100 of the 3,000 Brethren t Long Beach viewed the video.

The video should have been hown during a business session, when everyone could have been nspired by the life of a man who ived our Conference theme, "Count Well the Cost."

Don Hess
Oakton, Va.

Credit where credit's due

There was an omission in the August/September MESSENGER article about the church billboard in Mesa, Ariz. (page 4).

A portion of the billboard project was funded through Pacific Southwest District's Grants for Church Growth and Renewal program. The district offers the grants from a designated portion of its Vision for the '90s funds.

In the spring of 1996, when sufficient funds were available after other district priorities were met, the grant program was established. Brochures and application forms were sent to all the district's congregations.

The district board has awarded three grants, and more were reviewed at our August 1997 board meeting.

Joanne Wagoner
La Verne, Calif.

OEPA needs full support

In the downsizing of General Board program, On Earth Peace Assembly (OEPA) has become an entity separate from the Board. This should not be.

OEPA should have the authority to work independently, but, having

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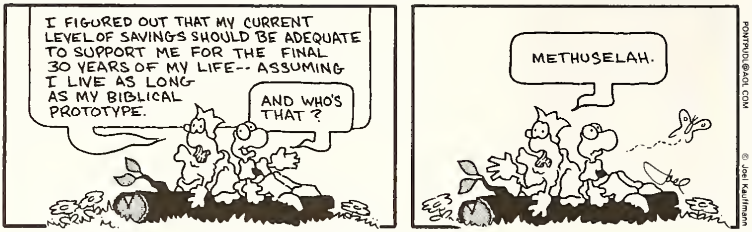
Pontius' Puddle

Send payment for reprinting "Pontius' Puddle" from Messenger *to Joel Kauffmann, 111 Carter Road, Goshen, IN 46526. $25 for one time use. $10 for second strip in same issue. $10 for congregations.*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proven itself eager to do the work of the church and to be the church in action, it should have the full suppor of the brotherhood.

The General Board should consider OEPA a "subcontractor" responsible for leadership in peace education and action. It should encourage districts, congregations, colleges, the seminary and all members of the church to turn to OEPA for help so that we all may be more perfectly doing our part for peace.

Franklin K. Casse
Lancaster, Pa

Hymns that touch the bones

The July MESSENGER editorial, "Finding Help in a Hymnal," spoke to me. I, too, feel hymns touching my bones in a way that even scripture cannot do.

Having attended Bethany Seminary when Al Brightbill was at his best, I thrilled to hear the singing both there and at least one Annual Conference in which the singing made one's hair stand on end.

To some degree, we have lost the theological significance that many of our "old" hymns had. We also have lost the wonderful music from the masters, which Al and others adapted. I think particularly of Brethren writer Ruth B. Statler's "God Eternal, in Thy Presence," with music by Franz Joseph Haydn harmonized by Al Brightbill (hymn 392 in the 1951 *Brethren Hymnal*). In "How Lovely Is Thy Dwelling Place" (hymn 3), Al adapted Psalm 84 and set it to his arrangement of music by Wolfgang A. Mozart. And another is "We Would See Jesus" (hymn 413), using music by Felix Mendelssohn.

Beyond the loss of great music, it is difficult to stay focused in a worship service when the choir or soloist puts on a "performance," and the people clap as if they were the audience of a concert. At age 76, I *may* be a bit old-fashioned, but I know what answers my needs.

Carrie Lee Smith
Manassas, Va.

aith bolstered by hymnal

:oo found help in the hymnal (July, ıge 32). I didn't leaf through it ıring the sermon. My parents were rict about my paying attention to ıe pastor (although I'm not sure ɔw much good it did).

My inspiration and edification were ıined mostly in the actual singing of ıe hymns, or in perusing them apart om their use in worship. But I dmit that my faith, and perhaps even ıy understanding of life's purpose, as bolstered as much by these ymns as by the pulpit messages.

Donald B. Snyder
Waynesboro, Va.

urned on by Whittier hymns

'he July editorial about the hymnal it the core for me. Early in my adult fe, I captured "Immortal Love, Forver Full" as my favorite hymn.

I have always enjoyed James ɜreenleaf Whittier as a great Amerian poet. And the adaptation of Villiam V. Wallace's music kept the low of the poetry. It has a simple nelody, solid rhythm, and a rich harnony. The music supports the poem n an unobtrusive way.

But the "Immortal Love Forever ull" of the 1951 *Brethren Hymnal* is ny favorite hymn because of the completeness of the message. The ever-present, immortal love is there or the seeking. It is universal— 'whate'er our name or sign." The neasure of our behavior is tested by hat love—an excellent Brethren ttribute.

Gladys S. Naylor
McPherson, Kan.

Saving Snow Hill buildings

Kermon Thomasson's July Messenger article, "The Saga of Snow Hill" is misleading in suggesting that the Snow Hill buildings may well disappear in time.

The purpose of the August 11 auction mentioned at the end of my Snow Hill artifacts report (which the above article accompanied) was to raise money to establish an endowment fund. This money is designated to pay for a new roof and other longneeded maintenance that should forestall such a disappearance. The trustees are concerned to preserve the buildings and to see them used for church purposes, possibly as a retreat center.

Donald F. Durnbaugh
James Creek, Pa.

Add this to Nation's list

I appreciated Mark Thiessen Nation's article, "Pacifist Patriotism" (July, page 22). I agree with him that our commitment to peacemaking can become pretty lackadaisical between wars.

Nation lists a number of things we should declare that we won't do as pacifist patriots. A good list. But add this: We won't easily pay taxes for war (some won't pay *any* taxes for war), just as we won't put our bodies there.

The National Campaign for a Peace Tax Fund has been carrying on a 25-year struggle to have legislation enacted that will recognize conscientious objection to war taxes. The aim is to make it possible, legally, to reallocate the military portion of our taxes to peaceful purposes.

Every Brethren ought to be behind this legislation. Call (888) 732-2382 to get documentation on the Peace Tax Fund project and get involved.

James Garber
North Manchester, Ind.

Tax me for peace, not war

The April 15 federal tax deadline presents a recurring religious and moral dilemma for me. The Church of the Brethren has always taught me that "all war is sin," and that believ-

COB Washington Office

a bridge between members of the
church and public policy makers

Nearly forty years ago, the 1957 Annual Conference proclaimed, "We believe that in a democracy Christians must assume responsibility for helping to create intelligent public opinion which will result in legislation in harmony with the eternal laws of God."

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- Peace
- Disarmament
- Women's justice
- Children's issues
- Environment
- Africa
- Middle East
- Civil Rights
- Church and State
- Poverty
- Death Penalty
- Latin America

If you are interested in promoting national and international efforts for a world of greater peace, justice and stewardship of God's creation, contact the **Church of the Brethren Washington Office**, 337 North Carolina Ave SE, Washington, DC 20003, or e-mail **washofc@aol.com**. The newsletter and additional alerts are also available by electronic mail.

Stay informed and live out Christ's call to active peace making by joining the Washington Office network.

From the Office of Human Resources

Coordinator, Congregational Life Team for Areas 4 & 5

Full-time in Area 4 and half-time in Area 5.

Responsibilities: provide leadership and team development for Congregational Life Teams, work collaboratively with district staff in developing covenantal partnerships and overseeing agreed-upon projects.

Qualifications: five years experience in congregational life, program and team development, mentoring/supervising, and administration. Bachelor's degree or equivalent required; master's in related field preferred.

Application deadline October 1, 1997.

Congregational Life Team Members

Half-time positions in areas 1, 2, & 5.

Responsibilities: Work within covenantal partnerships between General Board and districts to resource congregations, provide leadership development events, consult with congregations and district groups, network individuals and congregations.

Qualifications: Ability to work with diverse cultures and congregations, two years experience in congregational life program development work and administration. Bachelor's degree or equivalent required; master's degree in related field preferred.

Application deadline: October 22, 1997.

Contact Elsie Holderread at (800) 323-8039 for position descriptions and further information.

From the Office of District Ministry

District Executive/Congregational Life Team Staff

Full-time position with responsibilities divided evenly between two employers. Atlantic Southeast District Board will be the primary employer.

Responsibilities: Facilitate pastoral placement in Atlantic Southeast, cultivate healthy relationships between congregations and district board, give leadership that empowers district personnel, provide pastoral support to pastors, work collegially with Camp Ithiel leadership. Work collegially with Coordinator of Congregational Life Ministries for Area 3, provide resourcing assistance to the districts in Area 3.

Qualifications: Commitment to Church of the Brethren values, preferred bilingual skills in Spanish and English, strong interpersonal and communication skills, strong management and administrative experience, willingness to travel, experience in congregational and/or district ministries. Appropriate education includes administrative, consultative, educational, and theological.

Apply by sending a letter of interest and résumé to: Office of District Ministry, 1451 Dundee Ave., Elgin, IL 60120.

Deadline for receiving letters of interest: October 30, 1997.

Letters

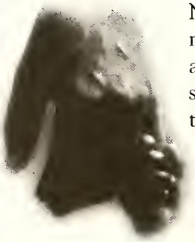
ers should not participate in it.

Although the government no longer wants my body, it still demands my money (about 50 percent of federal income taxes) to pay for wars, past and present. As a conscientious objector to war, I find my deeply held religious beliefs violated by being forced to pay for military activities.

Fortunately, the government recognizes the right of conscientious objectors not to fight. Now it shoul be consistent and pass the Peace Ta Fund bill that would grant conscien-tious objectors the right to divert th military portion of their taxes to pro grams that promote peace.

Then I, and thousands of others, would not be forced to make the ag nizing choice between obeying the law and being true to our faith.

David W. Fou
Lutherville, M



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Cruise the Russian waterways, Aug. 7–23, 1998. From $2,649, depending on deck level. Visit Moscow, Red Square, Kremlin, St. Petersburg, & cruise rivers of the czars, on 1st-class cruise ship. 3 meals a day. For info, write Bohrer Tours, 8520 Royal Meadow Dr., Indianapolis, IN 46217. Tel./fax (317) 882-5067.

Israel travel for the deaf and hearing. June 15-25, 1998. Certified interpreter, Miss Pam Ward, Bakersfield, Calif. Tour led by Dr. G. Edwin and Edie Bontrager, exp. hosts in Middle East travel. Ed is Mennonite congregational adviser for The Andrew Center & a pastor. Exceptional price: $1,798 from NYC. Write for brochure: 449 Putney Lane, Newport News, VA 23602. Phone (office) (757) 595-6889 or (home) (757) 875-0552 (TTY or voice).

Cruise with Ken Medema. Feb. 1–8, 1998. Cruise western Caribbean with Christian musician & entertainer Ken Medema on Celebrity Cruises' newest ship, the Mercury. Enjoy 3 private concerts; private reception with Ken Medema on board; & visit exotic port of Cozumel, Montego Bay, Grand Cayman, & Key Wes Wonderful Christmas gift for a pastor from congre gation. Get a group together & cruise for free. Fo more info, write Mr. & Mrs. Philip Rowland, 233 Putter Lane, St. Louis, MO 63131, or call Cecelia, tol free, at (888) 367-9398.

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Salisbury Community Church of the Brethren new & growing fellowship in Salisbury, Md., invite Brethren moving into or vacationing in Salisbur Ocean City area to worship with us. Will provid moving help (unloading, child care, area info). Fo info, contact Salisbury Community COB, P.O. Bo 2001, Salisbury, MD 21801. Tel. (410) 219-5949. E mail NRCain@AOL.COM.

Cincinnati Church of the Brethren fellowshi meets for worship & support in n.e. area of Cincin nati. We welcome others to join us or bring needs t our attention. Contact us c/o Cincinnati Friends Meeting House, 8075 Keller Rd., Indian Hill, OH 45243 Tel. (513) 956-7733.

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urning Points

ew Members

ote: Congregations are asked to submit only the names of actual new members of denomination. Do not include names of people who have merely transferred their membership from another Church of the Brethren congregation.

ltoona, Mid. Pa.: Rachel Shoenberger, Holly Treese, Gerald Townsend, Leon Wilson, Pam Linton, Brenda Brumbaugh
eaver Creek, Mid. Atl.: Frank Hartman, Douglas & Jason O'Neil
reen Tree, Atl. N.E.: Jan & Nick Bryan, Tim Eller, Jaime Etzler, Anne-Dominique Haas, Maggie Randall, Rick & Zack Haner, Zoe Smith, Sam & Susan Tubiello
ebring, Atl. S.E.: Jackie Gable
routville, Virlina: Elaine Keaton
Vest Goshen, N. Ind.: Kahlil Alkattan, Fern Jackson, Jeff Kamp, Sara Showalter
Vestminster, Mid. Atl.: Carole A. Schwartz, Donya S. Oneta, Tracy Roberge, Marc & Cheryl Held, David & Kristi Gordon, James & Cinda Showalter
Vilmington, Atl. N.E.: Megan Fitzwater, William Haynes, Rebecca Hersberger, Nathan Kinsey, Katherine Maulo, Karen Scherer, David Scott, Andra Thompson, Tadeusz Dabronski, Deb & Ron Furness, Frank & Lynn Henshaw

Wedding Anniversaries

Bittinger, Emmert and Esther, Bridgewater, Va., 50
Boitnott, John and Nell, Bridgewater, Va., 72
Bollinger, John and Mary Emma, Ephrata, Pa., 60
Bowman, Alaric and Kitty, Bridgewater, Va., 55
Bowman, Clarence and Mary, Bridgewater, Va., 65
Bowman, Fred and Wanda, Bridgewater, Va., 50
Bucher, Gordon and Darlene, North Manchester, Ind., 50
Cameron, Lawrence and Ivella, Johnstown, Pa., 70
Dancy, Fred and Frances, Sparta, N.C., 77
Fike, John and June, Sebring, Fla., 60
Foulke, Harvey and Hazel, Allentown, Pa., 60
Garner, Glenn and Margaret, Bridgewater, Va., 50
Gibson, Jay and Mary, Jacksonsville, Fla., 50
Jewell, Paul and Fern, Kansas City, Kan., 50
Juday, Donald and Margaret, New Paris, Ind., 50
Kopp, Robert and Mary, Hanover, Pa., 55
Livengood, Edwin and Maxine, Milledgeville, Ill., 50
Liskey, Claude and Elaine, Harrisonburg, Va., 50
Miller, Henry and Mary, New Oxford, Pa., 71
Miller, Loren and Esther, Sebring, Fla., 70
Miller, Lowell and Peggy, Bridgewater, Va., 50
Molison, Glenn and Hazel, Hanover, Pa., 65
Pletcher, Virgil and Marcheta, Lake Forest, Calif., 55
Reese, Sam and Mildred, Hagerstown, Md., 50
Sherck, Arthur and Marjorie, Goshen, Ind., 60
Shively, Marvin and Dorothy, Peoria, Ill., 50
Sinclair, Orlo and Dorothy, Smithville, Ohio, 60
Snyder, William and Ann, Sebring, Fla., 50
Stine, Beth and Ira, Adel, Iowa, 65
Wampler, Fred and Dorris, Bridgewater, Va., 50
Wildasin, Cleo and Lillian, Spring Grove, Pa., 55
Wildasin, Mark and Miriam, Glen Rock, Pa., 65
Vaughn, Leonard and Lucile, Alexandria, Va., 50
Yohe, Lowell and Martha, North Manchester, Ind., 50

Pastoral Placements

Beckner, Dennis A., from secular to Locust Grove, S/C Ind.
Brunk, David, from Dayton, Shen., to Evergreen, Shen.
Cayford, Cheryl, from General Board staff to Northern Colorado, W. Plains
Clark, Michael, from New Covenant, Virlina, to Walnut Grove, W. Pa.
Conn, Barry, from Pike Run, W. Pa., to County Line, W. Pa.
Crowe, John R., from missionary, Portugal, to Maple Spring, W. Marva
Ewing, John, from other denomination to Cherry Grove, Ill./Wis.
Fike Melvin, from Meadow Branch, Mid. Atl. to Moorefield, W. Marva
Fike Lisa, from Meadow Branch, Mid. Atl. to Moorefield, W. Marva
Foley, Leonard, from secular to Nineveh, Virlina
Fourman, Larry, from Brookville, S. Ohio, to Crest Manor, N. Ind.
Gerbrandt, Eugene, from other denomination to Laton, Pac. S.W.
Landrum, Richard, from Wenatchee, Ore./Wash., to Lincolnshire, N. Ind.
Matteson, Erin, from Fremont Pac. S.W., to Batavia, Ill./Wis.
Nichols, Mark, from Masons Cove, Virlina, to Concord Fellowship, Virlina
Nye, Paul, LaPorte, N. Ind., from interim to part-time
Shelton, Randall C., from secular to New Haven, S.E.
Snyder, George, from secular to Pleasant View, Virlina
Ullery Jr., Howard E., from Pleasant Hill, S. Ohio, to Lacey Community, Ore./Wash.
Wade, Marvin, from Hiwassee, Virlina, to Shelton, Virlina
Wisdom-Belford, Virginia, from secular to Dover Fellowship, Mid. Atl.
Woodin, Ataloa, Fresno, Pac. S.W., from pastor of adult ministries to full-time pastor

Licensings

Carpenter, Larry, May 17, 1997, Sharpsburg, Mid. Atl.
Ebersole, Mark David, April 1, 1997, Lancaster, Atl. N.E.
Fellows, Nathan, May 17, 1997, Westminster, Mid. Atl.
Hawsey, David S., April 3, 1997, Huntingdon Stone, M. Pa.
Hostetler, Richard P., June 11, 1997, Nettle Creek, S/C Ind.
Hostetter, Jason Andrew, June 4, 1997, Buffalo Valley, S. Pa.
McCan, Steve, May 3, 1997, Fresno, Pac. S.W.
Stephens, Linda, March 4, 1997, Union Center, N. Ind.
Van Buskirk, William, May 17, 1997, Frederick, Mid. Atl.
Wilborn, Leonard V. May 3, 1997, Imperial Heights, Pac. S.W.
Wilges, Shawn Allen, May 22, 1997, Salem, S. Ohio
Yager, Lorele, Jan. 30, 1997, Beacon Heights, N. Ind.

Ordinations

Baldwin, Charles ("Chuck") F., April 12, 1997, Syracuse, N. Ind.
Bowman, Mark, May 22, 1997, Eversole, S. Ohio
Deeter, Jeanne, August 27, 1996, Mack Memorial, S. Ohio
Greiser, Terence, May 31, 1997, Indian Creek, Atl. N.E.
Hyre, Greg Allen, May 22, 1997, Eaton, S. Ohio
Ritchie, Kurt, Dec. 7, 1996, Florence, N. Ind.

225th BVS Orientation Unit

(Completed orientation in New Windsor, Md., Aug. 9, 1997)

Brown, Jennifer, Upperco, Md., to National Coalition Against the Death Penalty, Washington, D.C.
Dubble, Diane, Lititz, Pa., to Community Mediation Center, Harrisonburg, Va.
Frank, Ean, Collingswood, N.J., to San Antonio Metropolitan Ministry, San Antonio, Texas
Grimm, Susanne, Frankfurt, Germany, to Gould Farm, Monterey, Mass.
Miller, Mary, York, Pa., to Tri City Homeless Coalition, Fremont, Calif.
Opuku, Daniel, Fuchtenfeld, Germany, to National Farm Worker, Benson, N.C.
Pilz, Katharina, Dreieich, Germany, to Camphill Village, Copake, N.Y.
Rieke, Rebekah, from Minneapolis, Minn., to Trees for Life, Wichita, Kan.
Shonk, Emily, from Goldvein, Va., to Youth Ministries, Elgin, Ill.
Schreckhise, Sarah, Annville, Pa., to Casa de Esperanza de los Ninos, Houston, Texas
Stauffer, Matthew, Farmington, Del., to Friends for Nonviolent World, Minneapolis, Minn.
Struble, Joy, Okemos, Mich., to Youth Ministries, Elgin, Ill.
Wells, Andrea, Mount Morris, Ill., Cafe Joshua, West Palm Beach, Fla.
Yoder, Brian, Huntingdon, Pa., to Youth Ministries, Elgin, Ill.
Yzenbaard, Liza, Brethren, Mich., to Bridgeway, Lakewood, Colo.

Deaths

Adams, Margaret C., 85, Harrisonburg, Va., June 27, 1997
Akers, Lester, 90, Osceola, Mo., May 7, 1997
Alexander, Connie E., 71, Mozer W. Va., May 12, 1997
Allen, Eunice, 79, Modesto, Calif., June 18, 1997
Bader, Gladys, 92, Scottville, Mich., April 14. 1997
Bard, Ellis T., 76, Chambersburg, Pa., April 18, 1997
Beydler, Arthur, 71, Strasburg, Va., May 1, 1997
Blackwill, Clarence, 82, Quinter, Kan., Oct. 10, 1996
Bollinger, Melvin, 70, Lititz, Pa., May 30, 1997
Bower, Emily, 82, La Verne, Calif., April 17, 1997
Bower, Pearl H., 90, Troutville, Va., March 7, 1997
Brosey, Hazel K., 95, New Carlisle, Ohio, July 4, 1997
Bryant, Mary, 77, Quinter, Kan., Sept. 1, 1996
Buracker, Laura V., 88, Harrisonburg, Va., May 15, 1997
Busch, Ada C., 83, York, Pa., June 12, 1997
Cameron, Don, 68, Johnstown, Pa., May 11, 1997
Coffman, George S., 83, Moatsville, W.Va., April 22, 1997
Comer, Mamie V.H., 82, Stanley, Va., April 22, 1997
Cook, Mary Ann, 67, New Carlisle, Ohio, May 6, 1997
DeLane, Fred, 74, Santee, Calif., June 22, 1997
Derr, Alma M., 82, New Windsor, Md., June 15, 1997
Detrow, Levi, 83, Hagerstown, Md., Oct. 14, 1996
Detrow, Lucille, 80, Hagerstown, Md., Feb. 14, 1997
Dunmore, Frances, 98, Harleysville, Pa., Feb. 21, 1997
Eckard, Hubert B., 88, Harrisonburg, Va., April 21, 1997
Feather, Maud J., 90, Eglon,W. Va., June 17, 1997
Fulk, Johny E., 53, Fulks run, Va., May 1, 1997
Funkhouser, Alvin, 77, Bridgewater, Va., May 11, 1997
Fry, Helen, 71, Phoenixville, Pa., April 10, 1997
Garber, Jeannette M., 70, Woodbridge, Va., April 20, 1997
Godfrey, Cletus, J., 95, York, Pa., June 17, 1997
Gottlieb, Mirian, 71, Ephrata, Pa., May 30, 1997
Harnage, Ivey, 89, Sebring, Fla., June 27, 1997
Harshbarger, Patience, 97, Bridgewater, Va., May 4, 1997
Hawk, Ruth, 97, Milledgeville, Ill., March 27, 1997
Hopson, Myrtel, 93, Harleysville, Pa., June 15, 1997
Hoover, Ola May, 90, Harrisonburg, Va., June 22, 1997
Hostetler, Esther, 71, Nappanee, Ind., July 1, 1997
Hurst, Esther, Greenville, Ohio, July 9, 1997
Jordan, John, 62, Mount Jackson, Va., May 4, 1997
Kamer, Elizabeth, 92, Petersburg, Ill., May 18, 1997
Keeney, Esther B., 85, Jacobus, Pa., June 12, 1997
King, Naomi, 93, Lititz, Pa., May 18, 1997
Kline, Homer R., 91, Linville, Va., April 18, 1997
Knox, Charles, 95, Norristown, Pa., March 4, 1997
Leaman, Docas M., 54, York, Pa., June 28, 1997
Lehman, Cecilia, 94, Sullivan, Ill., June 14, 1997
Lewis, Betty L., 55, Timberville, Va., May 10, 1997
Link, Carl R., 63, Defiance, Ohio, June 9, 1997
Livenwood, Edwin, 75, Milledgeville, Ill., May 14, 1997
Lloyd, Cornelius, 89, Sebring, Fla., May 14, 1997
Marks, Charles F., 84, York, Pa., June 25,1997
Martin, Wilma J., 66, Delphi, Ind., April 10, 1997
Masterson, Esther, 93, Mount Morris, Ill., Feb. 4, 1997
Masimore, Earl F., 76, York, Pa., June 13, 1997
Mason, Roy H., 97, Broadway, Va., April 22, 1997
Mellinger, Paul, 84, Delphi, Ind., Feb. 16, 1997
Mellott, Bretherd, 91, McConnellsburg, Pa., May 23, 1997
Miller, DeWitt L., 88, Hagerstown, Md., May 21, 1997
Miller, Harold, 89, Springfield, Mo., May 19, 1997
Miller, Martha, 83, Bridgewater, Va., June 15, 1997
Mohr, Robert B., 42, Packwood, Wash., Jan. 10, 1997
Monn, Roger K., 77, Chambersburg, Pa., June 24, 1997
Moser, Edna, 79, Hagerstown, Md., Dec. 18, 1996
Nedrow, Louella, 82, Stahlstown, Pa., July 7, 1997

Editorial

Putting the past into perspective

Hymn writer Isaac Watts once remarked to God, "A thousand ages in thy sight are like an evening gone." Given God's age, that time perception is understandable. As I have grown older, myself, I have discovered that my perception of time periodically needs updating.

Next year will mark the 75th anniversary of the founding of the Church of the Brethren Mission in Nigeria. When the *50th* anniversary was celebrated in 1973, I was a missionary on the field. To me, then, the concept of a 50-year span was awesome. I thought it remarkable that there was on hand for the celebration one couple who had begun work in Nigeria during the mission's first year. What a span of time they had experienced! And there they were—living fossils, yet alive, alert, and agile, and able to make it back for the occasion!

I have participated in 50th anniversaries of many other beginnings since then, even 50th anniversaries celebrating weddings that I distinctly remember attending. My awe on such occasions does not match the awe I felt that March 17, 1973, in Nigeria. Fifty years is now more "like an evening gone."

We Brethren have celebrated numerous 50th anniversaries in the past few years. (One can only infer that we were very busy beginning innovative new programs back there in the 1940s.) Now, cover-to-cover readers of MESSENGER will note that in this present issue we are highlighting the 50th anniversary of the 1947 founding of the Church of the Brethren General Board. This anniversary may not grab us in quite the same way that the 50th anniversaries of the Brethren Service Center at New Windsor, Church World Service, and Heifer Project did, or as next year's 50th anniversary of Brethren Volunteer Service will. But it's good to pause and take stock. And, as far as I know, this 16-page insert amounts to all the stops that are being pulled out for the General Board's birthday.

Like a US president with sights set on Mount Rushmore, we can't depend on emergencies to catapult us into heroics and fame; attending to ongoing needs in creative new ways will hold us in good stead just as well when the Son of Man comes in his glory.

We are indebted especially to Howard Royer and Paul Stocksdale for this attractive jubilee report. A design artist, Paul was formerly a member of our magazine staff. Presently he is back into MESSENGER design as a freelancer. Howard, staff for Interpretation, is well qualified for his task as historian; he has served here at the General Offices since 1953, his tenure almost spanning the years of the General Board.

As Howard surely has noted to himself, history does not fall conveniently into 10-year time frames. The five decades of General Board history presented here weren't the neatly defined periods the report suggests. Readers have to understand that developments of one decade often continued in the next. Indigenization of our mission fields, while set as a goal in the 1950s, really was accomplished in the 1960s and '70s. In order to package the decades neatly, some programs of great and ongoing significance get only a brief mention (Brethren Voluntee Service, for example). So the decades marked here are just a handy design device, nothing more.

There are some other things to bear in mind as well. With the passage of time, the developments of the earlier decades are easier to define and assess. Later developments still loom too large to have their significance accurately calculated. While we don't know yet quite what to make of "the quest for Brethren identity," we can, with some certitude, assign the Brethren/Russian Orthodox exchange its place in denominational history.

Bear in mind, too, that some of the developments of the past 50 years had an easily discernible impetus. The Vietnam War clearly accounts for the vigorous Brethren peace witness tha straddles the '60s and '70s decades. But while Shawn Replogle, in his 1995 Annual Conference message, alerted us to the tidal wave of Brethren youth bent on assuming leadership roles, could he say whether wind or earthquake precipitated it?

Some Brethren programs that had us standing tall came into being because the times demanded them. Think of Brethren Service, relief shipments, and refugee settlement in the post-war years of the '40s. But like a US president with sights set on Mount Rushmore, we can't depend on emergencies to catapult us into heroics and fame; attending to ongoing needs in creative new ways will hold us in good stead just as well when the Son of Man comes in his glory.

Some programs came into being not because of a new emergency but because a Brethren visionary identified a need that had always been around but which had not been addressed. Think of Cooperative Disaster Child Care.

This jubilee report, "Another Way," is helpful in putting the past 50 years into perspective. It is helpful in defining what we Brethren have been and are about. It helps us feel good about ourselves. In Howard's words, "We hope the piece will prompt readers to recall their own connections and tell their own stories."

But the report is produced too close to the "New Design" to give us assurance that the Dunker doldrums are, indeed, being effectively addressed by "the current resolve to design the General Board to broaden participatory planning, affirm vision, give form to mission and ministries, and strengthen mutual accountability."

There will be quite a few evenings gone before we can expect a definitive report on that.—K.T.

When children need care...

Brethren respond

When disasters strike, Cooperative Disaster Child Care (CDCC) is ready to respond to the special needs of children. Parents who are busy finding shelter, cleaning up, and finding assistance often are unable to provide care and emotional support for their children.

Caring for children after disasters is a unique ministry initiated by the Church of the Brethren in 1980. Since then, hundreds of volunteers have been trained and certified across the USA. Thousands of children have received special attention, comfort, and encouragement after earthquakes, floods, hurricanes, tornadoes, and fires.

Fran Holcomb (pictured at right) is one of the many volunteers who helped care for children on St. Croix after Hurricane Marilyn. CDCC volunteers like Fran are people who enjoy interacting with children, have flexible schedules, are in good health, and have a sense of adventure.

COOPERATIVE DISASTER CHILD CARE

Find out how you can respond when children need care after disasters. Call the Church of the Brethren's Emergency Response/Service Ministries office at (410) 635-8734, or (800) 451-4407.

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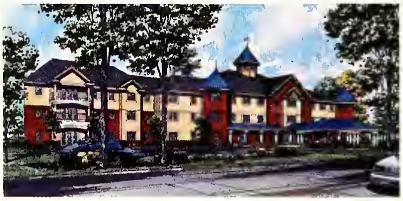

Retirement will take on a whole new meaning with the opening in 1999 of Maple Terrace at Bridgewater Retirement Community. A unique independent living facility with 28 spacious apartments, Maple Terrace will offer the amenities you need, right here in the Shenandoah Valley.

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BRIDGEWATER RETIREMENT COMMUNITY

MAPLE TERRACE

Opening Early 1999

Church of the Brethren November 1997

Messenger

TO FORGIVE A MURDERER

Messenger

Vol. 146, No. 10 November 1997

Editor: Kermon Thomasson
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Publisher: Wendy McFadden

Cindy Karp, *People* magazine

On the cover: SueZann Bosler's talk show appearances and Helen Prejean's participation in the recent Caring Ministries 2000 conference (October, page 11) have focused Brethren attention on the death penalty issue. Stories on pages 12 and 17. (Cover by Paul Stocksdale)

Features

10 Johnny Appleseed got it wrong

When you sing the Johnny Appleseed table grace this Thanksgiving, be sure you get the pronouns correct, writes David Radcliff. The Lord intends to be good to everybody.

12 SueZann Bosler: "I forgive"

She's been on all the talk shows. Now SueZann Bosler's saga of seeking to save the life of a murderer is detailed by Sue Wagner Fields, her erstwhile pastor. Sidebars on the death penalty.

17 Taking Jesus seriously: An interview with Helen Prejean

Bob Gross talks with a famous author about her book that stayed on the best-seller list 31 weeks and was made into an award-winning movie. Sidebar on an important conference for death-penalty opponents.

22 Planting directions

Ever bother to read the fine print on a seed packet? There's a variety of ways to plant, but they all have something in common . . . even when planting churches. Donald R. Fitzkee looks at three new-church plantings — each of them different.

Nevin Dulabaum

Mavis T. Rice

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6 News
9 In Brief
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29 Pontius' Puddle
31 Turning Points
32 Editorial

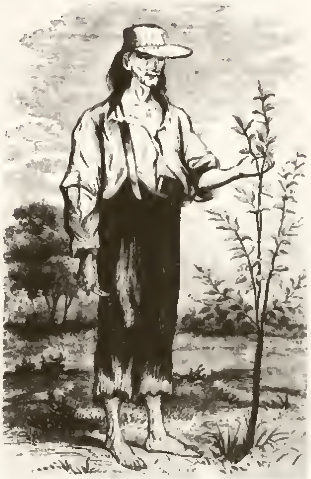
From the Editor

When David Radcliff submitted an article with the bland heading of "Blessing," I read it to catch his drift, then lightheartedly remarked to him that I had just the right title: "Johnny Appleseed Got It Wrong." The more we considered it, the more charmed we were by it, and we decided it was just right for pulling the wary reader into a thought-provoking article.

But still we are atremble with fear we may offend and alienate the "Johnny Appleseed Song" lobby. We will be watching the mailbox.

Johnny Appleseed flourished in the Midwest in the early 1800s. His real name was John Chapman, "Johnny Appleseed" being bestowed upon him by his frontier neighbors for his ardent way of distributing apple seeds and scions in central and southern Ohio. It puzzles me that no one (so far as I know) has made a Brethren connection for this almost legendary figure. We come up with tales of Brethren who supposedly knew figures from American history and legend such as Abe Lincoln, John Brown, Jesse James, and Annie Oakley. Surely Johnny Appleseed neighbored with some Brethren pioneer along the Ohio.

I can easily picture Johnny pausing from his appleseed plantings and thanksgiving paeans to test the teachings of Emanuel Swedenborg against those of Alexander Mack before some Dunker hearth. Even as I write, I regret my shortsightedness in not checking this out beforehand with prominent Brethren historian David Eller of the Elizabethtown College faculty, one of whose areas of expertise is Ohio Brethren history and whose recent employment has been with the Swedenborg Foundation. The foundation distributes the writings of Swedenborg that Johnny Appleseed set such store by.



Johnny Appleseed could easily *have had Brethren neighbors as recipients of his apple seeds and hearers of his Swedenborgian discourses.*

But this narrow window of opportunity to talk of Johnny Appleseed is now open, and my November deadline is upon me. I will be waiting to hear from either historian Eller or anyone else who can speak definitively about Johnny Appleseed. Meanwhile, the Lord having been good to us, let us see that his bounty is equally shared by everyone.

Kermon Thomasson

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Elgin, IL 60120
E-mail: CoBNews@AOL.Com
Fax: (847) 742-6103
Phone: (847) 742-5100
(800) 323-8039
Subscription rates:
$16.50 individual rate
$12.50 church individual plan
$10.50 church group plan
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Student rate 75¢ per month

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Coming next month

Good news about continued Brethren involvement with the Christians of southern Sudan.

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Messenger is the official publication of the Church of the Brethren. Entered as second-class matter Aug. 20, 1918, under Act of Congress of Oct. 17, 1917. Filing date, Nov. 1, 1984. Member of the Associated Church Press. Subscriber to Religion News Service & Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the New Revised Standard Version. Messenger is published 11 times a year by Brethren Press, Church of the Brethren General Board. Second-class postage paid at Elgin, Ill., and at additional mailing office, October 1997. Copyright 1997, Church of the Brethren General Board. ISSN 0026-0355.

Postmaster: Send address changes to Messenger, 1451 Dundee Ave., Elgin, IL 60120.

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In Touch

Mixing with dummies

A sky-blue anteater with a long snout swivels its bulging eyes toward the ventriloquist. Then, through **Mike Horner**'s unmoving lips comes the question: "Are you sure?"

Mike, a McPherson College student from Wiley (Colo.) Church of the Brethren, began playing with discarded and prototype puppets from his parents' puppet ministry when he was three. When he was 10, his dad bought him a book on ventriloquism. During high school, he performed for birthday parties, banquets, and pre-school classes.

Now Mike has a repertoire of polished routines for four regular dummies, including "The Amazing Randy" and "Oliver the Old Man." He often provides the children's story at McPherson Church of the Brethren and is noted for getting his point across.

Karl W. Reynolds

McPherson College student Mike Horner *makes his own dummies and writes his own scripts for his popular ventriloquist shows.*

Last March, Mike was the city of McPherson's entertainer for its promotional Friday's Brown Bag Lunch. Later, he entertained at the inauguration of McPherson College's new president, Gary Dill.

For that event, Mike sought some help. At the National Ventriloquists Convention in 1996, he had met several professional ventriloquists. "I contacted one of those by e-mail," he said. "We did some extensive 'chatting' as I formulated a fresh routine for that inauguration performance."

Mike is partial to certain audiences: "I like best to perform for multi-age groups, such as families at church potlucks and at McPherson choir tour concerts."

In front of a mirror, Mike works alone to polish his dummy's act. He often resorts to a collection of joke books for developing new routines.

In addition to writing his own material, Mike creates his own dummies. "I picked up pointers at a how-to workshop," he explained. "Buying a custom-made dummy would cost me about $400. But with $30 worth of fabric, stuffing, and other material, I make my own dummy."

When I talked with Mike in late spring, he was soon to attend the 1997 National Ventriloquists Convention in Las Vegas. He had entered competition there last year, but hadn't won. "I won't be competing this year," Mike told me, "but classes at 'Mac' will be over, and I plan to perform in the 'Open Mike Session.'"

Manny the anteater turned and inquired, "Are you *sure* finals will be over?"

Mike stared into Manny's eyes. "I'm sure," he replied.—Irene S. Reynolds

Irene S. Reynolds is a freelance writer from Lawrence, Kan.

A dean's centennial

Bridgewater College had planned a long time to celebrate the birthday. But not only was there the usual risk and nervousness connected to planning a centenarian's birthday party: With this party, the honoree was literally tested by fire.

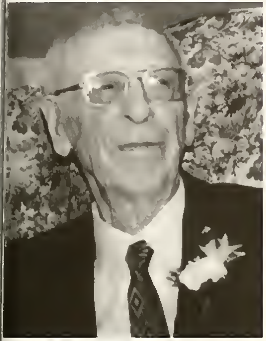
Earlier this year, **John W. Boitnott**, who lives in Bridgewater, was injured in a house fire and hospitalized for a time. But he recovered, and his birthday party took place as planned on August 29, appropriately held in the college's Boitnott Room.

After teaching stints at McPherson College and Manchester College, John returned to Bridgewater, his alma mater (class of 1925) in 1947, and had a 20-year tenure there as academic dean.

Along with John's wife, Nell, of 72 years, there were many Boitnotts on hand, including kinfolks from Boones Mill, Va., where John was born in 1897. Also present were Bridgewater's two living presidents—Wayne Geisert, on whose 1965 inauguration committee John served as chairman;

nd Phillip Stone, Geisert's ccessor (1994), who was a ridgewater senior in 1965.

As he hugged birthday arty guests and shook eir hands, John astounded everyone with his nack for remembering ames. But it shouldn't ave surprised anyone. After all, John passes his time these days immersed in his favorite hobby—genealogy.



John W. Boitnott

For that, it's handy to be a centenarian; you're your own best informant.

Names in the news

Ernest and **Alice Spoerlein** of Oak Park Church of the Brethren in Oakland, Md., their family, and a deceased uncle, **Ralph Spoerlein** of New Windsor, Md., were honored July 22 when Spoerlein Lecture Hall was dedicated at Bridgewater College. Ralph Spoerlein left the college over $1.1 million.

- **Jeff** and **Jean Graham** of Mexico (Ind.) Church of the Brethren spent August 6–22 in Trivandrum, India, preaching and teaching as participants in the All India Prayer Fellowship.

Richard t. Meagher

Dennis Frye long ago reconciled his Brethren pacifism *and his involvement with Civil War battle reenactments. Antietam's "little Dunkard church" symbolizes his heritage.*

Battlefield pacifist

When the Associated Press picked up on a story related to a reenactment of the Civil War battle of Antietam, it put a Church of the Brethren pacifist into the newspaper headlines.

Dennis Frye, a member of Brownsville (Md.) Church of the Brethren is president of the Association for the Preservation of Civil War Sites and co-chairman of the Antietam Commemoration Committee. During the reenactment in September, he provided play-by-play commentary for the thousands of spectators.

As a pacifist, Dennis had no interest in deeper participation. "My role," he said, "is that of an educator, helping people understand why fellow Americans were killing each other at Antietam."

The carnage on Sept. 17, 1862, some 23,000 soldiers killed, set a record for any one day's fighting ever engaging American forces. "None of us can comprehend the horror of Antietam," Dennis reflected. "This represented American's self-inflicted holocaust."

He is very aware of the stark symbolism of the famous "little Dunker meetinghouse" around which the great battle swirled, and the irony of the warfare that overwhelmed it in 1862.

Dennis speaks of Antietam with authority. For 20 years he has worked as a historian at Harpers Ferry National Park, giving him intimate knowledge of Civil War times and events. The Antietam site is just 10 miles away, and near Brownsville as well. "This is my history, my heritage," Dennis says.

Dennis was an In Touch subject in the March 1992 MESSENGER. What he said then still applies. Speaking of Brethren pacifism represented by the restored Dunker meetinghouse, he said, "In a sense, I am the embodiment of the faith in that church on that battlefield."

Remembered

John B. Grimley, 82, died Sept. 17 in Ephrata, Pa. From 1945 to 1966, he served as a missionary in Nigeria. John was known not only for his zeal in spreading the gospel, but also for his artist's skill in capturing the Nigerian landscape and people on canvas; and his hobbies relative to Nigerian wildlife. He illustrated *Children of the Bush Country* (a Grimley family saga written by his wife, Mildred), in addition to other books on Nigeria.

JOURNEY INTO FAITH

Jeff Leard

John B. Grimley

Close to Home

EYN women have new set of wheels

The General Board has used Africa and Middle East budget monies to purchase a new Toyota van for ***Zumuntar Matan Ekklesiya***, the women's fellowship of EYN (Church of the Brethren in Nigeria). The new vehicle replaced a 15-year-old van that had long since seen its best days.

The van is used to fetch women to ZME meetings and training sessions, to make evangelism visits, and to transport crops to market (crops sold to fund ZME causes).

ZME sisters *added their special twist to dedication traditions by giving their new van a ceremonial car wash. Some brothers joined in the merriment.*

A large crowd was on hand as the van was dedicated at EYN headquarters. In a letter of appreciation to the USA church, ZME officers Kwanye Toma, Rubecca Kwabe, and Jummai Ayuba wrote: "We register our appreciation and happiness over this assistance in continuing the work of Jesus. We assure you that the vehicle will be used judiciously. . . ."

Let's celebrate

Bethel Church of the Brethren, near Everett, Pa., celebrated its quasquicentennial (125th anniversary) Aug. 3, with an all-day event beginning with morning worship. A written and graphic history of Bethel was displayed.

- **Modesto** (Calif.) Church of the Brethren is celebrating its 75th anniversary Nov. 8–9. Included are a showing of historical slides, a talent show and dinner, and reminiscing. An anniversary anthem has been composed by members Gene Palsgrove and James Worthington. Gene Hipskind, Pacific Southwest District executive, preaches Sunday morning.

- **New Salem** Church of the Brethren, near Milford, Ind., celebrated its centennial Sept. 14–15. Speakers for morning worship were Lester Young and Eldon Morehouse. A musical program, "Sounds of Salsa," featured the Bittersweet Gospel Band.

This and that

Independence (Kan.) Church of the Brethren dedicated a new elevator this pas June 1, with 89 members an visitors present. Other activities included a praise and worship service with Randy and Donna Handly and a potluck. A congregation of 57 members, Independence will celebrate its quasquicentennial (125th anniversary) in 2000.

Independence folks *made their building user-friendlier by adding an outside elevator.*

- **Western Plains District** has produced a video to be used as an introduction to Chalmer Faw's book *Commentary on the Book of*

The Friendship Community Creative Movement Team *added its bit of variety to morning worship at Hempfield Church of the Brethren on the congregation's "Friendship Sunday."*

Friendship Sunday

When **Hempfield** Church of the Brethren in Manheim, Pa., celebrated "Friendship Sunday" this past summer, special guests were the Friendship Community Worship Team and Creative Movement Team from Lancaster, Pa., and the Pleasant View Homes Choir from Harrisonburg, Va.

Friendship Community and Pleasant View Homes are providers of residential services for adults with mental disabilities. The worship team and choir led in the congregations morning worship.

Many Friendship Community residents and others from the community participate in Hempfield's programs for the developmentally disabled.

"Special Friends" is a Tuesday game night of recreation, crafts, fellowship, sing-a-longs, and other activities. "Expressions of Love and Praise" is a worship service held the first Friday of each month. In it, the developmentally disabled assist in ushering, song-leading, greeting, "prayer and share" time, and meditation. "Camp Sunshine" is a day camp for the disabled staffed by Hempfield volunteers.

Summer service

Manchester College demonstrated again its seriousness in training students for church leadership when 20 of its students fanned out this past summer to serve in a broad range of Church of the Brethren programs.

The students returned to school this fall with summer experiences that help them integrate on-the-job lessons into the college classrooms.

The summer workers served in eight different Brethren ministries, including student pastoring, On Earth Peace Assembly's conflict resolution/mediation program, Ministry Summer Service, Youth Peace Travel Team, workcamp coordinating, Washington Office, and camp counseling at Camp Woodland Altars and Camp Mack.

Gib Foster

Eleven of the 20 Manchester students headed for summer *service in Brethren programs were mustered for a photo: Wendy Noffsinger, Michael Brinkmeier, Carrie Weller, Madalyn Metzger, Heather Replogle, Kim Stuckey, Dan Royer, Richard Stiver, B.J. Bucher, Josh Kline, and Dustin Brown. The group served in eight different ministries.*

Acts. The video features the veteran Nigeria missionary and Bethany Seminary professor discussing his commentary. The footage was shot recently by David Sollenberger of Annville, Pa. For information, call (316) 241-4240.

Campus Comments

Manchester College has been named to the John Templeton Foundation's 1997–1998 Honor Roll for Character Building Colleges. The honor roll recognizes colleges and universities that emphasize character-building as an integral part of the college experience, and includes 135 schools from 42 states.

- **McPherson College**, for the third consecutive year, had its new students do service projects as part of their orientation. The projects reflect McPherson's mission "to develop whole persons through scholarship, participation, and service." One of the projects was assisting with the "Cedars Olympics" at The Cedars, a Brethren retirement community in McPherson.
- **Manchester College** has broken ground for an expansion to its athletic facility. The $1.3 million, 18,338-square-foot addition includes a wrestling room, a fitness center, an aerobics area, and faculty and staff offices. The fitness center and aerobics areas will be available to North Manchester's senior citizens (20 percent of the town's 6,000 residents) as well as the college students.

"Close to Home" highlights news of congregations, districts, colleges, homes, and other local and regional life. Send story ideas and photos to "Close to Home," Messenger, *1451 Dundee Ave., Elgin, IL 60120.*

News

Bethany's Oak Brook property is under contract to be sold

What has been known as "Bethany" to Brethren and residents of Lombard and Oak Brook, Ill., for the past three decades soon may have a new name—"Fountain Square."

File photos by Nevin Dulabaum

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From Bethany to Fountain Square. *These buildings in Oak Brook, Ill., which for 30 years served as Bethany Theological Seminary's home, were scheduled to be razed beginning in October. A Chicago-based firm has contracted with Bethany to purchase the land, with the intent of creating "Fountain Square," a multi-use development.*

The 51-acre property in unincorporated DuPage County, which used to serve as Bethany Theological Seminary's home, is under contract for purchase by the Shaw Company of Chicago, Ill. The closing of the contract is contingent on the property being annexed and rezoned by the village of Lombard.

Nevertheless, the razing of the buildings was scheduled to begin in early October, so that construction can begin once the sale is finalized. Hearings related to Bethany's proposed annexation and rezoning were scheduled to begin in late October or early November.

Once Shaw acquires the property it will begin converting the land into "Fountain Square"—a mixed-use development consisting of residential, retail, restaurant, hotel, and commercial uses. Plans also include extensive landscaping—including large areas of "green space"—and the creation of large decorative ponds.

This land served as Bethany's home from 1963 (when the seminary moved from Chicago's inner city to what was then rural countryside) until mid-1994, when Bethany relocated to Richmond, Ind.

"The seminary moved, in part, because the rapidly rising cost of maintaining the aging and extensive physical plant, which was diverting significant resources from the educational mission of the seminary," said Gene Roop, Bethany president. "Fulfilling its educational responsibility to the Church of the Brethren depends on realizing the full market value of the property through redevelopment."

Roop added, "The sale will enable Bethany to retire its debt, both the money loaned by Brethren Benefit Trust and the endowment debt that stretches back to 1978."

Roop also said Bethany's board is excited about the property's prospects.

"The Bethany Board of Trustees has looked carefully at it, and we all feel like this can successfully resolve the ongoing responsibility to sell the land," he said.

Conflict resolution to be the focus of a camping conference

A national camping conference dealing with conflict resolution will be held Nov. 21-23 at Shepherd's Spring, a Church of the Brethren camp in Sharpsburg, Md. Sessions will give both the theological foundation of nonviolent action and practical experience in basic conflict resolution tools. The conference will be designed for camp counselors, camp deans, directors and managers, camp management teams, camp board and committee members, and district and congregational youth advisers.

The conference is sponsored by Outdoor Ministries Association and On Earth Peace Assembly.

Noelle Dulabaum-Bohrer (a social worker for School District U-46 in Elgin, Ill., and a violence prevention

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pecialist) and Matt Guynn (who vorks with George Lakey and the organization Training for Change, a rassroots training center in Philadelphia), will serve as leaders. Both are raduates of Manchester College and oth serve on key OEPA committees.

The conference will also include vorship, fellowship, an OMA business meeting, and an OMA auction. Registration is $50. For more information call OMA at (407) 293-3481.

Juniata College holds fifth annual international seminar

The 1997 International Seminar on Arms Control and Disarmament, a yearly event sponsored by the Baker Peace Institute of Juniata (Pa.) College, was held over a fortnight in September at Juniata's Williamsburg (Pa.) Conference Center, in Washington, D.C., and at the United Nations.

Representatives from five West African nations participated in this year's event, along with representatives from the United Nations, the Geneva International Peace Research Institute, and the Baker Peace Institute.

"The goal of the seminar is to build a lasting peace in regions of the world where conflicts are currently common," said Michael Emery, Juniata College's Media Relations coordinator. "Achieving such a goal takes a prolonged commitment from all parties, and the idea is to disseminate the practical skills of negotiation and conflict resolution to those who will educate their nations' future leaders."

Countries represented at this year's seminar were Burkina Faso, Cameroon, Chad, Ghana, and Mali.

"This is a region that has potential for a lot of progress," said Andrew Murray, Baker Peace Institute director and member of Stone Church of the Brethren, Huntingdon, Pa. "We hope to continue taking steps in that direction."

Interagency Forum convenes for its first 'official' meeting

The Interagency Forum, a group that convened unofficially during David Wine's tenure as Annual Conference moderator, convened in August for the first time as an official Annual Conference body.

The forum, which includes representatives from Annual Conference and its three agencies, serves "as a setting for communication and discussion of program initiatives that affect the denomination, enabling the various agencies and institutions to carry out their mission and responsibilities cooperatively and more effectively," according to the proposal that was approved by Standing Committee.

NYC '98 registration packets sent to youth advisers

National Youth Conference '98 registration packets, which included information about NYC '98 and other NYC and Youth/Young Adult Ministry related items, were mailed in late September to all congregational and district youth advisers. NYC registrations will be accepted Jan. 1 through May 1. Cost for the conference will be $315.

NYC coordinators are also looking for people two years removed from high school and older to serve as youth workers at the quadrennial conference. In return for this work, the NYC Office will pay for youth workers' registration and half of their travel expenses. Application deadline is Dec. 1.

NYC coordinators also are looking for speech contest participants. Speeches are to focus on the NYC theme, "...with Eyes of Faith," based on 2 Corinthians 5:7, Hebrews 11:1, and Mark 10:46-52. Entry deadline is Jan. 1.

For more NYC-related information, call (800) 323-8039 or write to CoB.Youth.parti@Ecunet.Org.

National Youth Cabinet. *This year's members include (First Row) Ryan Bowers, Brian Yoder, Karen Miller, Chris Douglas, and Janelle Wilkinson. (Second Row) John Eshleman, Eric Bishop, Matt Rittle, and Joy Struble. (Third Row) Jaime Eller, Janice Bowman, and Emily Shonk. In September this group met in Colorado to plan National Youth Conference '98, which is scheduled for July 28—Aug. 2 in the Centennial State.*

Courtesy Joy Struble

Over $80,000 is allocated in September by EDF and GFCF

Five grants totaling $82,000 were allocated in September by two of the Church of the Brethren General Board's disaster funds.

Two grants were approved for aid to North Korea. A $25,000 Global Food Crisis Fund grant was used to purchase 60 tons of winter wheat seed. When harvested, the wheat will provide a daily ration of 450 grams for 10,000 people for one year, said David Radcliff, director of the General Board's Brethren Witness Office.

General Board vice-chairwoman Lori Knepp was scheduled to join Radcliff on an assessment visit to North Korea in early October. One goal of their trip was to visit the Kumchon cooperative where Brethren-supplied barley seed and hybrid corn have been planted.

Miller Davis, who administers the Emergency Disaster Fund, had a $7,000 request approved to cover the cost of shipping winter clothing to North Korea. This is part of a $50,000 clothing shipment from Church World Service.

Other EDF grants approved in September were:

- $20,000 to establish a long-term rebuilding project in North Dakota or Minnesota, in response to last spring's flooding of the Red River.
- $20,000 to support the Church of the Brethren's ongoing rebuilding project in Cynthiana, Ky., in the aftermath of flooding.
- $10,000 in response to ongoing needs in the former Yugoslavia.

Famine *is afflicting North Korea as the result of two years of flooding followed by a summer of drought. In mid-September, food rations were reported to be 100–150 grams per day.*

David Radcliff

Annual auction raises over $550,000 for disaster relief

The 21st Annual Brethren Disaster Relief Auction, sponsored by Atlantic Northeast and Southern Pennsylvania districts, was held Sept. 26–27 at the Lebanon (Pa.) Area Fairgrounds.

This event included the auctioning of livestock, quilts, and other goods, plus the sale of baked goods, produce, and other items, raising $400,000. About 7,500 people attended.

Additional funds have also been raised from the sale of a house built in 1996 by Southern Pennsylvania District, from the auction's annual kick-off dinner, and from several donations to the auction's endowment.

Thus far this year, $552,579 has been raised. And there could be more: A house constructed over the past year by Atlantic Northeast District in Mount Joy, Pa., is still for sale.

Most of the money raised from the auction goes to the General Board's Emergency Disaster Fund for worldwide disaster response.

ABC board accepts staff change, charts future course

Transitions and new beginnings marked the Association of Brethren Caregivers' (ABC) board meeting, Sept. 12-13, in Elgin, Ill., as this was the board's first meeting since the General Board in March voted to formally separate from ABC as of Jan. 1.

The ABC board accepted the resignation of Jay Gibble, executive director, effective Dec. 31. Steve Mason, currently ABC executive director designate, will succeed Gibble, who had been expected to serve through 1998. Gibble will remain with ABC in a half-time, field staff position.

The ABC board also:

- learned that it has been authorized to sponsor Insight Sessions for the 1998 Annual Conference.
- approved the acceptance of a domestic violence-related assignment from the 1997 Annual Conference
- approved hosting another Caring Ministries 2000 conference in 1999.

BBT board examines offering mutual funds to individuals

The offering of mutual funds to individual Church of the Brethren members is a potential service being examined by Brethren Benefit Trust. At its special meeting in August, the BBT board approved allocating funds and proceeding with the initial development of a mutual fund offering and a feasibility survey of members. Staff are expected to make further recommendations at the board's next meeting.

The BBT board also approved:

- guidelines under which the Brethren Foundation may provide services to non-Brethren agencies.
- expanding pastoral compensation and benefits services.
- offering a full range of managed care medical options to eligible plan members where available.
- establishing a participation minimum for districts that contract for medical insurance for their pastors outside the Brethren Medical Plan.

The BBT board will next meet Nov. 21–22.

In Brief

Chris Bowman, chairman of the Church of the Brethren General Board and pastor of Martinsburg (Pa.) Memorial Church of the Brethren, in late September experienced a major flare-up of his multiple sclerosis, causing vision and speech problems and numbness. He received a heavy steroid treatment, and his attendance at General Board meetings, Oct. 18–21, was canceled.

A Cooperative Disaster Child Care Training Workshop has been scheduled for Dec. 4–5 at Leoni Meadows Christian Retreat Center, Grizzly Flats, Calif. To attend, registration forms must be returned by Nov. 13. Cost is $25. For more information, contact Leslie Anderson at (510) 685-4300.

Thirty-seven thousand youth gathered in New Orleans' Superdome, July 23-27, for the Evangelical Lutheran Church of America's Youth Gathering. Throughout the conference, worship services focused on Jesus' walk through Holy week. At one service, which focused on Maundy Thursday, each participant was given a cross purchased from SERRV International, the Church of the Brethren self-help handcrafts ministry. These crosses came from Shepherds Fields in Jerusalem.

During the service's passing of the peace, each participant placed a cross on a friend. Law Buttner said youth wore those crosses throughout the remainder of the conference. Law Buttner also led workshops during which she explained how people can "become involved in the SERRV program and dramatically affect the lives of thousands in the developing world."

ELCA youth *at their convention in July participate in a Maundy Thursday-focused worship service wearing crosses purchased from SERRV International.*

Seven workcamps will be offered to Church of the Brethren youth and young adults in 1998. These annual workcamps, coordinated by the General Board's Youth and Young Adult Ministries, are being greatly reduced for 1998 because of National Youth Conference.

Workcamps to be offered are (Young Adult) San Salvador, El Salvador, June 5–14. (Senior High) Dominican Republic, June 14–23; and St. Croix, Virgin Islands, June 22–28. (Junior High) Harrisburg, Pa., June 17–21; Orlando, Fla., July 5–9; Indianapolis, Ind., July 8–12; and Washington, D.C., Aug. 12–16.

Workcamp fees will range between $160 and $500. For more information, contact Emily Shonk at (800) 323-8039.

Courtesy Jim Myer

Adrienne Longenecker, *member of White Oak Church of the Brethren, Manheim, Pa., shares a moment with a new neighborhood friend during this year's Youth and Young Adult Ministry workcamp in the Germantown community of Philadelphia.*

SueZann Bosler, who with her father, Bill, former pastor of Miami (Fla.) First Church of the Brethren, was brutally attacked in 1986 and left to die (see pages 12-17), made several appearances on national television in September and October. Bosler, who was featured in the Aug. 18 *People* magazine, was scheduled to appear on CBS This Morning, 48 Hours, Larry King Live, and Maury Povich. It was Bosler's ongoing witness against the death penalty that attracted the national media attention.

Kathryn Radcliff of Elgin, Ill., was named manager of the Brethren Employees' Credit Union, effective Sept. 22. Radcliff, a member of Highland Avenue Church of the Brethren, Elgin, had most recently owned a retail bridal salon. She has an undergraduate degree from National Louis University.

The Brethren Employees Credit Union has 1,714 members and assets of nearly $4.5 million. People eligible to become members include employees of Church of the Brethren organizations, their spouses, and other family members.

Four youth/young adults are being sought to serve on next year's Youth Peace Travel Team, a ministry in which the team travels to various camps focusing on peace education. The team is sponsored by the General Board's Youth and Young Adult Ministries and Brethren Witness Office, and by On Earth Peace Assembly. For more information, contact David Radcliff, director of Brethren Witness, at (800) 323-8039.

Possible action on a number of peace-related issues was the focus of a mailing in September from the General Board's Brethren Witness office to 684 congregational peace representatives. Recipients of the mailing included people trained in the Congregational Peace Coordinator network, a cooperative effort of districts and the General Board, as well as people listed by their congregations as peace contacts. Contact David Radcliff for more information about the Peace Coordinator network.

Johnny Appleseed got it wrong

BY DAVID RADCLIFF

Sorry about spoiling that rollicking little table grace, but Johnny Appleseed got it wrong about the Lord's goodness to him. Let me be clear: I believe that God is the giver of all things good and noble. I believe God created humankind to be wonderfully inventive and resourceful. I believe that God created the universe and all that dwells therein. I give God credit—and honor and praise—for all these remarkable gifts.

I just can't give God credit for the food on my table. Or the clothes on my back. Or the good year the company had. Or the prosperity of our nation. I do freely offer God praise for food—and for the earth that brings it forth. And for the material world that offers shelter and safety for us otherwise quite fragile human beings. And for the ability of people to work together for the common good.

I just don't—and can't—give credit to God specifically for the food set before me, or the prosperity that has come to me and mine, or us and ours. My reason is simple: Once these are considered God's blessings to any one of us, or group of us, in particular, they become an entitlement. They become something we believe we have a right to take and enjoy because, after all, God has given them to *us*.

In other words, if we can give God credit for the abundance we experience, then we are under little obligation to look closely at how and why we have so much, when others have so little. For instance, we hear that folks like us have consumed as much in the past 50 years as the whole world had consumed up to that point in history. Yet, a billion of our neighbors still exist on less than a dollar a day. How can we account for this? We don't really have to if we believe that the prosperity we enjoy is attributable to God's blessing.

If we can give God credit for the abundance we experience, then we are under little obligation to look closely at how and why we have so much, when others have so little.

At best, when confronted with this glaring gap between "us" and "them," we may be moved to charity. We may be willing to share some of what we have with those who have so little. This is noble, and even biblical . . . as far as it goes.

But when was the last time that feelings of charity moved us to make a real sacrifice on behalf of others, particularly those beyond our immediate community? To sell one of our cars, or redirect a chunk of our investments, or decline to buy all the house we could afford? Or when has charity caused us to look closely at a world system that rewards those who exploit the labor of children and others without power, or that wreaks havoc with the ecosystem—all in the name of profit and a more affluent lifestyle for a few of the world's people?

When we see the abundance some of us experience as God's blessing, it keeps us from asking the questions that could change our lives, and change our world. This, of course, is in our "best interest." Many of us in a church such as ours have benefited enormously from the way things are in our world. And we may not want to entertain the thought that rather than being an expression of God's blessing, our own prosperity may be part of a larger situation that God is actually working to change. The key is whether we accept the widely accepted belief—at least in more prosperous circles—that God is responsible for our abundance. If so, we can pray without a hint of ambivalence, "Thank you, Lord, for *this* food and for the bounty you have bestowed *on us*." The Bible, however, points us in a different direction.

In creation, God brought a world into being that was rich and full. Into this world, humankind was placed, represented in *adam*, the Hebrew word for *human*. Adam was given opportunity to enjoy the bounty of God's created order. Created in God's image, these humans were also to exercise dominion over this world, utilizing it in a way fitting those who represent God here on earth. And this world, indeed, reflected God's blessing. Streams and forests, plants and animals, sun, moon, and stars above. Assuredly, the human family would be blessed by the world into which God had placed it.

This arrangement quickly proved inadequate, however. Given dominion, humanity soon sought power. The human family traveled only a few scriptural verses before rivalry and competition began to replace peaceful coexistence as the primary mode of human behavior. Tellingly, the first murder turned on a dispute over who had received God's blessing.

After several chapters of chaos, failures, and fitful new starts, God again sought to bestow blessing. This time, the chosen ones were not so much blessed themselves, as they were the bearers of God's blessing. Through Abram and Sarai, all the nations of the world are to be blessed. Once again, the blessing of God was not placed on one person or group for their sake alone, but so that God's goodness would extend to the far reaches of the human family.

The coming of Christ Jesus is the definitive word concerning God's blessing. In Christ, God clearly sought to extend blessing to those people thought to be beyond its reach. Old categories of people excluded from the possibility of blessing were shattered. No longer were enemies any less deserving of the blessing of life than one's friends. Women and children could not be kept from the blessing of the Master's presence. Sinners and outcasts were as vulnerable to blessing—or perhaps more so—as the pious and pompous. And in the "categorical" redefinition of blessing that we call the beatitudes, blessing is extended to the poor, the sorrowful, those thirsting for righteousness, the ones passionate for peace. The gate to blessing is swung open wide to invite in those not usually included.

Regarding material goods, these were much more likely to be seen by Jesus as an obstacle to blessing than as a sign of God's blessing. This is not to say that Jesus despised the material world. Jesus longed for the hungry to be fed, the naked clothed, and the sick made well. What he didn't do was single out material well-being as a mark of God's special favor to particular people or groups. For those who did, and who relied on this as an excuse for their wanton accumulation, Jesus warned of the judgment to come. His disciples were confounded by this attitude: "Who, then, can be saved?" they asked incredulously. In other words, if material prosperity is not an indication of God's favor, then pray tell what is?

If there is any one thing that assured God's blessing in Jesus' mind, it was the commitment to understand God's blessing as intended for all. Beginning with his mother's declaration before his birth, Jesus' life and message heralded a true new world order. In this system, God's goodness is available to all, and particularly to those who have been traditionally—and systematically—denied it. Jesus' call to his followers was to live toward a world in which everyone had equal access to the bounty God had intended for all. Jesus railed against the greed, gluttony, and sense of entitlement that gave some people unfettered access to the blessings of God, while others were kept "under the curse"; that is, somehow not as deserving of God's blessing as others.

Jesus knew what the prophets had sensed centuries before: When some people are seemingly excluded from receiving God's goodness, it is much more likely the result of human manipulation than of divine decision. God's earth and its bounty, and the health and well-being that flow from it, are the rightful inheritance of all people. It is human beings that so order, or *dis*-order, this bounty so that some are virtually excluded while others are magnificently endowed.

What is called for here is not a denial of the biblical concept of blessing. Rather, we must recover a more expansive understanding of blessing. The whole earth is God's blessing to all his people. We can rightfully be thankful for this blessedness, though not because a large portion of it has ended up on our plate or in our garage. We are thankful for the way God has provided for our world, for the way we have been given the intelligence to use this blessing for the good of all, for the possibility of a redeemed life that can see our world through the eyes of Christ.

So, yes, we thank God for creation and the sustenance it provides. But then we pray for the day when all God's people have the access they need to this bounty, so as to ensure them a healthy and full life. In short, we then begin to turn toward our world not out of charity, but out of a deep longing for justice—a longing that moves us to question even the basis of our own prosperity, a justice that gives each the opportunity to experience the blessing that was intended for all.

So long as we continue to understand blessing as a personal enrichment system validated by divine discretion, we will not need to ask the questions—or pray the prayers—that will lead to transformation of ourselves and our world. However, should we gain this larger vision of God's blessing for all people, seeds will sprout and take root in our lives and our world that will bring forth blessing for all. Having prayed the prayer of justice, "Thy kingdom come, thy will be done, on earth as it is in heaven," we can pray the prayer of blessing, "Give us this day our daily bread." And some day it just may be so.

Meanwhile, I'll be singing "Oh, the Lord's been good to *us*, and so *we* thank the Lord, for giving *us* the things *we* need . . ." and thinking of God's bounty intended for his children everywhere.

David Radcliff is director of Brethren Witness on the General Board staff.

SueZann Bosler: 'I forgive'

Strengthened by her Brethren pacifism, she held for over 10 years to her determination not only to forgive the man who had murdered her father and left her for dead, but to save him from execution.

BY SUE WAGNER FIELDS

On December 22, 1986, the city of Miami and the Church of the Brethren community were shocked by the murder of Bill Bosler, pastor of Miami First Church of the Brethren. The intruder into the church parsonage not only killed the pastor, but also attacked Bill's daughter SueZann, stabbing her six times and leaving her for dead.

Ever since that tragedy, SueZann and the members of Miami First Church of the Brethren have been determined to overcome evil with good, rather than being overcome by evil themselves.

The small congregation, despite the risk, chose to keep its doors open in ministry with the community in which its pastor's murderer had lived. Members organized a letter-writing campaign to the judge on behalf of the offender, 20-year-old James Bernard Campbell, who had been arrested a few blocks from the church a week after the crime. They wrote to the judge about their own beliefs concerning the death penalty, about the beliefs of the Church of the Brethren, and about their pastor, whom they had known as an outspoken activist against the death penalty. They remembered Bill Bosler as a man who valued each person whom he met.

SueZann, 24 years old at the time of the crime, had known her father as a gentle man who worked for peace. Although strong in his beliefs, he was equally committed to understanding people who held views different from his own. SueZann remembered her father saying that if he were murdered, he would not want the murderer to be put to death. She never knew exactly how Bill came to this position, but was sure that the Church of the Brethren, a church of peace, had been a very important influence in his life.

Her own position, too, had been against the death penalty, but SueZann had never fully faced the issue until her father's death. Between then and Campbell's first trial in 1988, her belief had continued to develop, and she could more confidently claim and articulate it as her own. "Although I admit to having some questions along the way, I never wavered from my position," she tells me. In fact, facing the questions has strengthened her convictions. Even in the most difficult times, SueZann has felt the mercy and protection of God. She is convinced that not only God, but also her father would have wanted her to pursue the path of forgiveness and reconciliation that she set out on within the first year of the murder. These experiences have "set me on the right path of peace," says SueZann. "I am at peace with myself."

Cindy Karp, *People* magazine

SueZann said to the judge and attorneys, *"I believe in life.... I've tried for 10 1/2 years to bring some good out of this.... I'm at peace with myself."*

SueZann had the support of her family in her decision to attempt to influence the legal system to spare Campbell's life. But she had already decided that she would take up this challenge even if she had to do it completely alone.

The first court trial for Campbell took place in 1988. It has been a torturous experience that SueZann has had to face—that of reliving, over and over, every detail of the horrible day that changed her life as she has prepared for and submitted to relentless court questioning. Only a woman with deep convictions can hold herself together through such an ordeal and still be able to speak about the value of the life of her attacker.

A telling scene was played out near the end of the first trial. Speaking to the judge, but looking directly into the same eyes that she had looked into while being stabbed, SueZann declared, "I believe in the value of all human life, and that includes James Bernard Campbell's." A courageous statement in itself, it was even more courageous when spoken in the context of a very pro-death-penalty city and state.

But, in spite of many letters, prayers, and SueZann's courageous words, the judge sentenced Campbell to four consecutive life sentences in prison ... and death.

Ever since that first trial in 1988, SueZann has been determined to put the tragic murder and murder attempt behind her, and to focus on saving Campbell's life. She has traveled thousands of miles, spoken to thousands of people, continuing to relive memories that most victims spend their energy trying to forget. In her travels, she has carried a Bible inscribed with Campbell's name, inviting people to write messages of concern to him.

Twice the Florida Supreme Court overturned Campbell's death sentence and returned the case for resentencing—first because of a judge's error and next for prosecutor misconduct. The conviction stood; only the sentence of death or life imprisonment remained in question.

Finally, June 9, 1997, Dade County Circuit Judge Marc Schumacher and a third jury began to retry the case. There were new complications for SueZann. Over the years, she had become increasingly uncomfortable in the presence of the people from the state attorney's office because of her conclusion that, from the beginning, they had manipulated her to seal the death sentence for Campbell, in spite of their awareness of her hope to influence the judge and jury to spare his life. The leader of this group, the head prosecutor, was finding that SueZann was harder and harder to control. But, by this time, he knew her well enough to know how to upset her emotionally, making it difficult for her to focus on what she wanted to say, now that she knew what to say and how to say it. He used this tactic at critical times.

Cindy Karp, *People* magazine

SueZann held the Bible *she intends for James Campbell to receive as she embraced her sisters Jill and Lynette.*

Another complication stemmed from a Florida Supreme Court ruling that a victim may not testify before jurors about the type of penalty an offender should receive. Although this ruling had been around for some time, it was not until this third trial that the "powers that be" had figured out that SueZann had "matured from a young victim to a seasoned, 34-year-old advocate" (to use the words of a *Miami Herald* article). Somewhere along the way, a decision had been made to strictly enforce the ruling in this case.

To assist her with these difficulties, SueZann accepted the help of an anti-death-penalty attorney, Melodee Smith, to advise her during the trial. Smith, an ordained minister in the United Church of Christ, makes it her ministry to work on death-penalty cases.

As I watched the trial events unfold in the court room, I felt it unlikely that Campbell's death sentence would be overturned. For one thing, Campbell had many characteristics common to death row prisoners. He was an African-American who had murdered a white man. He had mental limitations, few economic resources, and apparently little or no family support.

Here we were in a very pro-death-penalty city and state, in which two juries and two judges had previously sentenced this man to death. The head prosecutor knew how to use his power, and still seemed determined to put a star on his record by winning the death sentence once and for all on this highly publicized case. And this being the first capital case presided over by Judge Schumacher, it seemed likely that there would be little slack in what he allowed SueZann to say to the jury concerning her 10-year struggle to have Campbell's life spared.

Finally, the trial was taking place the same week in which a Denver jury was deciding the fate of Oklahoma City bomber Timothy McVeigh. Although the Campbell jurors were shielded from news of the McVeigh trial, they had already been exposed to weeks of news about that case. Would it put them into a pro-death-penalty frame of mind? I was not optimistic.

On the second day of the trial, SueZann was called to testify. While under oath, she was ordered by the judge

> **"I believe in the value of all human life, and that includes James Bernard Campbell's."**

not to speak concerning her opinion or anyone else's opinion regarding the death penalty.

"About my opinion?" asked SueZann for clarification.

"Yes," said the judge.

I knew that SueZann was planning, in spite of the restriction, to express her hope that Campbell's life would be spared. But when the judge forbade her so clearly, under oath, I was disappointed and frustrated. This was the moment for which SueZann had been preparing herself for over 10 year. Judge Schumacher had told the jury repeatedly that he would give "great weight" to the recommendation of life or death that it would give at the end of the trial. SueZann wanted so much to finally be listened to, and had so hoped that this would be her chance. But how could she speak her beliefs now? She would face serious consequences if she did. What a shame it was, I thought, that this young woman who wanted so much to show mercy to someone who was supposed to be her enemy was being warned against doing so.

The *Miami Herald*'s description of SueZann as a "small, deceptively fragile-looking woman" was accurate. I should have known not to underestimate her courage and determination.

The assistant state attorney questioned SueZann first. His second question to her on the witness stand was "Are you employed?" She replied, "Yes. I have several jobs." She went on to explain that she cut hair, and that for the past 10 1/2 years her main job had been working to abolish the death penalty. This was not an opinion, just a fact.

The judge turned toward SueZann and glared. The prosecutor quickly moved to the next question. Neither he nor the judge dared to challenge SueZann at that point for fear of drawing attention to what she had said. But in a few minutes, the exasperated judge dismissed the jury and turned to SueZann once again, reminding her angrily that she was under court order and that serious penalties would result if she said "even one word about the death penalty or anything that has to do with the death penalty." He had already made it crystal clear that there would be no slack in his restrictions of her testimony.

When it was the turn of the defense counsel, Reemberto Diaz, to question, he made many attempts to give SueZann an opportunity to speak freely about her belief. But a series of objections from the assistant state attorney, sustained by the judge, prevented this line of questioning from continuing.

Finally, Diaz walked to his chair and turned around. Before he sat down, he look at SueZann. Later, she described to me what happened at that moment. "We locked eyes. In my mind I was pleading, 'Ask me! Ask me! Ask me!'"

Diaz said, "I have one more question." Pointing to Campbell, he asked SueZann, "Do you hate this man?" State attorneys jumped to their feet, shouting objections—loudly sustained by the judge, but SueZann had responded immediately with a firm "No!"

She told me later, "It was as if he [Diaz] read my mind."

An ironic scene was playing out before us. Usually a victim would be cooperating fully with the state attorneys and only reluctantly with the defense. But here was a victim who did her best to avoid eye contact with the prosecutor and gave only short, unemotional answers to his questions. In spite of his attempts to control SueZann, she maintained control of herself throughout the time she was in front of the jury. She and the defense counsel were working together smoothly and creatively, although I think none of it had been planned.

Another irony was the presence of the Miami Police Department detective Jeff Geller, who had been involved in Campbell's arrest. Geller had been uncomfortable in this role because of his opposition to the death penalty and he no longer works directly for the department. He had become SueZann's best friend through her ordeal and now does investigative work on capital cases, uncovering evidence that will assist defendants in avoiding the death penalty. He sat among SueZann's

Healing through reconciliation

In healing from the loss of a family member to murder, the survivors can experience reconciliation in many ways—with God, with society, with the act of murder itself, sometimes even with the murderer. However healing is experienced, Murder Victims' Families for Reconciliation (MVFR) is committed to promoting healing through reconciliation, rather than continuing the cycle of violence through retribution and vengeance.

Founded in 1976, MVFR is a national organization of family members of murder victims and families of people who have been executed. It advocates for alternatives to the death penalty and for programs and policies that reduce the rate of homicide and promote crime prevention and alternatives to violence. It supports programs that address the needs of victims of violence, enabling them to heal and rebuild their life.

SueZann Bosler works for MVFR, traveling the country speaking out for murder victims' families and against the death penalty. In October 1996, MVFR received a citation from the Church of the Brethren's On Earth Peace Assembly.

For more information, write MVFR at P.O. Box 208, Atlantic, VA 23303-0208, or call (757) 824-0948.

other supporters throughout the trial.

On the trial's third day, the defense counsel called a number of witnesses who testified to Campbell's suffering extreme abuse from both his parents as a young child and being removed from his home a number of times. Other witnesses spoke of his history of alcohol and crack cocaine abuse, to which he had turned at an early age. They also spoke of a suicide attempt (drinking bleach) and of his borderline mental retardation.

On the fourth day, SueZann was called by Diaz to testify once more. For the third time, with the jury out of the room, the judge threatened her. "You are not to mention anything about the death penalty or your feelings toward the defendant.... If you violate my order, you will be in criminal contempt and face six months in jail.... Please don't push me to that."

Before SueZann took the stand, the state's attorney found a way to upset her. That incident, together with the relentlessly stated restrictions put upon her brought SueZann to tears by the time she was supposed to respond to questioning. She said later, "I felt like a criminal up there, not a victim. I felt that if I said one wrong word, I would go to jail."

Before bringing in the jury, the judge and attorneys suggested that they and SueZann do a "dry run" of what they would say when the jury returned. Diaz asked SueZann what impact the death of her father had had on her life. Normally, such a question would be used against the defendant. But in this situation, Diaz knew that it could give SueZann one more chance to influence the jury to spare the defendant's life.

SueZann struggled to speak. "All I wanted to say was a very simple thing: I forgive James Bernard Campbell for what he's done. I respect his life and value it here on this earth. I believe in life.... I've tried for 10 1/2 years to bring some good out of this. I'm doing it the best way I know how. I'm at peace with myself. That's all I wanted to say."

The judge responded, "I respect your feeling and your opinions. There is no place, however, for them in this court, in these proceedings." Because of the judge's rigidity, Diaz decided not to call SueZann to speak again in front of the jury.

On the fifth and final day, the defense counsel, in his closing arguments, worked persuasively on Campbell's behalf. And he found several ways to subtly draw attention to SueZann's position. Diaz pointed out that while the prosecutors had presented enormous, poster-size enlargements of the bloodiest photos from the crime scene, the jurors should consider some other images. "There are no pictures of the violence that this young man grew up with, but the pictures live in his mind. The chairs in which Campbell's family would have sat during the trial had remained empty all week. Gesturing toward the chairs, Diaz said, "Look at those empty chairs. That's his family. Look at those chairs and you see his life. His only support comes from the second row." During the trial, SueZann, her sister Lynette, and several friends had sat there in that second row.

Diaz closed by saying to the jurors, "I'm not asking you to let [Campbell] walk out of here today.... I'm asking you to stop the violence in his life.... Cooking his brains is not the way to end it." Then, turning to the assemblage in the court room, his last words were spoken to SueZann... but loudly enough for the jurors to hear: "Thank you, SueZann."

SueZann was disappointed that she had been unable to say much at all to the jurors during the trial. But, with

Brethren and the death penalty

The Church of the Brethren Annual Conference adopted a statement on the death penalty in 1987. Considering the Scriptures, and noting that the Brethren are a New Testament church, the statement puts its emphasis on Matthew 5:43–45: "You have heard that it was said, 'You shall love your neighbor and hate your enemy.' But I say to you, Love your enemies and pray for those who persecute you, so that you may be children of your Father in heaven; for he makes his sun rise on the evil and on the good, and sends rain on the righteous and on the unrighteous."

The paper states: "There is an element of God in each of us, and so we much hold all human life as sacred. To take the life of any person is to destroy what has been created by God and redeemed by Christ. To admit that there are those who are beyond saving is to deny the ultimate power of redemption, the cross and the empty tomb."

Noting that "many murders are irrational and passionate acts performed without considering the possible consequences," the paper concludes that "it is not surprising ... that the use of death as punishment has had *no* positive impact upon murder rates.... [T]he death penalty is no more a deterrent than a life sentence." The writers go on to say, "The only real way to deter further violence is to cease our claim to a 'life for a life,' to recognize that life and death decisions belong to God, and to seek mercy and redemption of God's lost children."

After arguing that the death penalty is applied unfairly, noting the economic cost of capital punishment and the risk of executing innocent people, and calling for redoubled efforts at crime prevention, the paper concludes with a reminder that Cain, Moses, David, and Paul all were murderers and yet, through each, God's kingdom was advanced. "It is a very human story," the writers point out, "that is graced by the inspiration of God's loving call to justice, reconciliation, peace, repentance, faith, hope, redemption, new life, grace, mercy, and forgiveness seventy times seven."

This is still God's call today, the statement declares, so "our mission is to seek and to save, not to search and destroy."

For copies of the statement, which includes guidelines for action and suggests further resources, call Brethren Press at (800) 441-3712.

the help of the defense counsel, she had at least succeeded in communicating to them her main point. And she had courageously pushed the limits of the law in order to express her belief that all human life is sacred.

After only three hours of deliberation, the jury returned with an eight-to-four recommendation that James Campbell be given an additional life sentence instead of death in the electric chair. That same day, Judge Schumacher quickly imposed a life sentence, with a minimum mandatory 25 years without parole, to be served consecutively with three other life sentences in the same case.

> **"I'm not asking you to let [Campbell] walk out of here today. . . . I'm asking you to stop the violence in his life"**

After passing the sentence, the judge invited SueZann to speak to the jurors. Her tears were not the only ones in the court room. There were tears in the eyes of the jurors, the bailiff, and surely also in the eyes of many other people as she spoke. "Thank you for giving life and not death to James Bernard Campbell. . . . I'm so overwhelmed. . . . This is the happiest moment of the past 10 1/2 years for me. . . I can't thank you enough. . . . I have worked hard for his life to be spared. Now I can go on with my own life."

Many people have wondered how James Campbell responded to all this. Publicly, he has given little response. SueZann had the Bible placed on the chair beside him in the court room. Red tape and disinterested attorneys have prevented the Bible from getting to him. But get to him, it will, sooner or later.

Campbell wanted to come out into the hall to thank SueZann, but when he stepped through the court room door he was so swamped by news media people that he backed back inside. He tried again a little later, again was mobbed, and again retreated. With that, he apparently gave up.

SueZann hopes that one day she will be able to speak personally with the man she worked so hard to save. One reason for reaching him, she explains, is this: "I want to give him a chance to say, 'I'm sorry.'"

How much may the judge have been influenced by Bill and SueZann Bosler's views, which SueZann had communicated to him before and during the trial?

How much had the judge been influenced by letters he received from Miami First church members and other people around the world?

How much was the jury influenced by the few but clear actions and words of SueZann it saw and heard? (Defense counsel Diaz said later, "SueZann Bosler's presence certainly conveyed a message to this jury.")

What about the many prayers that were raised to God over these 11 years?

The potential of each of these efforts to help save a man's life should not be underestimated.

SueZann's calendar of interviews and speaking engagements has been crowded, even in the months since last June's trial. There is still too much stress in her life. Why does she allow herself to be put through this? It is partly because of her seeing the healing process in her own life deepen as she struggled for healing in the life of another—James Campbell. It is partly because these interactions have given her the chance to speak on behalf of other victims of violent crime, who often feel alone, as she does sometimes.

It is partly because of the opportunity given her to speak about her disillusionment by and anger toward the US legal system. It is clear to SueZann that the legal system wants people to do as it says, but not as it does. Employees of the state attorney's office see it as their job to be involved in the death of other human beings, supposedly to show, by killing people, that killing people is wrong.

It is partly because SueZann so thoroughly appreciates involvement with small groups, in which she can converse with individuals. She speaks with enthusiasm and satisfaction about learning so much from all the groups and individuals with whom she has talked, including (just like her father) those with viewpoints very different from her own.

SueZann said in court that she wanted very much "to bring some good out of this." The horrible crime that could easily have completely shattered her life has brought about an amazing change in it. From beneath the rock-hard surface of physical and emotional pain, grief, and anger has blossomed a surprising spray of courage, strength, forgiveness, and hope. Surprising opportunities to spread the news of God's mercy and peace have also appeared.

Was SueZann's determination to speak her beliefs in spite of legal restrictions an example of someone with contempt for the law? Hardly. It is an example, rather, of one who recognized not only the law of the land, but also the law that is higher.

It is risky to serve this higher law. But it is the life to which we are called as followers of Christ. And it puts us in good company.

As I drove home from Miami in mid-June, traveling north through the Shenandoah Valley, I took note of the interstate highway exit for Broadway, Va. I recalled that it was the opening day of the bicentennial celebration of the life of Brethren peace martyr John Kline.

John Kline was another person who took risks to follow the higher law. A minister whose wider flock lived on both sides of the North/South border during the Civil War, John Kline continued during that war to cross that border in order to minister to the Brethren. People on both sides of the conflict considered him a traitor because of his friendly relations with "the enemy."

He surely knew that he was risking death in taking these actions, and they did eventually cost him his life. John Kline refused to participate in either side's way of relating to "the enemy." The Prince of Peace had called him to another way of living.

To the exasperation of a judge and a slick prosecution team, to the astonishment of the Miami community and a defense counsel accustomed to some very different behavior from victims of violent crime, SueZann Bosler refused to participate in society's ways of relating to "the enemy."

Although she is uncomfortable with any implication that she is anywhere near to being perfect, she clearly has felt called to another way of living. She often ends her presentations by quoting one of her father's favorite songs: "Let there be peace on earth, and let it begin with me."

Sue Wagner Fields is interim pastor of Philadelphia (Pa.) First Church of the Brethren. She and her husband, Damon, served as co-pastors of Miami (Fla.) First Church of the Brethren following the 1986 murder of its pastor, Bill Bosler.

Taking Jesus seriously

An interview with Helen Prejean

BY BOB GROSS

Q. How did your work with people on death row and with families of murder victims begin?

A. I was involved with poor people in New Orleans. In 1981, I moved into an apartment in the St. Thomas housing projects and began working with poor black people at Hope House. Right around the corner was the Prison Coalition office. One day a friend asked me if I would write to a death row inmate. He wrote down the inmate's name—Patrick Sonnier. I started writing to him, and it all came out of that.

Writing led to visiting, which led to my being with Patrick when he was executed in 1984. It also led to involvement with families of murder victims.

Q. But go back farther. What motivated you to work with the poor?

A. I became a sister in 1957 and began teaching in white suburban parishes. For years I prayed for the poor, for justice. but I had no connection to the lives of those in poverty.

One night one of our sisters said something I will never forget: "Jesus preached good news to the poor. Integral to that good news was that they would be poor no longer."

That shifted the axis of my spiritual life. Suddenly, it became clear that to follow Jesus Christ, which I have always tried to do, I had to be on the side of poor people. And I knew I couldn't simply pray for poor folk, yet live apart from them. I had to *embrace* their struggles. That led me to move into the St. Thomas housing projects in New Orleans.

Q. So then you got involved with a prisoner on death row, and with the family members of his murder victims.

A. Right. And at first I didn't know how to approach those families. It was a whole other trail of tears and realm of suffering. I learned how alone, how unsupported murder victims' families were, and how much they needed help.

That led me to found a group called SURVIVE, for murder victims' families.

> "One night one of our sisters said something I will never forget: 'Jesus preached good news to the poor. Integral to that good news was that they would be poor no longer.' That shifted the axis of my spiritual life."

Q. And that led you into active organizing, both in Louisiana and nationally?

A. One thing about watching somebody die in the electric chair is that you know there are others out there. When I walked out of the execution chamber the night of Patrick Sonnier's death, I said to myself, "I've got to educate people on this." And it was based on my assumption that people are good and decent, and if they know the realities about the death penalty, they are going to choose an alternative. And that has proved to be true.

Of course, when you first start organizing, you don't know what to do. We needed to get media attention, so we could begin to tell the story of the death penalty.

Q. How did you do that?

A. We learned that the time when people are least open and receptive is during the time of an execution. Things get polarized then. So somebody said, "Let's take a long walk." And we walked from New Orleans to Baton Rouge in October 1984.

The media came out and asked us why we were walking. We began to learn how to deal with them, how to provide sound bites that would make their way into the evening news. That was the beginning.

Q. What did you do next?

A. We took longer walks, and got more attention. But people were telling me early on, "You ought to write a book."

That was the last thing I wanted to do. I figured there were plenty of books out there already. Besides, people who were for the death penalty would read Rush Limbaugh books and people against it would read Amnesty International books. I thought people were in emotional cocoons on this issue, and that another book wouldn't help.

But more and more people—journalist friends and writers—were saying, "Helen, you know you've had a lot of experiences, on both sides—death row and the murder victims' families. That might make a really good book."

Q. What finally got you moving on your book?

A. I got a mandate from Random House—a contract, permission, its blessing. I was on the board—with *you*, Bob—of the National Coalition to Abolish the Death Penalty, and I had to take a leave to go write this book.

Q. I remember. We'd call you up and you'd say, "I am in a cave, writing a book."

A. Right. I went to New York and by August 1990, I had begun writing *Dead Man Walking*.

Q. There were other books on the death penalty. What put *Dead Man Walking* on the best-seller list?

A. The movie did it. The average shelf life for a book is three months. To have a best-seller you have to have media attention.

Q. How did you get that?

A. I asked Jason Epstein, my Random House editor, "How in the world are we going to get people to read this book?" He said, "By getting you on the media shows, by getting you talking to people."

So the book was just bumping along, not doing that well. Then came the movie, and *Dead Man Walking* was on the best-seller list for 31 weeks.

Q. So the movie really made the book?

A. Well, you have to get people to see a movie, too. And winning Academy Awards made the movie sell. Then that made the book popular. It takes a lot of faith to write a book or make a movie and have it be successful.

Q. That's some faith. Now, using the book and the movie to advance the movement against the death penalty has been successful in a sense, but we are seeing more executions, and more states having their first one and then the next. Where's this going?

A. Yes, we are really doing the death penalty in the United States. We are all nuanced to do it. People are *ready* to do it. There's the political will to do it. It's in the grinder. On the level of culture, on the level of myth, on the level of public discourse, on the level of consciousness and human rights ... the conversation is just beginning.

> "The movie didn't set out to be a polemic against the death penalty. It did not make people who were for the death penalty turn against it. But it did bring people close and make them reflect on the issue."

Q. Is anything different now?

A. Yes. The movie legitimated the discussion of the death penalty in a way we have never had it before. The movie didn't set out to be a polemic against the death penalty. It did not make people who were for the death penalty turn against it.

But it did bring people close and make them reflect on the issue. And any reflection by the American public about the death penalty is a plus, because there simply hasn't been that much reflection.

The public discourse has been dominated by political rhetoric. Polls show that when people are asked abstractly "Do you support the death penalty for first-degree murder?" it's "Yeah! Yeah! Yeah!"—75 percent ... not much reflection.

My editor, Jason Epstein, said that most Americans, when they get beneath that level of "Yeah! They ought to die," are deeply ambivalent about the death penalty.

Q. And isn't it true, too, that when polls ask people questions about specific cases—ask "What about *this* case?"— the percentages drop way down?

A. Right. And when people are presented with alternatives—say, a murderer will get life without parole instead of death—then support for the death penalty drops to 50 percent. That's a 25-percent drop.

So that shows, for starters, that 50 percent of the American people, if they have such an alternative, already are saying they just aren't sure about the death penalty.

Q. What are other good signs?

A. Well, when it's presented that there would be a way, from the labor of the convicted person to do restitution for the victim's family, then two-thirds of the people reject the death penalty.

Now, true, we don't have a practical way of doing that yet, but it shows where people's hearts are. They want to be safe from people who do murder, and they would much rather see some concrete restitution go to victims than to kill another person. So, now we need to translate that for people, educate them about it. The movie and the book are helping do that.

Q. What made your book and the movie different?

A. Most of the other books had been academic. My editor was very sharp. He told me, "If you don't talk within the first 10 pages of your book about the crime this guy did, and be unblinking about that and really tell the horrors of what he did, you will not be credible. And people will not read your book."

He said, "You've got to deal honestly with what this guy did and with your own feelings about that. You are going to walk a fine line in your book. When you are with a death-row inmate, you have to hold the suffering of the victim there. When you are with the people who are suffering, you have to hold the suffering of the death-row inmate and his family there."

That was a great help.

Q. That balance of caring about both sides of the picture is a unique aspect of your book. That really gives it authority in the discussion.

A. When people read a book, they use their imagination to follow the characters and see what happens to them. In *Dead Man Walking*, they get to go down the road with the parents of the murdered girl, who want vengeance, who are clamoring for Patrick Sonnier's execution.

Those parents couldn't put it down. They went on to attend other executions, plunging ever deeper into bitterness. There is a lesson there for the reader who might think that an execution settles the score.

Q. What can help family members who have lost a loved one to murder? What can help bring healing?

A. Community—to be accompanied by caring people.

I am going through grief right now. I lost a close friend to cancer, who died just a year after her diagnosis. Her life was taken, her body was ravaged, and I feel a great loss. The unbelievableness of it is that she keeps on not showing up at things. I have lost the tangible presence of someone who had been so close.

So it is with family members in a murder case. It's a death that didn't have to happen.

In my murder victims' families organization, SURVIVE, the people who seem to heal the best are those who have children to live for. And then some kind of support group.

Q. What kind of support group?

A. For some, definitely, it is God in their life, their religious community. One of the needs they have is to be able to say out loud the terrible details of what happened. People sometimes respond, "Oh, don't talk about those things," but those in grief *need* to say them out loud. Then there's need for just grief, mourning, lamenting the loss of the person.

And then you need community for dealing with anniversaries, birthdays, all those vulnerable times when grief hits anew.

Q. I read that three-fourths of all married couples who lose a child to murder break up.

A. Yes, individuals act differently. One says, "Well, let's get on with our life." Another wants to celebrate every birthday, keep the clothes in the closet, keep the child's room just the way it was, wants *never* to forget.

Parents differ in how they discipline their child. So imagine how they may differ in grieving the loss of that child. That's what makes the marriage vulnerable when a child is murdered.

Q. What can the church do?

A. The church can undergird the person's faith, first of all in prayer. It can provide the strength of tradition and the support of community. The person needs to feel the closing of ranks around him. Coming together with the community helps . . . gathering together all the victims of violence for a prayer service, providing support groups, providing information about the grieving process. . . .

They say that four months after a death is when you fall apart. It takes that long to get over the shock and really feel the impact of the death . . . the loss. So four months after the death is the highly vulnerable time. The grieving person needs to know that, and the church, the support group, needs to know that.

Q. What is the church's calling in ministry in relation to people condemned to death?

A. We are all part of the body of Christ. Even people who have made

Envisioning a world without violence

Although most religious denominations in the United States, including the Church of the Brethren (see page 15), have strong statements against the death penalty, there has not been an effective, united religious effort to end it.

Bob Gross and Pam Rutter of the Church of the Brethren are members of the Steering Committee of Religious Organizing Against the Death Penalty Project, organized by the Criminal Justice Program of the American Friends Service Committee. Helen Prejean is also a Steering Committee member. The goal is to awaken the religious community to the injustice of the death penalty and to impassion people of faith to work for its abolition.

The first step in this movement is a national gathering in Washington, D.C., Nov. 14–16. "Envisioning a World Without Violence: Organizing the Religious Community to Abolish the Death Penalty" will bring together religious leaders and lay people from across the country to focus on issues related to the death penalty.

The goal of the meeting is to provide participants with necessary resources to return to their religious communities as more effective advocates for death penalty abolition. Watch Messenger for reporting on this event.

For more information, call (215) 241-7130, or e-mail pclark@afsc.org terrible mistakes and done terrible things are part of that body.

Unfortunately, our culture wants to say, “No, there are some among us who are less human than the rest of us, and we can exterminate them.” But the Christian community must say to that, “No, we are all one body—even those among us who have sinned against us, who have hurt us badly.”

> “We are all part of the body of Christ. Even people who have made terrible mistakes and done terrible things are part of that body. Unfortunately, our culture wants to say, ‘No, there are some among us who are less human than the rest of us, and we can exterminate them.’”

It’s in the gospel: “I was hungry, and you gave me to eat. I was thirsty and you gave me to drink. I was in prison and you came to me.” It’s all about connecting. It’s all about visiting. It’s all about going out. It’s all about touching the lepers, the untouchables . . . reaching out to people.

When it says, “I was in prison and you came to me,” that’s going to happen only one way. The prisoner isn’t going to commute out to the churches for a visit.

Churches can do this outreach because it really is an extended community—some ministering to the sick, some to the children, some to prisoners, some to victims’ families. The great thing about being a community is that you have all the different aspects of the body of Christ, and everybody doesn’t have to do everything.

Q. Is prison visitation a special aspect?

A. The call to visit prisoners is a great need. Prisons are the Devil’s Islands. They are the places of exile in our society.

We have 1.6 million people imprisoned in this country. They are isolated, away from public view, and those who run prisons can do with prisoners as they please. They want their prisons to stay on track. They don’t want people coming in and showing humanity in an inhumane system. So when you start a prison ministry, you have to work with the prison officials as much as you do with the prisoners. You have to convince the prison officials that what you are doing is helping them, as well. Inmates who feel loved and cared for are enabled to shoulder their lives in prison and not be a security risk.

Q. Say a little bit about SURVIVE, and how it works to serve family members of murder victims.

A. SURVIVE reads in the paper that someone has died, and it sends someone over right away to meet with the family. And SURVIVE has a support group that meets every Monday evening. They pick people up if they need help. There are no rules; it’s just people coming together.

There is a core group of survivors who really are the ones who keep the group going and help the others. And you have people going in and coming out as they work through their grief and don’t need the group anymore.

Q. Let’s come back to your personal experience. How do you experience Jesus in your work?

A. You know that Jesus says, “Where two or three are gathered in my name, I am there among them.” Religious meetings can be about all sorts of things, even about candlesticks and where to place them on the altar. Once I made the connection with justice, I decided never to attend another meeting that didn’t, in some way, connect my faith with justice.

And so I experience Jesus when people are gathered together who are asking, “What are we going to do?” People gathered together who are shouldering this burden.

I experience Jesus at our National Coalition to Abolish the Death Penalty board meetings, in which we try to figure out what to do to bring the American public into awareness. I experience Jesus every time I get in the car and head to a prison.

You know how the Bible speaks of Jesus having compassion on people as he looked out over a crowd. I feel Jesus with me when I look out over an audience I’m addressing. I feel people’s warmth toward me, and I feel that even though I am going to challenge them it still is love that is causing me to come to them. And Jesus is present in that. I feel energy that comes from that.

Bob Gross of North Manchester, Ind., is director of the Ministry of Reconciliation, a program of the Church of the Brethren’s On Earth Peace Assembly.

Planting directions

Brethren are finding there are lots of ways to plant new churches, but the directions on the seed packet all have one thing in common.

BY DONALD R. FITZKEE

One gives away free sodas on street corners and hands out hot dogs outside bars to demonstrate God's love to the "down and out." Another employs a professional musician and uses experienced actors to appeal to the "up and in." A third calls together diasporic Brethren to communicate the good news of God's shalom.

One meets in a YMCA gym in Lebanon, Pa. Another got its start in a converted funeral home in a suburb of Minneapolis. A third has used volunteers to transform a vacant building into a meetinghouse in the "Research Triangle" outside Durham, N.C.

One is theologically evangelical, another liberal, and a third somewhere in between.

The approaches used by Cornerstone Christian Fellowship, Open Circle Fellowship, and Shalom Church of the Brethren demonstrate that planting new churches can go in many different directions.

In Lebanon, Pa., a committed core group, a strong parent church, servant evangelism, and a willingness to tailor worship to the unchurched have been essential factors in the success of Cornerstone Christian Fellowship. Its average attendance swelled from 68 at its first service in November 1995 to more than 150 two years later. During that time, pastor Bob Krouse has baptized 30 new Christians.

The vision for Cornerstone grew out of Midway Church of the Brethren, a staunchly traditional Brethren congregation on the outskirts of Lebanon. Confronted with a crowded building, Midway considered either adding on, moving to a second service, or planting a new church. In the end, it did all three.

Core group member Thom Keller, who has been a leader in the Brethren church growth movement, helped chart a direction toward a new church that would differ greatly from its parent.

"The worship style and what happens at Midway is working," says Thom. "There's no need to change it. It meets those people's ministry needs. But for a whole host of people, Midway would not work."

In order to reach these unchurched people, Midway agreed to plant a church "with a whole new set of paradigms," according to Thom. The parent church committed $45,000, provided most of a 32-member core group (which included about as many children as adults), and prayed diligently.

"We've had tremendous support from (Midway pastor) Jack Harpold," says Bob. "We really are thankful for the support we've had from Midway." In addition to receiving the start-up funds, Cornerstone continues to tap Midway's and other congregations' resources to enhance its community outreach.

Bob brought not only a clear sense of call to the position, but also an ability to view the work through the lens of a missionary. "Clearly, God has called me to do this," says the former Nigeria missionary. "It's what I've been created to do."

Bob directed a three-month-long "boot camp" for the core group leading up to the first public service. Required reading was Steve Sjogren's book *Conspiracy of Kindness,* which encourages Christians to engage in "random acts of kindness" that demonstrate God's love in practical ways.

Following Sjogren's methodology, Cornerstone has engaged in a wide range of "outreaches," including free concerts in a park; grilled hot dog handouts outside a bar, and soft-drink giveaways on street corners, along with free car washes, oil changes, smoke detector batteries, and blood pressure screenings. On Mother's Day, Cornerstone members gave away 624 flowers. About two outreaches are held each month.

Donald R. Fitzkee

"It's really important to create this sense that we are constantly out in the community doing stuff," says Bob. "If we do enough of this, God's love will be palpably felt in this community. As people actually experience a tiny flicker of God's love, it changes them." And, he adds, "It's amazing. People always show up who are hurting."

Cornerstone also is working at more in-depth outreach work, including sponsorship of a Saturday night 12-step recover group and a transitional home for recovering addicts.

A number of people have come into the church who initially were contacted through a simple outreach activity. When newcomers do attend worship at the Lebanon YMCA, they find a service tailored to their tastes.

Music is led by a worship team, including several vocalists accompanied by keyboard, guitar, and drums. Music is "contemporary" in style, with words projected on a screen. "There aren't too many boom boxes playing Bach and Beethoven," notes Bob, in explaining his congregation's choice of music.

Language also is informal. A worship leader introduces a song by saying,

Donald R. Fitzkee

Pastor Bob Krouse, a former missionary, *is supported by core group members Sue and Thom Keller in Cornerstone's ministry. Lively "contemporary" worship (left) characterizes this church, diverging sharply from its parent—Midway Church of the Brethren.*

Open Circle Fellowship *(left and below) suits people who are uncomfortable with a conservative message, but still long for inner peace and unconditional love.*

Courtesy Jay Steele

"It's really cool that the Lord will meet us wherever we are." Following the reading of Acts 14, another leader comments, "I mean, these guys were, like, witnesses. They were strong. And we want to be strong witnesses." Pastor Bob includes an easy-to-follow sermon outline in the bulletin, with blanks for people to fill in.

Members intentionally dress down for worship—some wearing shorts or jeans and T-shirts—so that no one feels excluded because of improper dress. Sensitive to the perception that the church is always asking for money, Cornerstone takes no offering during worship. A collection box in the rear is there for people who want to give. Strong giving from the core group and others has helped the church to achieve financial self-sufficiency.

Those who are committed to the church are asked not to talk to their friends on Sunday morning. Instead, they are expected to be available to meet new people. "One of the things about Cornerstone that I like the most," says core-group member Brian Sanger, "is that people from all walks of life can come here and feel welcome." Thom Keller adds that there is a "sense of unconditional love that people feel" at Cornerstone.

In addition to Sunday worship, 80 or so people meet in mid-week "home fellowships," which also are geared toward new believers.

Of those who attend Cornerstone, Bob estimates, about a third are first-time Christians, another third are baby boomers who dropped out of other churches many years ago and now are returning "with tremendous enthusiasm," and another third are Christians who have come from other churches.

Halfway across the country in the Minneapolis suburb of Burnsville, Open Circle fellowship has used attractive print advertising, designed with direction from a professional marketer, to draw upscale baby boomers to polished worship services that feature quality music and drama.

"We've made a conscious effort," says pastor Jay Steele, "not to do things until we're ready to do them. We've held off on doing things until we're ready to do them *well*. That kind of commitment to quality has worked well for us."

Open Circle opened its doors on Easter 1994, but the hope of planting a church in the Twin Cities area goes back many years earlier. When a previous church in the area closed, Northern Plains District set aside money from the sale of the building. "The goal of the district," says Jay, "always was to get another church started."

In addition to $150,000 from that fund, the district raised an additional $150,000 to start a new church. Preliminary demographic studies were conducted on several Minneapolis suburbs. All the district lacked was a pastor and a vision. That's where Jay Steele came in.

"The thing that intrigued me most," says Jay, "was that there was a lot of freedom. The district was interested and was willing to give support, but as I talked to its leaders, they said they were waiting for someone to come in and spell out a vision."

And that's what Jay did, arriving on site in Burnsville just after Easter 1993. "So much of it relies on Jay," says Northern Plains New Church Development chairman Jeff Neuman-Lee. "He came in and he knew what he wanted to do. He had a sense of how God was calling him and he built a ministry around that."

Early on, Jay met with several Brethren who lived in the area and formed a six-member core group. "We hashed out a vision for the church and spent a lot of time visiting other churches, listening, and looking at what other people were doing," Jay says.

"It is critically important to have a clear vision in place," he adds, "and to stick to that vision and be up front about that vision with the people coming in." Jay continues to preach two sermon series a year on the vision of Open Circle.

As the fellowship's name indicates, part of the vision is to be an inclusive community, open to a variety of views. That has attracted a number of former Catholics and Lutherans who had dropped out of the church, many of whom had young families. "Many of them were not finding the answers they were looking for," says Jay. "One of the neat experiences has been to have a lot of people come in and say, 'We didn't know there is a place for us in the church.'" Open Circle has shown them that there is.

"I'm a theological liberal who believes very strongly in evangelism," says Jay, who previously pastored Woodworth Church of the Brethren, in Youngstown, Ohio. "God and the church are big enough for all different perspectives. And the church has an awful lot to offer to people for their daily lives."

Noting that the Twin Cities are a "fairly liberal market," Jay says that Open circle has been able to reach people who are uncomfortable with a more conservative message but still long for inner peace and unconditional love. "I don't use conservative language," he concludes, "but we are trying to do the same thing."

From the beginning, Open Circle recognized that quality "contemporary" music and drama were going to be key components of worship. Jay interviewed a number of musicians before hiring vocalist and keyboard player Todd Lines. Todd had performed widely in shows in the Twin Cities.

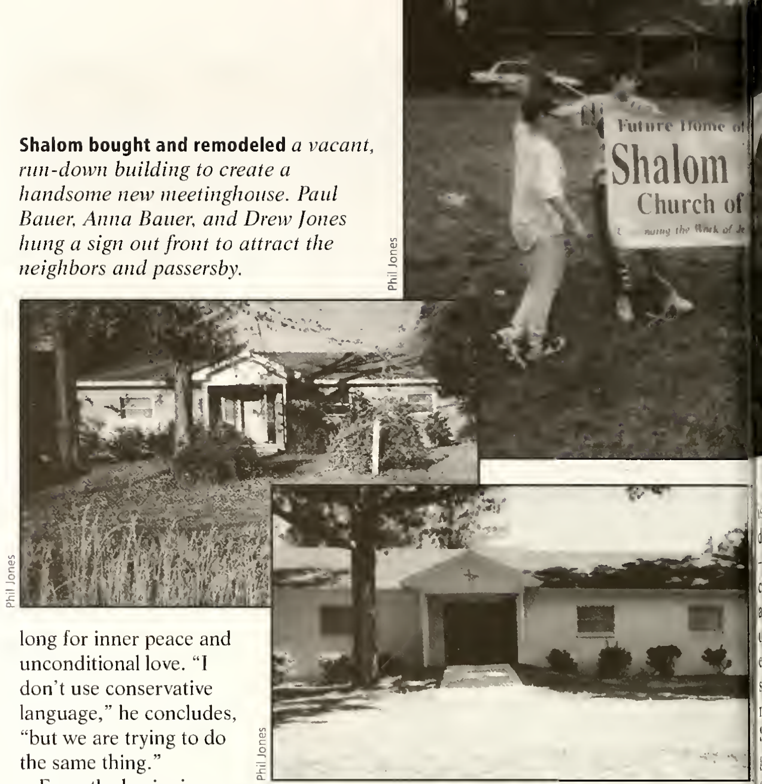
Core group members Michael and Patty Facius, both of whom had worked behind the scenes at the Guthrie Theater, oversaw auditions for the church's drama group. Four people were found to start the group. Lisa Snyder and Cindy Kennedy now lead the drama team. Those two and four others have become licensed ministers in the fellowship.

To get word out about the church, Open Circle turned to a professional marketer. "I was fairly convinced," says Jay, "that to get people to enter the Church of the Brethren, advertising was necessary." The Brethren are virtually unknown in the area.

The initial budget proposed by the district earmarked $500 for advertising. Jay quickly upped that figure to $10,000 a year. Joel Hoefle, a professional marketer with a Mennonite background, helped develop a two-pronged advertising plan that included direct mailings to targeted audiences, along with broadcast print pieces to the immediate neighborhood.

Direct mail to parents of new babies and to people changing addresses quickly proved ineffective and was abandoned. A four-page flyer mailed to 10,000 homes, describing the church and raising spiritual questions, proved more effective, and it is still a mainstay of Open Circle's marketing strategy. Three or four such pieces are mailed annually. "Virtually everyone who attends has come because of the mailings or because they have been invited by someone," Jay says.

Finding a place to which to invite newcomers proved difficult. High rental rates forced Open Circle to look at purchasing property. The building search delayed the start of the church, but eventually a former funeral home was found. Since December 1996, Open Circle has worshiped in its newly purchased former Episcopal church building. "We struggled for nearly a year in that building transition," Jay notes.



Shalom bought and remodeled *a vacant, run-down building to create a handsome new meetinghouse. Paul Bauer, Anna Bauer, and Drew Jones hung a sign out front to attract the neighbors and passersby.*

Phil Jones

Phil Jones

Phil Jones

Average attendance at Open Circle is just over 100. Worshipers are predominantly white and white collar —bankers, teachers, lawyers, physicians. Many own cabins and boats. To accommodate their weekend schedules, Open Circle holds a Wednesday evening worship service during the summer months, as well as Sunday morning worship. The church has Sunday school for children and "adult groups." In addition, two home groups meet during the week. A youth program is slated to begin soon.

Jay notes that the church's "commitment to quality" has attracted highly skilled professionals whose skills have benefited the church in areas such as financial management and acquiring a building. "In a number of different areas, we have been able to tap into people's area of expertise," he says.

The success of Open Circle has been a source of encouragement to Northern Plains District, adds Jeff Neuman-Lee. "It has really given this district a very positive attitude toward itself."

Folks in Virlina District are also excited about new churches. There, Shalom Church of the Brethren, located in the "Research Triangle" encompassing the North Carolina cities of Raleigh, Durham, and Chapel Hill, is one of three district-sponsored new church projects. "Virlina is an exciting place to be right now, in terms of church extension," says Shalom member Dave Minnich. The district has planted a new church in Concord, N.C., and now is studying the feasibility of planting one in the Greensboro, N.C., area.

Mavis T. Rice

Roosevelt Blankenship from *Virlina's Jones Chapel church was one of many enthusiastic district volunteers at Shalom. He applied his skills in carpentry, drywalling, wiring, and plumbing to help bring the building up to snuff.*

As far back as 10 years ago, Virlina pursued a church plant in the Research Triangle, even going as far as bidding on a property. But only when key Brethren couples Duane and Darla Kay Deardorff and Dave and Lynette Minnich moved into the area in 1993 and 1994 did the project begin to take shape. With district executive Dave Shumate's blessing, the two couples used mailing lists of Brethren institutions to compile a list of names of "displaced Brethren" in the area.

In September 1994, a group of about 15 people met for a potluck meal, worship, and a time of dreaming. The 15 decided to meet periodically for Bible study and fellowship, and soon settled into a pattern of one Sunday evening a month at Durham Mennonite Church, later increasing meetings to twice a month.

About the same time, Virlina formed a planning committee for the project. In March 1996, Irving Glover was called as part-time, interim pastor. "His role," says present pastor Phil Jones, "was to lead the group in looking for a site and at what it wanted to do in developing its ministry." Irving stayed on until the end of 1996. A chartering service was held in May of that year with 19 charter members. By May 1997, the number of charter members had grown to 34, with five received by baptism and the others by transfer.

Phil Jones became full-time pastor in January 1997, and in March an abandoned concrete community center was purchased in southeastern Durham.

"The location where we ended up is ideal," says Dave Minnich. While the Research Triangle as a whole attracts high-income people employed in technical jobs, Shalom's immediate target area includes some people of more modest means. These people, Shalom members believe, may find Brethren ideals more attractive than do higher-income people. "It's a pretty broad mix of ethnic and social backgrounds," says Phil.

Much of 1997 has been spent in building renovation, done almost entirely by volunteer labor. "I have felt more like a building contractor than a pastor these past eight months," says Phil. Shalom has relied heavily on 10 partner churches in Virlina to provide labor, as well as financial and prayer support.

The newly remodeled building was dedicated on July 27, with 120 people attending from across the district. Since July, the fellowship has held weekly Sunday morning worship in the new building, although an elusive occupancy permit still needed to be obtained as of mid-September.

With the building in place, Shalom now is turning its attention toward ministry and growth. "So far, all our members are Church of the Brethren people who have relocated in the area and transferred from other Brethren congregations," says Phil. "We certainly know that we can't continue to grow that way."

Shalom already has 15 to 20 regular attenders from non-Brethren backgrounds, and intends to target professionals ages 25–45 who have relocated in the area and who have young families. Average attendance over the past summer was about 25, but as many as 50 people are attending on a somewhat regular basis, according to Dave Minnich.

An early decision that had to be

made was how much to emphasize the congregation's Brethren identity in an area of the country in which Brethren are not well known. Shalom decided to use "Church of the Brethren" in its name and advertising. "It is very much a *Brethren* start," says Phil, who previously pastored Lorida (Fla.) Church of the Brethren. "We decided that 'Brethren' was important for us, and that we would advertise with the Brethren name." The congregation's mission statement also lifts up the importance of Brethren identity.

"We want to be very open and welcoming to folks of all backgrounds," Dave Minnich explains. "but this is the Church of the Brethren. We are going to have to continue working at that in a way that doesn't play exclusive Brethren games." For Dave, that means emphasizing Brethren ideals, rather than asking "Who was your grandpa?"

To get the word out about itself, Shalom is using brochures and ads designed by the Church of the Brethren General Board staff, along with some of its own materials. One of its most visible advertising pieces directed at Brethren was a regularly appearing classified ad in MESSENGER over an extended period. It resulted in a number of contacts and increased Shalom's visibility in the wider church.

Even the name "Shalom" speaks of the congregation's intention to lift up Brethren ideals. "We realized from the beginning that we had to continue interpreting that name," says Dave. But the group felt that the biblical word "shalom" embodies many concepts that are central to its faith —peace, justice, right relationship with Christ, and wholeness.

Worship at Shalom is "traditional, with a 'contemporary' flavor," says Phil. "We have tried to combine 'contemporary' and 'traditional,' and that has worked pretty well for us." The congregation sings "contemporary" praise songs, but also uses the denomination's 1992 *Hymnal*.

With its building and a solid membership core in place, Shalom intends to use periodic bulk mailings to raise the church's visibility. And Phil has been visiting in homes, nursing homes, and area businesses to make a name for the Brethren. In addition, the congregation expects to offer its building as a retreat center and meeting place for area businesses and other groups.

Cornerstone, Open Circle, and Shalom offer three different models of church planting. What these three Brethren new-church plants have in common is a desire to communicate God's love in ways that are culturally relevant to the communities they serve.

Donald R. Fitzkee, a former MESSENGER *editorial assistant and a former member of the General Board, is a minister in Chiques Church of the Brethren, Manheim, Pa. A noted Brethren historian, he is the author of* Moving Toward the Mainstream: 20th-Century Change Among the Brethren of Eastern Pennsylvania.

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M M A

stepping STONES

by Robin Wentworth Mayer

My dog has a funny way of communicating. Whenever he wants something, he comes to me, parks his little caboose at my feet, and then just looks at me with great expectations. So I start guessing.

"What is it, Yogi? Food?"

Silence.

"Do you want to go to bed?"

Silence.

"How about outside? Do you need to go outside?"

Yip! Yap! Skip! Scamper to the door!

Depending on what he wants at the moment, the point at which Yogi responds will change. The process, however, never changes. Invariably, Yogi waits for me to guess what he wants.

Any communicating process involves a sender and receiver. And unfortunately, many senders do not give clear messages to their receivers. They leave them guessing what they need. Here are some ways that happens:

ny communicating process involves a sender and receiver. And unfortunately, many senders do not give clear messages to their receivers.

Silence. I know couples who use silence as an ineffective way to communicate hurt or anger. Have you heard this before?

"What's wrong?"

"Nothing."

"Why are you so quiet?"

"I just don't have anything to say (sniff)."

"Then why are you crying?"

"It's nothing."

"I know you're upset, so tell me what's wrong."

"Nothing."

There is a time when silence is golden. There also are times when silence is a counter-productive method of communication that leaves the receiver guessing (not to mention frustrated).

Sarcasm. This one hits a little too close to home for comfort. When it comes to ineffective communication, sarcasm has always been my dysfunction of choice.

But the problem with sarcasm is that it gives a dual message. By definition, sarcasm is "a mocking remark utilizing statements *opposite* to the underlying meaning." For example:

A kid accidentally knocks a can of paint over while working on a project. The supervisor says, "Oh, you're a big help!"

A student receives a poor grade on an assignment, and is told, "I can see you're going to be a great scholar!"

In sarcasm, the words used do not match the message delivered, which leaves the burden upon the hearer to figure out what is really being said.

Secrecy. While this is a little bit like silence, it's more specific. With secrecy, the sender intentionally withholds information about a particular issue. This can be especially confusing in a marriage in which one partner is suffering the post-traumatic effects of sexual abuse.

A survivor of sexual abuse often has repressed memories of that abuse. Marriage, with its accompanying permission and expectations concerning sexual intimacy, can trigger those memories and dredge up old pain. Survivors who feel a lot of fear and shame may not be comfortable divulging their history to their spouse. That leads to another problem, however, because often in such cases, the person withdraws without explanation, and the spouse is left guessing: "Is she mad?" "Is he having an affair?" "Did I do something wrong?" "Doesn't she love me anymore?" "Doesn't he find me attractive?"

Silence, sarcasm, secrecy. All are ways of sending messages that are at a high risk for misinterpretation because they leave it up to the hearer to guess what is really being communicated.

I shouldn't be too hard on Yogi for expecting me to guess what he wants. He is, after all, just a "dumb" animal. However, since we humans are made in the very image of God who *spoke* creation into existence, it is our privilege—and responsibility—to communicate clearly what we need.

Robin Wentworth Mayer is pastor of Kokomo (Ind.) Church of the Brethren.

Stepping Stones is a column offering suggestions, perspectives, and opinions—snapshots of life—that we hope are helpful to readers in their Christian journey. As the writer said in her first installment, "Remember, when it comes to managing life's difficulties, we don't need to walk on water. We just need to learn where the stepping stones are."

Letters

"It's most ironic that the situation that the editor finds unacceptable today is one to which he has been a major contributor."

Messenger
Long Beach '97
How much to celebrate?

Eller was close to the mark

I agree with most of the August/September editorial, "Conference as a Battleground." That's most unusual, for I have agreed with very little in the past several years' editorials. It's most ironic that the situation that the editor finds unacceptable today is one to which he has been a major contributor.

But I did largely agree with the editor's criticism and assessment of Annual Conference. To make my point, however, I quote from a February 1988 MESSENGER article by Vernard Eller: "The truth of the matter is that our [Brethren] configuration of social concerns can be and is duplicated all over the place. I'm not convinced that a statement of 'Brethren (sociological) beliefs' would even be distinguishable from the platform of a liberal Democratic presidential candidate."

Rather than let MESSENGER readers reach their own conclusions, the editor presented his own bias in his Page One column of that issue before the readers could get to the article on page 12.

From abortion and fetal tissue, add all the following issues that have bee discussed by the General Board, Annual Conference, MESSENGER, and the congregations: affirmative action minimum wages, labor relations, fringe benefits, farm problems, and child welfare.

When the church feels that it is necessary to come up with an officia statement on such issues, one can only conclude that Vernard Eller was not far off the mark.

The situation has been exacerbated when many of those positions taken proved totally wrong-headed or unproductive.

If the editorial is, in fact, a change in direction, I applaud the editor. It says something that I have not read in MESSENGER for years.

John C. Graybea
Hampstead, Md

Unity strengthens the fabric

When the MESSENGER editor wrote (August/September, page 32),

From the Office of Human Resources
Church of the Brethren seeks Executive Director

Serves as the principal administrator for the Church of the Brethren General Board; provides leadership and guidance for the General Board staff in a spirit of mutuality and cooperation; and sets a spiritual tone, rooted in the teachings of the New Testament.

The successful candidate will
- have a dynamic spiritual life grounded in a vibrant faith in Jesus Christ;
- be dedicated to the ministry and mission of the Church of the Brethren;
- have proven administrative experience;
- exhibit an understanding of systems and an ability to facilitate dialog in a diverse Brethren constituency;
- be knowledgeable of Brethren heritage, theology, and polity;
- exhibit strong oral and written communication skills.

Letters of interest or nomination may be sent to Mary Jo Flory-Steury,
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Somewhere on our way, along with ie distortion of our early Brethren eaning of freedom of conscience . . we have become disunited—disusting one another, breaking into pecial-interest factions, and resortig to political maneuvering to get ur own way," I took his viewpoint mean that the lines were drawn for ie battle over social issues, and the olitical forum has been taken to the oor of Annual Conference.

Social issues are matters of concience. The focus and spirit of Conference should be on the issues hat affect us as Brethren living in an nti-Christian society.

Quite possibly, certain issues hould not be brought to Confernce. Some that are brought (and iarshly debated) are confusing the ody about the meaning of being a Christian/Brethren. When I study ind pray about my relationship with Christ, the meaning of all the other ssues—social, political, and religious—becomes clear by the nspiration of the Holy Spirit.

The Spirit of God is a peacemaker ind organizer. The spirit of diversity s not from God. The only way for iuthentic Christians to make a lasting impact on the world is to do what Jesus did. Be distinct, not identical.

If we have unity in society's changing times, the fabric of what makes us Brethren will not be ripped, but strengthened. And if there is a tear, let's kneel down and push the mending needle by washing the feet of the one whom we betrayed or who betrayed us. Let's unite in the body of Christ, not with just the name Brethren but with the name Jesus on our lips. Let us march to the throne room and brush the tears off Jesus' face. Let us look forward to a blessing of his smile.

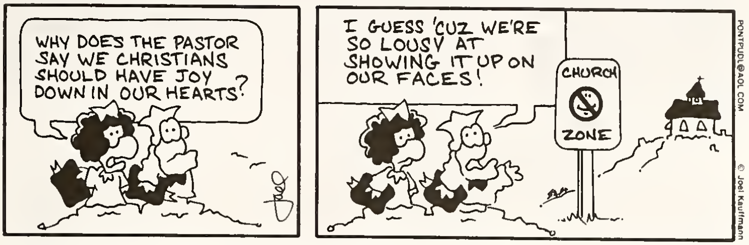
John Krabacher
New Carlisle, Ohio

The only tie that binds

With all the present downsizing of General Board program, I hope we will be able to keep MESSENGER going. It is the only "tie that binds" the denomination together, in even

Pontius' Puddle

Send payment for reprinting "Pontius' Puddle" from MESSENGER *to Joel Kauffmann, 111 Carter Road, Goshen, IN 46526. $25 for one time use. $10 for second strip in same issue. $10 for congregations.*


WHY DOES THE PASTOR SAY WE CHRISTIANS SHOULD HAVE JOY DOWN IN OUR HEARTS?
I GUESS 'CUZ WE'RE SO LOUSY AT SHOWING IT UP ON OUR FACES!
CHURCH
ZONE
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the loosest sense.

It is incongruous that in MESSENGER's news section we read a tale of woe about programs and staff being cut for lack of money, while in the classified ads we see advertised expensive tours to Europe, to China, to Israel. Perhaps the globe-trotters among us should stay home and give their travel money to the church.

A pastoral program calling for "scale" leads small congregations to slough away because of their inabilit to afford a pastor. An expensive district program yields little in return. The money is there; the call is misplaced. Our former mission program provided just that pull of need.

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Eglon, W.Va

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CRUISE THE RUSSIAN WATERWAYS, Aug. 7–23, 1998. From $2,649, depending on deck level. Visit Moscow, Red Square, Kremlin, St. Petersburg, & cruise rivers of the czars, on 1st-class cruise ship. 3 meals a day. For info, write Bohrer Tours, 8520 Royal Meadow Dr., Indianapolis, IN 46217. Tel./fax (317) 882-5067.

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Alpine Adventure tour. A 14-day tour leaves Washington, D.C. (Dulles International Airport), May 26, 1998. Visit Switzerland, Germany, & Austria. A very special price is available. For details, contact tour host Dr. Wayne F. Geisert, President Emeritus, Box 40, Bridgewater College, Bridgewater, VA 22812-1599. Tel. (540) 433-1433 or (540) 828-5494.

Visit Spain and Portugal. May 29–June 4, 1998. Bus tour through countryside incl. Madrid, Cordoba, Seville, Granada, Toledo, Rock of Gibraltar, Fatima, and World Expo '98 in Lisbon. For more info, write: J. Kenneth Kreider, 1300 Sheaffer Rd., Elizabethtown, PA 17022.

EYN 75th Anniversary. Attend Diamond Jubilee (75th anniversary) of Church of the Brethren in Nigeria. March 17, 1998, anniversary of first Christian service in present EYN area. Travel with former missionaries Charles Bieber & Monroe Good on Nigeria tour, March 4–20, 1998. Incl. major cities, large churches, rural areas, visits in Nigerian homes, celebration at Garkida. Estimated cost: $2,100. Contact Charles Bieber, 121 Westbrook Dr., Ephrata, PA 17522-9505. Tel. (717) 733-0115.

INVITATION

Cincinnati Church of the Brethren fellowship meets for worship & support in n.e. area of Cincinnati. We welcome others to join us or bring needs to our attention. Contact us c/o Cincinnati Friends Meeting House, 8075 Keller Rd., Indian Hill, OH 45243. Tel. (513) 956-7733.

Come worship in the Valley of the Sun with Community Church of the Brethren at 111 N. Sunvalley Blvd., Mesa, AZ 86207. Mail to: 8343 E. Emelita Ave., Mesa, AZ 85208. Tel. (602) 357-9811.

WANTED

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Manchester small (1,085 students) co-ed., predominantly undergraduate, residential college in NE Indiana nr. Fort Wayne. Commitment to liberal education extende by excellent preprofessional programs. Values established relationship with Church of the Brethren tha shapes some expectations for students. Recognizes tha college years are time for reflection, challenge, growth & acceptance of personal & social responsibilities.

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Seeking person with vision, energy, sound judgment, considered personal values, fiscal understanding, & effectiveness as communicator. Will lead college in its goal to be even more fully a student-centered institution. Will work with others to strengthen college in other ways. Competitive salary, excellent benefits.

Needs significant experience in student development, progressing through positions of increasing responsibility. Advanced degree expected; doctorate preferred.

Candidates should provide letter addressing college's interests as expressed above, curriculum vitae, & 3 or 4 professional references by Nov. 10, 1997, to: Vicky Eisenhut, vice president of Human Resources, Manchester College, 604 E. College Ave., P.O. Box 365, North Manchester, IN 46962-0365. AA/EOE.

urning Points

ew Members

te: Congregations are asked to submit only the names of actual new members of denomination. Do not include names of people who have merely transferred their membership from another Church of the Brethren congregation.

nbler, Atl. N.E.: Jack & Jane Marcy, Lynda Palmer, Cindy Breisch, Revecca Ruby
mwell, Atl. N.E.: Amanda, Lorraine, & Pamela Agulis, Katy & Kristen Andresen, Gina Caimano, Timothy DiSalvio, Keven Emery, Joseph Fercello, Amy Hamm, Scott & Ryan Kiskumo
nnville, Atl. N.E.: Adam & Kay Diebus, Wilber & Pearl Longenecker, Debbie Manderbach, Mike & Gail Tice, Wil & Elaine Zapata, Scott & Karen Nolt
ntioch, Virlina: Betty Johnson
eacon Heights, N. Ind.: Cheryl Coplen, Barb Durling, Carrie Fry-Miller, Dave & Shellie Goetz, Beth Goldsmith, Joe & Virginia Hazelwood, Harold Hess, Erin Keim, Dan Kiracofe, James Lane, Matthew Martin, Adam Miller, Deb Romary
eaver Creek, Virlina: Matthew Gardner, Wayne Gillespie, Judy & Nicole Hylton, Lori Lyons, Charlie Moran, Billy Quesenberry, Ricky Radford, Sanford Townley
eaverton, Mich.: Andrew Kazmarek, Jonathan Hooper
ethlehem, Virlina: Steve & Sue Jopp, Margaret Yopp
Big Creek, S. Plains: Jordan Bryant; Randy Carr; Katie, Jason, & Robin Holderread; Cindy & K.G. Robinson; Jill Todd
Blue Ridge, Virlina: Carlton and Lisa Radcliff
Bridgewater, Shen.: Bryan Monroe, J.M. Monger, Mark Flora, Seth Flory, Martin Rees
Buffalo Valley, S. Pa.: Shelby Allen, Brian & Rebecca Elsasser, Jeff & Cathi Crossgrove, Mike & Denise Mullany
Cando, N. Plains: Lindsey Humble, Daniel Swain, Erin & Nathan Opdahl, Christy Gottberg
Chambersburg, S. Pa.: Jeffrey Boushell, Carrie Burkholder, Brooke Gable, Emily Gorman, Lindsey Hepfer, Erin Monn, Genae Myers, Lindsay Van Horn, Alex Wengert
Ephrata, Atl. N.E.: Leann Bowman, Brian Boyd, Brian Deangelis, Amy Fletcher, Andriene & Ashley Gerhart, Beth Gottlieb, Hans Herr, Matthew Horning, Terestia Illas, Ernest & Franklin Justice, Devin Lausch, Haylay & Margeau Malmer, Lori Martin, Christy Miller, Keanna Oswald, Sara Rissler, John & Karen Rutt, Natalie Simmons, Susan Whitman
Eversole, S. Ohio: Aaron Simpson
Happy Corner, S. Ohio: Aron & Paul Barnes, Betty Coleman, Mike & Kay Frost, Edith Nies, Tammy Plyman, Jennifer Schwertzer, Joe & Molly Mellon, Mark Fox, Bud & Marilyn Spitler, Greg Timmons, Deana Wilson, Holly Condict, Bob Coursen
Liberty Mills, S/C Ind.:Blake Miller
Maple Spring, W. Marva: John, Linn, Asley, Andrew & Julie Crowe
Middle Creek, W. Pa.: Janetta Nolt, Benjamin Sholly
Mohican, N. Ohio: Sue Carillon, Brandy Horst, Nate Held, Dallas Harris
Monroeville, W. Pa.: Vincent & Bela Bruno, John & Jean Burt, Shari Holland
Mount Morris, Ill./Wis.: Kelly Ward, David Bailey, Beth Dietrich, Cherra Rosenberger, Don & Sally Wescott, Meg Harrington, Ray & Ilene Wise
Oseedla, Mo./Ark.: James & Cathy Powers
Panther Creek, N. Plains: Sean Winters, Roy Swinger, Kim Grotluschen, Peg Dawes, Audrey Stine, Bethany Berkenbosch, Shane Boots
Pasadena, Pac. S.W.: Carolyn Bryant
Quakertown, Atl. N.E.: Micheal Shubert, Lisa Dieterly, Betsy Fear, Jeanne Schlicher, Dale Hixson, Dorothea Sharrer, Rodney & Laurie Mason, Scott Beard, Keith Donnelly, Evelyn Pfeiffer, Wendell Waddell, Alan & Joni Freed
Quinter, W. Plains: Matt Porter, Jonas Lichty, Dorothy Huffman, Jason Groom, Kevin Snyder, Rebecca Tuttle, Wendall Hargitt, Fay Wolf, Marty Middleton, Rhonda Lunnon, RaLynn Schmarlzried, Rebecca Stoer, Julie Lunnon

Wedding Anniversaries

Anderson, Henry and Loraine, Boones Mill, Va., 60
Bever, Frank and Olive, North Manchester, Ind., 50
Blough, Edgar and Vyla, Waterloo, Iowa, 55
Switzer, Fred and Neva, Waterford, Calif., 50
Usher, Harold and Millie, Mesick, Mich., 55
Waas, Becky and David, North Manchester, Ind., 50
Whetzel, Nelson and Helen, Harrisonburg, Va., 50
Woof, Reynold and Kathryn, Harrisburg, Pa., 50

226th BVS Orientation Unit

(Completed orientation in Roxbury, Pa., on Aug. 20, 1997)

Balmer, David, Myerstown, Pa; to Flat Creek Church of the Brethren, Big Creek, Ky.
Brukhart, Sharon, Manheim, Pa.; to Flat Creek Church of the Brethren, Big Creek, Ky.
Coble, David Jr., Hershey, Pa.; to Good Shepherd Food Bank, Lewistown, Maine
Long, Brian, Greencastle, Pa.; to Good Shepherd Food Bank, Lewistown, Maine
Paylor, Kimberly, Chambersburg, Pa.; to Good Shepherd Food Bank, Lewistown, Maine
Schildt, Jennifer, East Berlin, Pa.; to Lewistown Area Mission School, Lewistown, Maine

Licensings

Bradley, Larry, June 14, 1997, Reading, N. Ohio
Hess, Donald, July 22, 1997, Harrisonburg, Shen.
Huggins, Mary Ann, July 22, 1997, Pleasant Hill, Shen.
Kennedy, Cindy, Aug. 1, 1997, Open Circle, N. Plains
Kerkove, David, Aug. 1, 1997, English River, N. Plains
Korns, William, Aug. 1, 1997, Brooklyn, N. Plains

Ordinations

Bowman, Mark, June 22, 1997, Eversole, S. Ohio
Lemmon, Cory, May 22, 1997, Harris Creek, S. Ohio

Deaths

Airey, Elvert, 82, Dayton, Va., May 29, 1997
Balsbaugh, Marvin, 79, Lebanon, Pa., Sept. 12, 1997
Bardell, Eileen, 59, Mifflintown, Pa., Aug. 16, 1997
Barnhart, Josephus, 85, Roanoke, Va., June 18, 1997
Barshainger, Dorothy, 80, Dallastown, Pa., Aug. 23, 1997
Bowman, Alaric, 78, Bridgewater, Va., Aug. 31, 1997
Bryant, Loral, 79, Udell, Iowa, Feb. 18, 1997
Brighton, Hattie, 90, McPherson, Kan., Aug. 3, 1997
Buchanan, Robert, 57, St. Edinburg, Va., May 17, 1997
Clinedinst, Nina, 75, Mount Solon, Va., Aug. 8, 1997
Coffman, Betty, 71, Roanoke, La., Aug. 23, 1997
Coffman, Miller, 95, Timberville, Va., Sept. 7, 1997
Coffman, Ray, 87, July 13, Staunton, Va., July 13, 1997
Compton, Kevin, 14, Salem, Va., Aug. 29, 1997
Cramer, Charles, 69, Mount Solon, Va., Sept. 8, 1997
Cripe, Harry, 85, Elkhart, Ind., July 20, 1997
Dellenbach, Glenn, 83, Pomona, Calif., Aug. 3, 1997
DeWitt, Janet, 58, Morgantown, W. Va., June 15, 1997
Diehl, Ivan, 81, McGaheysville, Va., July 6, 1997
Diehl, Lynwood, 77, Harrisonburg, Va., Aug. 27, 1997
Dise, Lois Shaffer, 58, York, Pa., Aug. 24, 1997
Drewry, James, 74, Roanoke, Va., July 11, 1997
Driver, Martin, 95, Dayton, Va., Aug. 3, 1997
Dudley, Goldie, 90, Roanoke, Va., Jan. 6, 1997
Dunn, Opal, 86, Delphi, Ind., March 14, 1997
Early, Meda, 90, Port Republic, Va., July 13, 1997
Eaton, Evelyn, 74, Harrisonburg, Va., Aug. 21, 1997
Grumling, Thomas, Johnstown, Pa., Jan. 18, 1997
Halley, Arvilla, 73, Warsaw, Ind., June 24, 1997
Hamberger, Walter, 76, York County, Pa., Aug. 17, 1997
Hammon, Mary, 58, Strasburg, Va., June 2, 1997
Harmon, Florence, 89, La Verne, Calif., May 31, 1997
Hartle, Mae, 86, Polo, Ill., July 13, 1997
Hartman, Albert, 94, Smith Creek, Va., Aug. 14, 1997
Hassinger, Mary, 95, Carlisle, Pa., Sept. 6, 1997
Hathaway, Richard, 60, Delphi, Ind., Feb. 5, 1997
Hauger, John, 89, Rockwood, Pa., Aug. 10, 1997
Heckman, Glenn, 81, Lititz, Pa., Aug. 8, 1997
Heidorn, Crawfor, Johnstown, Pa., April 5, 1997
Heiny, Maurice, 88, Modesto, Calif., Sept. 3, 1997
Hirsch, Margaret, 64, New Carlisle, Ohio, May 7, 1997
Hodge, Richard, 51, Harrisonburg, Va., May 20, 1997
Hodges, Mary, 78, Roanoke, Va., March 23, 1997
Hoover, Ola, 90, Harrisonburg, Va., June 22, 1997
Housdon, James, 63, Luray, Va., July 1, 1997
Huffman, Ray, 81, Luray, Va., May 22, 1997
Hurst, Esther, 87, Dayton, Ohio, July 9, 1997
Kauffman, Ellen, 86, Waynesboro, Pa., Aug. 27, 1997
Keister, Paul, 69, Broadway, Va., May 19, 1997
Keeny, Gladys, 77, Red Lion, Pa., Aug. 14, 1997
King, Alma, 74, New Enterprise, Pa., Aug. 14, 1996
Kipp, Marsha, 56, Nappanee, Ind., Sept. 7, 1997
Kitchel, Minnie, 89, Logansport, Ind., Aug. 17, 1997
Knechel, Sharon, 41, McPherson, Kan., Sept. 8, 1997
Koontz, Fern, 84, Clearville, Pa., June 8, 1997
Kuykendall, Charles, 79, Moorefield, W. Va., Aug. 5, 1997
Jacobs, Elizabeth, 88, New Oxford, Pa., Aug. 31, 1997
Jamison, Eulalia, 97, Boones Mill, Va., Aug. 11, 1997
Jarrels, Harold, 84, Port Republic, Va., Aug. 9, 1997
Johnson, Randolph, 76, Roanoke, Va., May 28, 1997
Johnson, Truman, 89, Petersburg, W. Va., June 14, 1997
Lauver, Ada, 74, Mifflintown, Pa., July 25, 1997
Lease, Martha, 82, Old Fields, W. Va., Aug. 13, 1997
Lewallen, Mary, 87, New Paris, Ind., Sept. 3, 1997
Longenecker, Earl, 91, Campelltown, Pa., Aug. 30, 1997
Lukens, Gladys, 90, Cushing, Okla., June 24, 1997
Manges, George, 83, Windber, Pa., June 9, 1997
Marston, Linden, 90, New Market, Va., Sept. 4, 1997
Martz, James, 58, Foster, W. Va., May 23, 1997
Mauzy, James, 79, Petersburg, W. Va., Aug. 31, 1997
McCreary, Lloyd, 93, Goshen, Ind., July 9, 1997
McDaniel, Archie, 89, Hollins, Va., June 29, 1997
McDonald, George, 74, Harrisonburg, Va., July 14, 1997
Pence, Marie, 102, La Verne, Calif., March 4, 1997
Plaugher, Erma, J., 69, Bridgewater, Va., April 28, 1997
Plum, Lowell, 89, Mount Morris, Ill., June 14, 1997
Reeds, Elizabeth, 94, Scottville, Mich., June 20, 1997
Rigney, Mary L., 83, Penhook, Va., April 29, 1997
Runion, Della, 78, Franklin, W. Va., April 23, 1997
Sanderson, Miriam, 99, Lancaster, Pa., May 30, 1997
Shaffer, J. Robert, 93, Bridgewater, Va., June 28, 1997
Smith, Lawrence, 96, New Lebanon, Ohio, June 8, 1997
Snavely, Dale, 95, Nappanee, Ind., July 2, 1997
Sponaugle, Conda R., 84, Cherry Grove, W. Va., April 28, 1997
Stees, Alice, 85, Mount Morris, Ill., April 28, 1997
Stine, Benjamin A., 21, Adams County, Pa., June 25, 1997
Tuttle, Elvin, 76, Quinter, Kan., Feb. 21, 1997
Tribbey, James, 86, McGaheysville, Va., June 21, 1997
VanNatta, Sue, 48, Freeport, Ill., June 10, 1997
Warner, Norma E., 76, Franklin, W. Va., April 26, 1997
Wean, Earl G., 79, Charles Town, W. Va., April 17, 1997
Weaver, Mabel V., 94, Windber, Pa., June 9, 1997
Weddle, Ethel H., 98, Girard, Ill., May 17, 1997
White, Thomas L., 66, York, Pa., June 13, 1997
Wine, Isaac J., 86, Bridgewater, Va., May 13, 1997
Zellers, Abram B., 94, Lancaster, Pa., May 31, 1997

Editorial

The road now taken

They're finally getting around to fixing Stewart Avenue. That's the holdover from medieval times that runs alongside our General Offices property here in Elgin, Ill. No curbs, inadequate drainage, standing water, and potholes occasionally patched (the best I can determine) with loose sand spray-painted black. Many a long year I have carped about Stewart Avenue, which I follow for a few blocks on my way to and from work.

Then this past summer, the city, flush with revenues from its riverboat casino, got serious, and since then Stewart Avenue has been a mess as crews of workers with heavy equipment swarmed in to cut stately old elm trees, relocate gas lines and utility poles, install sewer and water pipes, gouge out and remove the old surface, pour curbs, and tear up jack in general. At this writing, we still await the new surfacing, ere the winter storms begin.

Folks living along Stewart Avenue are looking forward to happier times, after the sting of their property assessment has faded, the dust (Oh, the dust!) has settled, the crews and equipment are gone, and driveways are accessible again. I am reminded of what the old British general replied when asked to reminisce about the World War II debacle in which 350,000 allied soldiers retreated pell-mell across the channel from Dunkerque, France, when overwhelmed by German forces. With that matchless British precision, he re-created the scene: "Oh, my dear chap! The noise! The crowds! The *confusion*."

It's fun to paraphrase poet Robert Frost here, but alas, we do not have the luxury his traveler had of choosing between two roads that diverged in a yellow wood.

For us at the General Offices the situation is exacerbated by Stewart Avenue residents having limited accessibility to their driveways and to street parking. Without so much as a by-your-leave, our displaced neighbors have commandeered our parking spaces, left their cars on our lawn, turned our driveway into a public thoroughfare, and created a makeshift express lane up through our garden area behind their houses.

From my daddy, I learned to take heart at seeming disaster, and to draw lessons from the vicissitudes of life. For example, he was always cheered by dry weather, calling it a good sign. "If you take notice," he pointed out, "it never fails to rain at the end of a dry spell."

And so with this Stewart Avenue situation, its cloud of dust has a silver lining, for we are confident of achieving a smooth, efficient street by and by. The present noise and confusion are a good sign. And, moreover, there is in it a remarkable symbolism, a certain parallelism, for us who labor here at the General Offices.

You see, we are remodeling our Brethren road to the future—as a result of New Design directives—and for a season we must endure confusion, if not noise and crowds. An eerie quiet, in fact, has settled upon the offices, what with our ranks depleted by downsizing. And, to tell the truth, there are sufficient parking spaces in our lot to accommodate both our little remnant band and our diasporic Stewart Avenue neighbors.

The confusion, we hope, is temporary. But many of us are straining to comprehend the New Design and our role in it. There are many new configurations of staff members to work into place, and some old-timers find it difficult to dispel the lingering shadows of what has been taken away. Like the cat that had always run up the same tree to escape the dogs, we often find ourselves 40 feet in the air before we realize our old tree is gone.

And there is *physical* confusion, as well. Surely a wise person somewhere has stated this law of human nature—that perceived need for more work space expands in direct proportion to new space becoming available. There has been a veritable upsetting of the fruit basket here, as empty offices are claimed by surviving employees eager to move from open work stations or simply wanting to relocate. And our new corps of directors is not immune to eyeing available space and suddenly needing to relocate or to have walls knocked out and cubic footage of their office space increased. I want to believe their important new roles warrant all this. Yes, that must be it, and I am working at convincing myself.

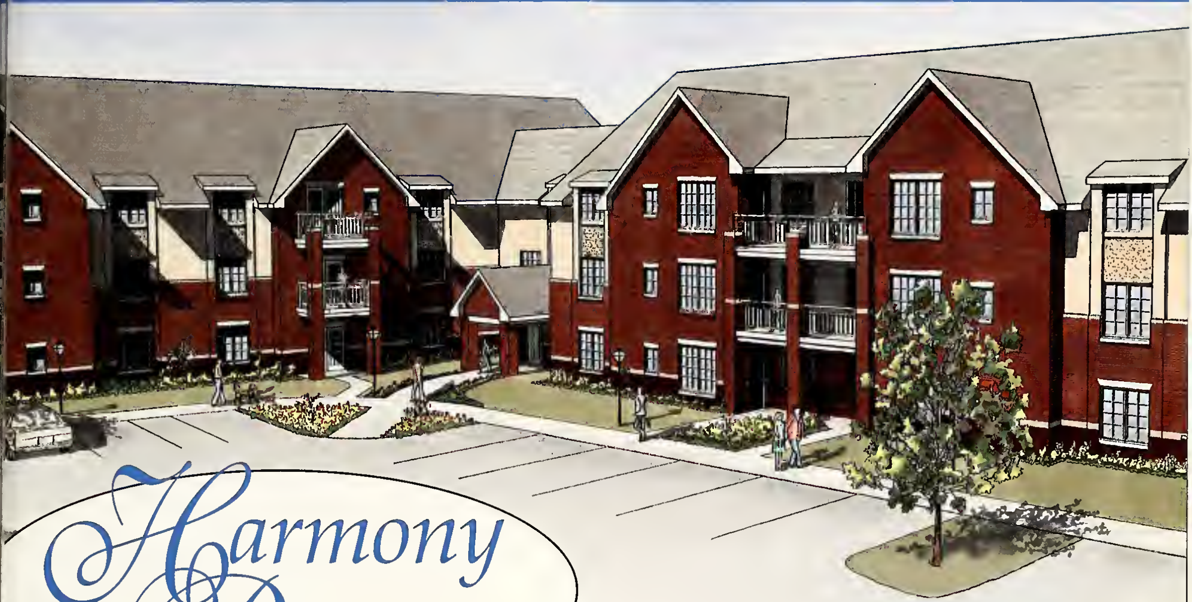
But the attendant moving to and fro and the piling of office furniture and cardboard boxes in the hallways prove depressing at times. "Life among the ruins," I characterize the milieu as we settle into the New Design and seek to discern the road ahead, looking down it as far as we can, to where it bends in the undergrowth.

It's fun to paraphrase poet Robert Frost here, but alas, we do not have the luxury his traveler had of choosing between two roads that diverged in a yellow wood. Our way has been determined already, and we slog along the newly hacked-out trace, hopeful of its broadening into a smooth highway up ahead.

Some day soon, the paving company will move in, and the new Stewart Avenue, aglitter with fresh asphalt, will be a reality at last. Would that we at the General Offices could as easily mark the progress we are making toward filling in the details of the New Design. But bear with us as you call in or write in and perceive that things are somewhat in disarray. No one here has lost confidence that ere long we will emerge where those who created the New Design intended we should.

We trust that God's hand, while moving albeit mysteriously, has been in this all along. In taking this road to travel by, we can say with the poet, "That has made all the difference."—K.T.

Introducing the New Apartments at
THE BRETHREN HOME COMMUNITY



Harmony Ridge

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This new 3-story complex will offer a variety of one and two bedroom floor plans featuring:

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EQUAL HOUSING OPPORTUNITY

GOD IS WITH US.

Only people 50 and over in Sudan can remember when their nation was not at war with itself. In southern Sudan, assaults by government troops and rebel factions have dislocated 80 percent of the population, rendered the countryside an apocalyptic wasteland, and threatened an entire way of civilization.

Yet, incredibly, southern Sudan is a place vibrant with hope. The Christian church, growing at a phenomenal pace, boldly and joyfully declares, "Emmanuel—God is with us."

And now, to train a cadre of leaders to build the country anew, the New Sudan Council of Churches is setting out to establish three Leadership Training Centers. The centers will train Christians to work at all levels of peacemaking, reconciliation, and development. The Church of the Brethren is a partner in this task.

You can lend support to this visionary venture with a gift to the December 14 Christmas Achievement Offering. Proclaim with the Sudanese, "Emmanuel—God is with us."

Christmas Achievement Offering

Church of the Brethren December 1997

Messenger

Sudan:
Voices of hope

Messenger

Vol. 146, No. 11 December 1997

Editor: Kermon Thomasson
Managing Editor: Nevin Dulabaum
Subscriptions: Vicki Roche
Promotion: Howard E. Royer
Study Guide Writer: Willard Dulabaum
Publisher: Wendy McFadden

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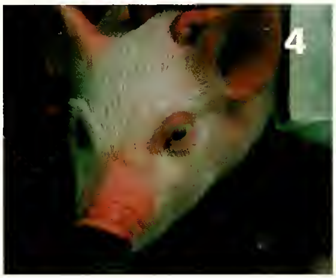
On the cover: Nyamuse Enose, a Sudanese mother, is one of the many "Voices of Hope" in that war-torn land. The story on page 12 tells how Brethren can help make the promise of peace come true for the people of a country at war with itself. (Cover photo by Howard Zehr.)

3


4

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16 Recognizing the work of Don Durnbaugh
Kermon Thomasson describes a "Festschrift" that brought together many of historian Donald F. Durnbaugh's protégés.

19 Ministry training with flexibility
Jean Hendricks notes the anniversaries of two ministry training programs that have more than proven their worth.

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From the Editor

Nigeria and Sudan are the two African countries in which we Brethren have had an extended presence. They are on opposite sides of the continent. But southern Sudan and Nigeria lie along the same northern latitudes and are in basically the same vegetation and climate belt. Another similarity has been the influence from Arabic culture that centuries ago moved across Africa from east to west. And most people know that both Nigeria and Sudan were once part of the British Empire.

But there is yet another common bond that probably most Brethren are unaware of—a historical tie that dates to only a century ago. In 1893, there came out of Sudan an outlaw, conqueror, and slave-raider, driven westward by the turmoil of Britain's conquest of the Sudanese. His name was Rabeh, and he destroyed the ruling dynasty of the kingdom of Bornu in which the Church of the Brethren Mission in Nigeria would be founded in 1923. For a time, Rabeh's forces, until routed by the French and British, ravaged Bornu, exacting tribute and carrying off people into slavery.

In my time as a Nigeria missionary, graybeards in the area could recall firsthand for me the trying times of Rabeh. In one village, Gujba, there was a saying in Hausa, *"Zakara bai isa ya yi wa yaron Rabeh ba'a ba"* ("Even a cockerel may not scoff at one of Rabeh's men"). It was based on a story of one of Rabeh's tribute collectors, upon leaving Gujba, turning back and wresting a second exaction from the distraught villagers because, he claimed, a cockerel had scoffed at him as he rode away.

Happily, the days of warfare and pillaging are far behind for the Brethren in Nigeria. But in southern Sudan, little really has changed from Rabeh's time. Fighting between the northern Sudanese of Arabic culture and the southern Sudanese, animist and Christian, whom the North is bent on subduing, has dragged on for decades, and still makes life virtually unbearable for the South.

In that milieu, we have worked now for almost 20 years, undergirding the southern Sudanese Christians as they strive to stay alive themselves as well as to nurture their Christian religion. Read Merlyn Kettering's article (page 12) to see how your Christmas Achievement Offering gift can support Christian leadership training in this area of dire need.

Kermon Thomasson

Howard Zehr

Stephen Ter Nyuong, *a theological education coordinator, while acknowledging the need for leadership training, is upbeat about the church. He says, "While the people of the South are divided, the church is united and moving as one body by preaching the gospel."*

How to reach us

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Subscription rates:
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Coming next month

A combined January/February issue with a feature on the annual Young Adult Conference.

District Messenger representatives. Atl. N E., Ron Lutz; Atl. S E., Ruby Raymer; Ill./Wis., Kreston Lipscomb; S/C Ind., Marjorie Miller; Mich., Ken Good; Mid-Atl., Ann Fouts; Mo./Ark., Luci Landes; N. Plains, Faith Strom; N. Ohio, Alice L. Driver; S Ohio, Jack Kline; Ore./Wash., Marguerite Shamberger; Pac. S.W., Randy Miller; M. Pa., Eva Wampler; S. Pa., Elmer Q. Gleim; W. Pa., Jay Christner; Shen., Tim Harvey; S E., Donna Shumate; S. Plains, Mary Ann Dell; Virlina, Jerry Naff; W. Plains, Dean Hummer; W. Marva, Winoma Spurgeon.

Messenger is the official publication of the Church of the Brethren. Entered as second-class matter Aug. 20, 1918, under Act of Congress of Oct. 17, 1917. Filing date, Nov. 1, 1984. Member of the Associated Church Press. Subscriber to Religion News Service & Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the New Revised Standard Version. Messenger is published 11 times a year by Brethren Press, Church of the Brethren General Board. Second-class postage paid at Elgin, Ill., and at additional mailing office, October 1997.
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ISSN 0026-0355.

Postmaster: Send address changes to Messenger, 1451 Dundee Ave., Elgin, IL 60120.

Printed on recycled paper

In Touch

Shoes to fit champions

Most people associate blacksmithing with the time of poet Henry W. Longfellow and his spreading chestnut tree. But **R.H. ("Dick") Coffman**, a member of Dayton (Va.) Church of the Brethren, has been working at that trade for the past 32 years. Specifically, Dick is a farrier, a blacksmith who specializes in making and attaching horseshoes.

Nevin Dulabaum

Dick Coffman demonstrated *his prowess as a farrier at this past June's John Kline bicentennial celebration. He's been shoeing horses since he was a boy.*

Now, you can buy factory-made horseshoes, but—especially if you're into show horses—you want *handmade* shoes. And that's where Dick Coffman comes in. He can take a piece of steel bar stock, heat it just right in a forge, and with some deft blows of his hammer—blows that appear random to the onlooker, but are a calculated part of an art—turn steel into a shoe to fit the hoof of the most finicky filly.

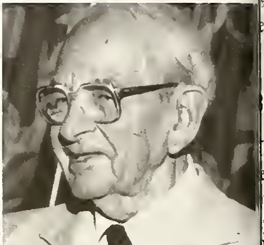
Dick has been into show horses since he was a boy. He was 17 when he won the three-gaited championship at the Broadway (Va.) Horse Show. This year, 50 years later, he won the same championship.

Dick nailed his first shoe on a horse when he was 12 years old, and began serious shoeing later, when he couldn't find anyone to shoe his own saddle horse. In recent years, he has cut back, but still has about 200 customers.

At this past June's John Kline bicentennial at Broadway, farrier Dick was on hand to demonstrate horseshoe-making. John Kline and his horse, Nell, would have wondered why it was all such a novelty for the spectators.

Remembered

Chauncey Shamberger, 103, died Oct. 3 in Boise, Idaho. In the 1920s, he served as the first national youth director for the denomination. In the 1920s and '30s, he was prominent in the camping movement. He was the last survivor of a group of camping enthusiasts and promoters known as the "Four Horsemen."


George Keeler

Chauncey Shamberger

- **Doris Lasley**, 74, died Oct. 7 in Elgin, Ill. She served 1969–1977 as assistant to general secretary Loren Bowman. She joined the Annual Conference staff in 1978, and served 1983–1992 as Annual Conference manager. Not only was she the first woman in that post, but in 1982 she was the first woman elected to the Board of Directors of the Religious Conference

Doris Lasley

anagers Association.

• **Lee Whipple**, 83, died ct. 7 in Yoncalla, Ore. He rved as director of Race elations and Social Welfare the General Board staff, 963–1969. Earlier he had rved in pastoral ministry.

lue Ridge bikers

he photo proves it: 6,053 et above sea level. That was ne dimension of a 22-day bicycle ride made by **Dave** and **ob Lineweaver** this summer. The other dimension as the 470 miles they biked, om Afton Mountain in Virinia's Blue Ridge Mountains a point in North Carolina's reat Smokies.

Rob had suggested the arkway pedaling to his ad, Dave, a year ago, hinking it a great way to ave a last fling this past ummer before heading off o college at William and Mary. This gave Dave a ear to get into shape. The ineweavers live in Bridgewater, Va. (on a street amed, significantly, Mountain View Drive) and are members of Bridgewater Church of the Brethren. Dave biked regularly in the area against the time of reckoning this summer.

The big ride went well. "I didn't push my bike one foot," boasts Dave. "It's really fun to come off a 5,000-foot ridge with consistent slopes and sweeping turns at 35 miles an hour—just letting it run. You never touch your brakes."

On some downhill slopes, Dave and Rob outran Dave's wife, **Lori**, who drove a car and pulled a camper as support member of the team. In Virginia the bikers made about 40 miles a day; that slowed to about 25 in the steeper Carolina hills.

The Lineweavers, the bike trip behind them, didn't go looking for a place to rest. Instead, the three drove on 150 miles west to Lend-a-Hand Center near Walker, Ky. There, Dave and Lori were adult leaders for a Brethren youth workcamp, in which Rob participated.

When the two-pronged family adventure was over, Dave, 17 pounds lighter, said, "You're glad your kid talked you into doing it."

6053 FT.
HIGHEST ELEVATIO
BLUE RIDGE PARKWA
MOTOR ROAD.

Rob Lineweaver and his dad, *Dave, biked 470 up and down miles this past summer, along the Blue Ridge Parkway in Virginia and North Carolina.*

CAUTION
CROP
WALK
IN PROGRESS

Wes Albin found his niche in life *when he was a BVSer in South Korea. Now he's a regional CROP director.*

Fifty miles, fifty years

When **Wes Albin** walked 50 miles for CROP this past September, it wasn't just another CROP walk, and neither was it an impersonal undertaking.

Wes walked the 50 miles to mark the 50th anniversary of CROP—founded by the Church of the Brethren in 1947 and later becoming a well-known ecumenical agency. Wes could personally identify with his walk, since he is Pennsylvania Regional director of CROP, headquartered in Camp Hill.

But Wes' CROP saga goes farther back than his current employment. He did his Brethren Volunteer Service (BVS) term in South Korea. He says, "I'm convinced I wouldn't be working for CROP today if it were not for BVS."

Wes grew up in rural Iowa, the son of Brethren minister Charles Albin (October 1996, page 3). "I was never hungry a day in my life," he says. "What Dad didn't receive in salary, our family received in meat and vegetables from church members."

In South Korea, Wes' life was turned around. "I saw an orphan child on the verge of starvation. And I saw a family of seven building a five-foot-by-seven-foot house out of pieces of cardboard, sheet metal, and scraps of wood."

Those memories have haunted Wes ever since and have never let him rest. From that comes his enthusiasm for his CROP work, helping the needy of the world.

On his recent CROP walk, Wes and his fellow walkers each wore a colorful string bracelet with the name of a "friend" woven into it. Wes' "friend" works with extremely poor people in a rural Ugandan village named Kyatele. Wes had visited that village in 1980, and remembers how the people there had to walk up to 20 miles for water and firewood, and up to 40 miles for food in the dry season.

On his CROP walk, Wes experienced foot, leg, and hip pains by the end of each of the two-day walk segments. But that reminded him of what the Kyatele villagers endure daily. And it reminded him, too, of the good cause he is employed in with his CROP job.

Wes described his 50-mile walk during love feast at his church, Harrisburg (Pa.) First Church of the Brethren. Present was the 227th BVS orientation unit. Wes told the new recruits to be prepared for BVS to wondrously affect their lives. For him, his 50-mile CROP walk was just an extension of that walk he had begun years ago in his own BVS journey.

Close to Home

Kiss a pig for Dan

A fundraiser for Heifer Project International (HPI) put on by **Huntsdale** Church of the Brethren in Carlisle, Pa., got somewhat out of hand.

To purchase one pig for HPI, $120 was needed. As the board worked at deciding how many pigs the congregation should shoot for, pastor Jan Custer agreed she would kiss a pig if Huntsdale's 120 members raised $2,400—20 pigs worth.

Julie Dlugolecki

Dan Gross held the pig *while Huntsdale pastor Jan Custer bestowed on it a long-promised kiss*

Over the months there was lots of fun and hard work, and the pastor's challenge was met. On a Sunday morning, with 20 pigs paid for, the pastor kissed a pig, then turned and kissed her husband. The church celebrated with a carry-in picnic featuring pork barbecue prepared by the women's fellowship.

Taken from a report by Cindy Dlugolecki, a freelance writer in Mechanicsburg, Pa.

Let's celebrate

Living Stone Church of the Brethren in Cumberland, Md., celebrated its 75th anniversary Oct. 19, with a theme of "Hallelujah! Let the Praise Go 'Round." Former pastor Wayne Eberly spoke on Sunday morning. "Chorus of the Potomac" and "His Way" presented music in the afternoon.

- **Moorefield** (W.Va.) Church of the Brethren marked its 40th anniversary Nov. 2. Activities included a time of reminiscing and recognition of charter members.
- **Beavercreek** (Ohio) Church of the Brethren held its 185th anniversary Oct. 4–5. A time of remembering and story-telling was held on Saturday. On Sunday afternoon, there was groundbreaking for a new addition to the church building.
- **Blue Ridge** (Va.) Church of the Brethren celebrated its 110th anniversary Sept. 21. Former pastor Emerson Fike was morning worship speaker. A picnic followed the service.

This and that

George Kensinger, moderato of **Middle Pennsylvania District**, and his wife, Dona, hav attended Sunday worship in every congregation of the district. Dona was district moderator 12 years ago, and the couple, members of **Memorial** Church of the Brethren in Martinsburg, Pa., carried out the same exercise then.

- The new **Concord** (N.C.) Fellowship began weekly worship services and Sunday school on Sept. 28 in its new home in Clear Springs Shopping Center. Mark Nichols was installed as pastor Nov. 2.
- The auction of **Snow Hill** artifacts mentioned in a July article (page 10) was held Aug. 11 in Ephrata, Pa. The 600 pieces of furniture, textiles, household items, prints, and pottery that had been locked away in the rooms and attic of the 45-room brick "Nunnery" at Snow Hill since 1895 sold for $837,860. The money will be used for the preservation of the now empty buildings.

Several items went for large amounts. An 11-foot dining table sold for $40,000, a communion plate for $11,000, and a grandfather clock for $19,000.

The Brethren Historical Library and Archives bought two items—an early 19th-century printed broadside and a tin, saucer-base candlestick with scissors-type snuffer.

- **Lititz** (Pa.) Church of the

Famine feeds the hungry

A "30-Hour Famine" observed by the **Virlina District Youth Cabinet** raised $1,200 to combat hunger in our countries—Angola, India, Dominican Republic, and he United States.

Beginning on Friday morning at 8 a.m., the youth had o intake of food besides fruit juice until 2 p.m. on Saturay. "Sitting through lunch while everyone else at school te was the hardest part," said one youth.

On Friday evening, there were activities to raise awareess about global hunger. Time was spent on Saturday vorking in downtown Roanoke at the Samaritan Inn, naking sandwiches, cleaning the stock room, and serving unch to the hungry.

The famine was broken with communion led by pastor Ed Voodard of Oak Grove Church of the Brethren, followed by a rogressive meal. By immediately talking about next year's amine, the youth bore witness to the effectiveness of the event s an awareness raiser. As a fundraiser, it wasn't bad, either.

Virlina District Youth Cabinet members fasted for 30 hours *to raise funds for the hungry. Front: Amy Rhoades, Heather Wray, Kristen Forbes, Sam Bowman. Back: Patrick Harmon, Matt Traylor, Tim Staufer, Jason Hartman, Matt McKimmey, Ben Hite.*

Health-conscious people at Hagerstown *can not only tone up their bodies, but get in touch with their spirituality as well.*

Time out for temple toning

Believing that "the body is the temple to the Lord," **Hagerstown** (Md.) Church of the Brethren has operated a program for the past 10 years called "Praise-ercise."

The program provides well-rounded Christian exercise for anyone in the congregation or community. Each class begins with a fellowship time followed by prayer. Then physical exercises are done to the beat of "contemporary" Christian music. Leader Barb Shoaf selects the music and choreographs each exercise routine. A progressively challenging program of four tapes is followed. There is something for everyone, regardless of age or physical condition.

Free-will offerings offset the expenses. Outreach projects include donations to community services, health organizations, and needy people. Praise-ercise not only keeps the temples physically toned, but gets their occupants in touch with their spirituality through the "contemporary" Christian music, and encourages the program participants, in general, to live full lives in the Christian community.

Anyone interested in setting up a similar program may contact Tajah Sprecher at Hagerstown Church of the Brethren, 15 South Mulberry St., Hagerstown, MD 21740.

Brethren hosted the 10th annual Heifer Project International (HPI) "Living Gift Fair" Nov. 29, 9 a.m.–2 p.m. The event enables people to fight hunger instead of fighting the crowds at the mall during the holiday shopping season. Fairgoers buy live animals or shares of animals, in the name of a friend. The friend receives an HPI gift card. A family in need receives the HPI animal. Baked goods, crafts items, lunch, and HPI clothing and merchandise are on sale. The 1996 fair raised over $17,000.

- **Paradise** Church of the Brethren in Smithville, Ohio, whose attendance is about 45, dedicated its new handicapped-accessible entrance Sept. 14. The new facility includes a chair lift. Two elderly, disabled members, Galen Hochstetler and Dorothy Detwiler, took a ceremonial ride while the congregation sang "The Church's One Foundation."
- **Mechanicsburg** (Pa.) Church of the Brethren broke ground Oct. 5 for a $1.5-million project that will double the size of the church facility. Included among the additions will be a fellowship hall seating 400 people, a library, and several classrooms.

Campus Comments

Bridgewater College is having a third straight year of enrollment growth, with a full-time enrollment of 1,048 students—a 22-percent increase since the fall of 1994.

- **McPherson College**'s new student enrollment is the highest since 1980. There are 185 new students—a 10 percent increase over last year.

"Close to Home" highlights news of congregations, districts, colleges, homes, and other local and regional life. Send story ideas and photos to "Close to Home," MESSENGER, *1451 Dundee Ave., Elgin, IL 60120.*

News

The General Board meets, moves beyond redesign

In the aftermath of redesign is where Church of the Brethren General Board found itself in mid-October, as it met for the first time following the approval of the its new design by Annual Conference delegates in July.

The Board, its staff, and district executives spent the first two of their $3^1/_2$ days together rebuilding relationships and assessing the first three months of the new design. They then addressed more formal business.

Two broad issues were dealt with throughout the meetings—the Board's belief that Brethren are becoming impatient for its new design to be fully implemented, although time is what is needed to get the design fully operational, and the Board's belief that clarification is needed as to who has what authority for a host of issues affecting it and its staff.

These concerns were also threaded throughout the informal "state of the ministry" reports given to the Board by its nine-member Leadership Team.

Other common points touched on by Team members included a hopefulness in the new design, even though many are still shaping the scope of work their areas will do. They relayed the challenge faced in working within tight budget parameters while establishing new and modifying old ministries that are to be included in the new design. They also acknowledged the need to communicate more effectively, utilizing technology where beneficial.

With the Board using the first two days with employees and with district staff for worship, discussion, sharing, team building, and reporting, it essentially took a deep breath in redesign's aftermath, checked signals, expressed concerns, clarified issues, and then moved on to the new.

Finances. Although the General Board had hoped its redesign would allow it to operate for five years without major budget adjustments, the Board learned that it might not make it past the year 2000 before additional cost reductions are needed.

It was stated at the meetings that the actual cost of implementing the redesign was higher than anticipated. Severance packages for employees terminated in the redesign process, which were not budgeted, will cost about $187,000 in 1997. The Board's total year-end deficit is expected to be $237,000.

Although the 1998 budget parameter of $4.85 million had been set in July, an additional $100,000 was

Miller Davis

Photos by Nevin Dulabaum

Frank talk. *General Board staff Miller Davis (above) participates in a group discussion Saturday with district executives and Board members, which allowed all within the circle to express their impressions and feelings regarding the Board's recent redesign. (Right) Glenn Timmons, Congregational Life Ministries director, and Lori Sollenberger Knepp, Board vice chair, pinch hit for Karen Peterson Miller, interim executive director, and Chris Bowman, Board chair. Miller and Bowman were ill and did not attend the meetings.*

News items are intended to inform. They do not necessarily represent the opinions of Messenger *or the General Board, and should not be considered to be an endorsement or advertisement.*

South Korea revisited. *Wayne Zunkel (left) of Elizabethtown, Pa., asks the General Board to take three actions that would help sustain the former Brethren mission in South Korea. At the following break, (above) Annual Conference officers Lowell Flory (moderator-elect), Bentley Peters (consultant) and Elaine Sollenberger (moderator) confer. The next day Sollenberger announced that in December she will convene an invitation-only meeting regarding South Korea.*

added to be allocated among three areas—Congregational Life Ministries (for technology), Ministry, and Brethren Witness—to provide essential services. Thus, the Board approved a 1998 net operating budget of $4.95 million, plus an additional $135,000 in "Behold" funds.

The Board's gross income is expected to be $13,489,420, with total expenses of $13,168,020. For 1998, there should be $321,400 of income over expense, although nearly all of the Board's directors implied their budgets under the new parameters were optimistic at best.

Even with a slight surplus estimated, the expansion of the 1998 budget by $100,000 challenged what has been a key financial philosophy throughout the redesign—that the Board set aside some current income to help ensure its future. By allocating that additional $100,000, the Board decided to set aside $200,000 for its reserves instead of $300,000.

SERRV. The move toward separate incorporation for SERRV International is underway. According to SERRV, this move will enhance its competitiveness in the international handcrafts market while reducing the General Board's liability.

Toward that goal the Board approved the formation of a SERRV Advisory Committee, which will oversee the organization's move toward incorporation. It also approved up to $225,000 in technology purchases so that SERRV can maintain its own computer services, and agreed to assist SERRV in establishing its own line of credit by borrowing up to $1.5 million from Shared Interest. Shared Interest, an organization that lends money to alternative trade organizations, has told several Board staff that such a loan will help SERRV establish its own credit.

Judy Keyser, Board treasurer, said this proposal was a challenge to work with because she wants to assist SERRV while ensuring the General Board's financial well-being.

South Korea. One year ago the General Board voted to discontinue its mission in South Korea because it no longer had the resources for the ministry. In October the Board affirmed that decision.

This issue was revisited as a result of appeals by Earl Hostetter of Goshen, Ind., and Wayne Zunkel of Elizabethtown, Pa., two members of a fledgling

What is the impact of the General Board's redesign on its budget and staffing?

Although Board members expressed interest in learning what impact redesign had on budget and staffing, those numbers could not be determined without additional research. After some number crunching, the figures were released in late October by Karen Miller, interim executive director; Elsie Holderread, Human Resources coordinator; and Brenda Reish, controller.

In 1996 the Board's gross expense budget was $19,475,260. With a salary freeze that year, salaries and benefits for the 204 employees cost $7,170,130.

In 1997 the gross expense budget is expected to be $18,307,980. With a two-percent salary increase given to the 192 Board employees, salaries and benefits are estimated to cost $6,746,220.

In 1998 it is projected that the gross expense budget will be $16,432,280. The 144 employees will receive a three percent raise, and the cost of salaries and benefits will be $5,747,930.

From 1996 to 1998, the reduction in budget will have been 15.6 percent, the reduction in salaries and benefits 20 percent, and the reduction of staff 29.4 percent.—NLD independent group that plans to incorporate and then solicit funds in order to implement overseas missions.

The two made three requests to the Board relating to South Korea, which were rejected. However, the Board added that such requests are appropriate for the Mission and Ministries Planning Council, a new denominational entity created to work with such concerns.

Zunkel and Hostetter invited denominational representatives to their group's mid-November meeting so that a collaborative effort might be established. However, the following day Annual Conference moderator Elaine Sollenberger reiterated that Annual Conference is the highest authority on this issue. That is why she announced an invitation-only meeting on South Korea in early December, which is expected to include the many differing voices on this issue.

Fund raising. *General Board member Mary Jo Flory-Steury takes her turn learning how easy it is to "raise her first million." This was part of a presentation by Ken Neher, the Board's director of Funding.*

Photos by Nevin Dulabaum

Other business. During its two days of business deliberations, the Board also:

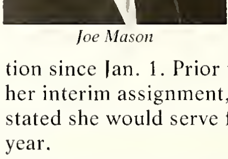
- approved an additional $100,000 Global Food Crisis Fund appeal to help stave off starvation in North Korea.
- approved a $130,000 Emergency Disaster Fund grant to purchase 130 heifers for Poland (see opposite page).
- agreed to join New Life Ministries, the ecumenical successor to The Andrew Center, as a partner denomination. It elected Stafford Frederick to be its representative on NLM's board.
- agreed to extend Ministry Summer Service for three more years. In the two years of its existence, MSS has sent 19 young adults to congregations for summertime ministry service.
- elected David Miller to serve as its representative on the Mission and Ministries Planning Council, which will convene for the first time in December.—Nevin Dulabaum

Let's count. *Wil Nolen of Brethren Benefit Trust and Rick Gardner of Bethany Theological Seminary, both ex officio members of the General Board, count ballots during one of the Board's few paper votes.*

Joe Mason is hired to serve as interim executive director

Joe Mason of Greenville, Ohio, has been called to serve as the General Board's interim executive director from Jan. 5 at least through next year's Annual Conference in Orlando. Conference is scheduled for June 30 to July 5.

Mason will succeed Karen Peterson Miller of Hagerstown, Md., who has served in this position since Jan. 1. Prior to accepting her interim assignment, Miller stated she would serve for only one year.



Joe Mason

Because the General Board in July did not call the executive director candidate presented to it, the search process for an executive director has started anew. The new search committee, which met in September and October, hopes to have a candidate approved by the Board in time to be installed at Annual Conference. To meet this timeline, the committee intends to interview candidates in early 1998 and to present one or more candidates to the full Board in March.

Mason, who retired in 1989, most recently served as interim director of the General Board's Refugee/Disaster Services. He also has served as interim executive of Northern Plains District, as director of relocation for Bethany Theological Seminary, and as interim executive for the General Board's World Ministries and Parish Ministries commissions.

Prior to his retirement, Mason served as executive of Middle Pennsylvania and Southern Ohio districts nd as pastor of three congregations.

Application deadline for the execu-ive director position is Dec. 10.

BBT and the General Board announce staff changes

Joe Buss of Westminster, Md., began serving as manager of the Brethren Conference Center, New Windsor, Md., effective Sept. 22. He most recently worked at the American Red Cross. Previously he served in benefits management for four organizations.

Kathleen Campanella of Sykesville, Md., in September rejoined the General Board as coordinator of Public Information for the Brethren Service Center, New Windsor, Md. She had served in a similar capacity from 1993 until August.

Kathleen Campanella

Fletcher (Bud) Farrar of Springfield, Ill., has been appointed editor of Publications for Brethren Press. His primary responsibility is serving as MESSENGER's editor and supervisor of circulation, advertising, and promotion. Farrar began Nov. 10.

For 20 years he owned and published *The Illinois Times*.

Don Fecher

Jan Kensinger

Bob Kettering

Don Fecher of Elgin, Ill., has been named director of Brethren Benefit Trust's Pension Plan and Pastors' Financial Services. Fecher will begin Jan. 5 part-time, as he will continue serving as BBT's Accounting manager until a successor is on the job.

Julie M. Hostetter of Richmond, Va., has been appointed Coordinator of Area 3 Congregational Life Team, beginning Dec. 1.

Hostetter has served as a pastor, as minister of music and education, and as an adjunct faculty member and administrator at United Theological Seminary in Dayton, Ohio.

Joe Buss

Fletcher Farrar

Julie M. Hostetter

Nancy Knepper

Jan Kensinger of Hummelstown, Pa., has been appointed coordinator of Area 1 Congregational Life Team, beginning Dec. 1.

Kensinger has served as chaplain at The Brethren Home, New Oxford, Pa., since 1996. Prior to that she served for six years as Atlantic Northeast District associate executive.

Bob Kettering, who since September 1994 has served as director of New Church Development, and as interim director of The Andrew Center since September 1996, is leaving General Board employment Jan. 1 due to the Board's redesign. He has accepted the interim associate pastorate at Lititz (Pa.) Church of the Brethren.

Nancy Knepper began serving as coordinator of District Ministry on Oct. 15. She had been serving the General Board as director of Outdoor Ministry since 1989. Last year she also became coordinator of the Board's Ministry Team.

Brethren remember past by sending 130 cows to Poland

In response to a need for dairy cattle, and in honor of a longstanding partnership, the Church of the Brethren General Board in October allocated $130,000 from its Emergency Disaster Fund to purchase and ship 130 heifers to Poland. These cattle will comprise part of a shipment of 1,000 heifers to Poland being coordinated by Heifer Project International.

Need for the cattle is great as the result of summer flooding in southwestern Poland, which affected more than 50,000 farms and drowned more than 3,000 cattle. A major milk-producing area of the country is where the heifers are to be sent.

The heifers will be distributed on the condition that those receiving them repay either in kind or in cash.

The $130,000 is symbolic in that it represents $100 for each of the 1,300 Polish agriculturalists brought to the United States by the Church of the Brethren through its official exchange program with Poland.

In 1947 10 Polish agricultural scientists came to the United States at the invitation of the Church of the Brethren to learn more about American farming. After a 10-year hiatus due to Cold War tensions, a permanent exchange program between the Church of the Brethren Service Commission and Poland's Ministry of Agriculture was established, with agriculturalists coming here and educators going there. The program, which was eliminated as part of the General Board's redesign, will officially conclude Feb. 15 when the last Polish exchangee returns home.

Also in October, EDF granted:

- $41,500 to fund eight Brethren Volunteer Service workers in the Balkans for one year.
- $15,000 for repairs following the July flooding of the Pawnee Creek Watershed in Logan County, Colo. Twenty-three dwellings were destroyed; about 250 were damaged.

In Brief

Photo courtesy of Jim Myer

Training for service. *Orientation for Brethren Volunteer Service Unit 226 was held Aug. 10–22 at Camp Holiness in Roxbury, Pa. This unit was sponsored by Brethren Revival Fellowship. The five BVSers are (from left) David Coble, Sharon Bruckhart, Jennifer Schildt, Brian Long, and Kim Paylor. (See page 26 for their assignments.) Marc, Lydia, and Tiffany Derosier served as the group's house family. Ruby and John Shenk served as orientation coordinators.*

Two high-profile construction projects undertaken this year by the Church of the Brethren have been or are nearing completion.

By Thanksgiving the Habitat for Humanity houses built in part by Brethren this summer at Annual Conference in Long Beach, Calif., were expected to be completed. Though Brethren financed only one house, they ended up working on both buildings that were built simultaneously on the same parcel of land.

Since Conference's conclusion, construction on the houses has continued by local volunteers and trade school students.

The other building project is a new facility for the Butler Chapel African Methodist Episcopal Church in Orangeburg, S.C., a black congregation that was one of many that lost its building in the recent epidemic of black church burnings.

The congregation's new brick structure is scheduled to be dedicated Jan. 9–11. Many Brethren from several districts worked on the project.

Nineteen percent of all Church of the Brethren congregations participated in Habitat for Humanity projects in 1996. That translates into 216 congregations out of the denomination's 1,135, the fourth best percentage of the 49 denominations polled by Habitat.

Financial support from Brethren congregations was $59,825, plus about $50,000 the General Board spent to finance the construction of a Habitat house at Annual Conference in Cincinnati.

The 75th anniversary of Ekklesiyar Yan'uwa a Nigeria (Church of the Brethren in Nigeria) will be celebrated in March by U.S. Brethren participating in a tour being organized by Monroe Good and Charles Bieber. The group will leave March 4 and will return March 20. EYN's Diamond Jubilee is March 17.

Estimated cost will be $2,100. Call Good at (717) 786-3052 or Bieber at (717) 733-0115 for more information.

An eight-session workshop on mediating interpersonal conflict will be held in North Manchester, Ind., in February.

Led by Bob Gross, Kay Gaier, and Beth Cramer, this course will cover conflict theory and communication skills for conflict resolution, win-win negotiation, and community mediation. Role playing, practice, and skill development will be emphasized.

This workshop is presented by Education for Conflict Resolution. Gross, ECR's director of Training, also serves as director of the Church of the Brethren's Ministry of Reconciliation. For more information regarding this training, call (219) 982-4621.

The first-ever Older Adult Ministries mission workcamp is scheduled for Jan. 8–19 in Puerto Rico. This event, which sold out within five days of its informational brochure being mailed, is sponsored by the Older Adult Ministries Cabinet of Association of Brethren Caregivers.

A new mission statement was unanimously approved Oct. 4 by the On Earth Peace Assembly Board of Directors—"On Earth Peace is a movement grounded in the Church of the Brethren, dedicated to following the teaching of Jesus Christ in renewing and living out our biblical and denominational heritage of peace.

"Our purpose, through religious and educational activities, is to empower people to discern the things that make for peace—in ourselves, within families, in our global environment, between nations—and to advocate peace and justice, seeking the realization of God's will on earth as in heaven."

The board also approved a 1998 budget of about $340,000, a 13-percent increase over this year's budget, and a new eight week Peace Camp program that will be held next summer at the Brethren Service Center, New Windsor, Md.

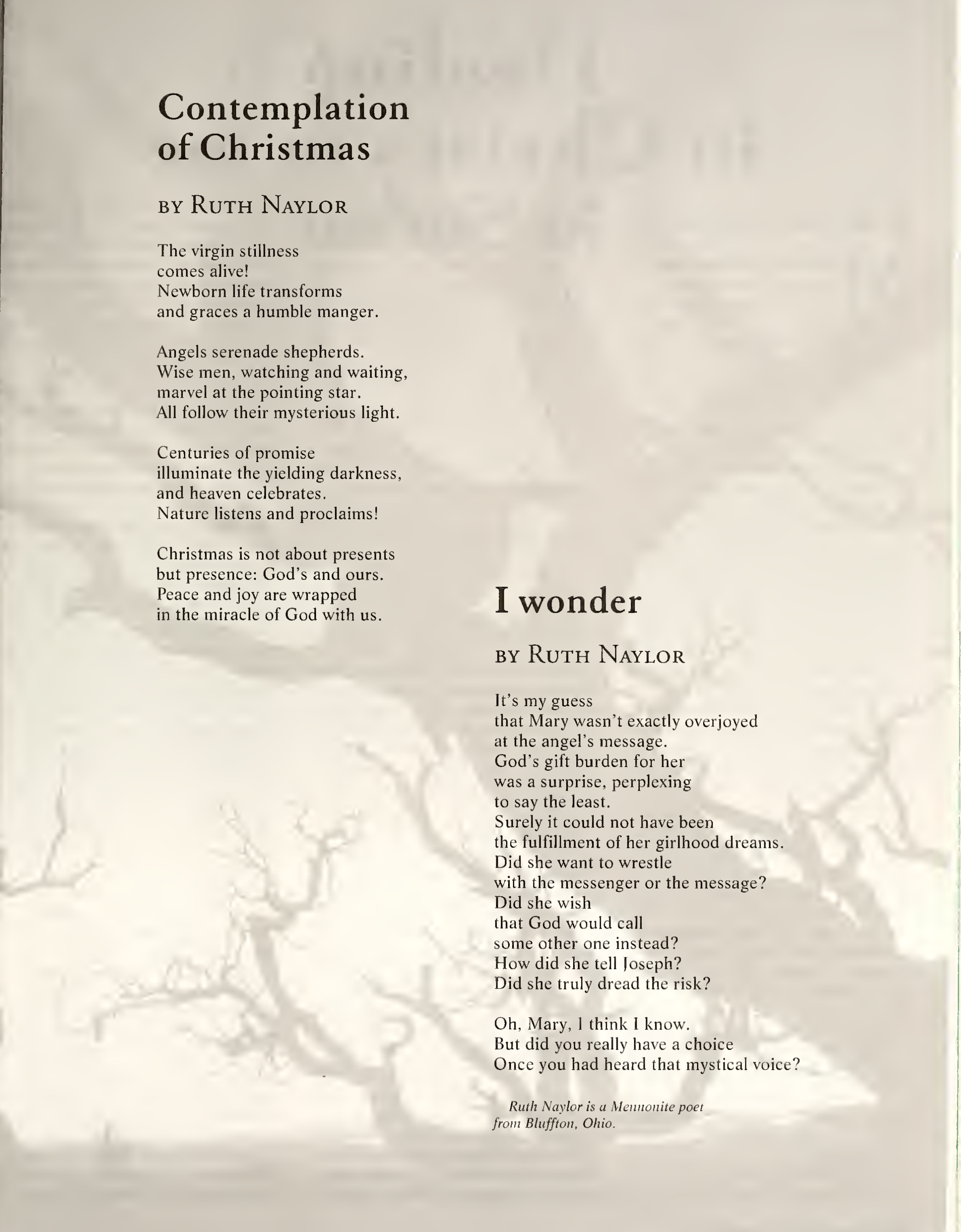
The annual Disaster Response Leadership Conference presented by Emergency Response/Service Ministries will be Feb. 7–11 at the New Windsor (Md.) Conference Center. For more information, call (410) 635-8730.

Brethren undergraduate and graduate students interested in careers in mental health fields are eligible for the Elmer Ediger Memorial Scholarship through Mennonite Health Service and the MCC Canada Mental Health Disabilities Program. Scholarships for the 1998-1999 academic year will range between $1,000 and $1,200. Applications are due by Feb. 1. For more information, contact Amy Herr at (717) 293-7125.

The International Campaign to Ban Landmines, an organization the Church of the Brethren has worked with since its formation in the early 1990s, was awarded this year's Nobel Peace Prize on Oct. 9.

The campaign, which began as a loose coalition of organizations communicating via computers, will see one of its mandates fulfilled this month when over 100 countries will be represented in Ottawa for the signing of a treaty that bans using, manufacturing, stockpiling, and transferring land mines.

According to the U.S. State Department, a person is killed or maimed by land mines every 22 minutes. The fact that land mines remain active in the ground long after a conflict ends was underscored this summer when an Egyptian girl was killed by a World War II-era land mine.



Contemplation of Christmas

BY RUTH NAYLOR

The virgin stillness
comes alive!
Newborn life transforms
and graces a humble manger.

Angels serenade shepherds.
Wise men, watching and waiting,
marvel at the pointing star.
All follow their mysterious light.

Centuries of promise
illuminate the yielding darkness,
and heaven celebrates.
Nature listens and proclaims!

Christmas is not about presents
but presence: God's and ours.
Peace and joy are wrapped
in the miracle of God with us.

I wonder

BY RUTH NAYLOR

It's my guess
that Mary wasn't exactly overjoyed
at the angel's message.
God's gift burden for her
was a surprise, perplexing
to say the least.
Surely it could not have been
the fulfillment of her girlhood dreams.
Did she want to wrestle
with the messenger or the message?
Did she wish
that God would call
some other one instead?
How did she tell Joseph?
Did she truly dread the risk?

Oh, Mary, I think I know.
But did you really have a choice
Once you had heard that mystical voice?

Ruth Naylor is a Mennonite poet from Bluffton, Ohio.

Healing in Christ's name in Sudan

BY MERLYN KETTERING

Many of the once prosperous agricultural communities of southern Sudan are neglected and in ruins after the years of civil war. Towns and educational centers are vacant. In many places where battles and occupation have been most intense, the sites of former colleges, businesses, churches, and hotels are unrecognizable except for a few broken walls and bent rafters.

The best-maintained buildings are those that were commandeered for the Army of the Government of Sudan, including several church compounds and headquarters. These had been used as army garrisons and are surrounded by trenches and low mounds that hide underground bomb shelters. Not visible are the multitude of land mines that lie buried, waiting with deadly silence to kill and dismember if their disguised and forgotten resting places are disturbed. The once-vibrant, productive, and self-reliant society now bears the scars of the war.

The wounds and scars of the people. The effects of the years of war and hostility are even deeper and more persuasive than those seen on the scarred landscape. Over time, people adjust to their physical injuries and disabilities. The wounds and scars in the minds, emotions, and souls of the people who have endured and survived this extended war are even more damaging and disturbing. A researcher and the head librarian for the New Sudan Council of Churches (NSCC) headquarters wrote this poem, "The War":

As the sun shines and the rain showers,
The land of Sudan is soaked in blood.
The dead in numbers litter the land
In the war for freedom,
For by their blood, they buy this land.

As the day breaks
Like fresh water sprites,
Tears flow down their cheeks,
For they mourn their loved ones,
Who, like a sacrifice, die in this war.

The Brethren have opportunities to continue working with the churches of southern Sudan as they strive toward healing and development.

The church's commitment to peace, healing, and rehabilitation. "Suffering and difficulties are drawing the people nearer to God," says one bishop. "The number of Christians in southern Sudan has grown more than ever in the history of the land. Sufferings and difficulties strengthen our Christian faith and trust in God. People have high hope for the Lord's salvation."

Throughout the war, the church has brought a continuous message of hope, justice, and peace. It preaches a Christian vision of a Sudan renewed and transformed in unity and liberty, where all people enjoy their rights and respect their diversity. The proclamation of the church, "Here We Stand United in Action" (1996) has been a benchmark statement for peace in southern Sudan.

Bishop Paride Taban of the Catholic Diocese of Torit, one of the founders of NSCC, praises the strength of Christians in southern Sudan: "There is trust of God, love, patience, and joy in the hearts of so many."

The recent liberation of major areas of Sudan by the Sudan Peoples Liberation Movement (SPLM) from the control of the government prompted new initiatives by the Council. In July, the NSCC organized a Peace Dialog with the SPLM near Yei. The purpose was to plan for cooperation in rebuilding Sudanese communities and the society.

One of the most important outcomes of the Peace Dialog was the agreement that the NSCC and the churches will play a facilitating role in the holistic healing of the people, their communities, and the society. Churches are seen as centers of promise in which, through their Christian witness and mission, people can gather once more to visualize, shape, and realize their dreams.

The NSCC and its member churches are now planning numerous projects and programs for rehabilitation and reconstruction. People gather in churches to proclaim their faith, reinforce trust, and plan for rebuilding and re-establishing their communities. Regional ecumenical centers will be established by the NSCC to help the churches and inter-church committees perform their Christian roles

- as a *sanctuary*—overcoming the history of despair, fears, hatred, and hostilities that has been built and fueled by war;
- as a *place of healing*—healing the wounds and scars of raids, fighting, killings, bombings, deaths, displacement, genocide, stealing, rape, abduction, slavery, and forced starvation;
- as a *haven of hope* planning for a better present and future for all people, families, and communities of southern Sudan.

NSCC Regional Ecumenical Centers. In its meeting following the Peace Dialog, the NSCC Executive Committee resolved to focus the Council's energies on peace and reconciliation at national and grassroots levels and to emphasize training and capacity-building as a major initiative. Beginning yet this year, the Council plans to establish seven Regional Ecumenical Centers to provide ecumenical integrated programs with facilities for

- *Ecumenical Fellowship and Action*,

including worship, inter-church meetings, and sharing and coordination of inter-church activities so that churches remain united in commitment, spirit, and action;

- *Peace and Reconciliation Programs*, including grassroots workshops, seminars, meetings, training courses, and other functions to promote justice and peace;
- *Church Leadership Development*, including seminars, workshops, conferences, and courses for strengthening church leadership at all levels, from lay people to pastors and church officials;
- *Community and Civil Leadership* involving seminars and workshops to bring Christian dialog, influence, and perspectives to the issues of governance and leadership at community, regional, and national levels as the country is rebuilt;
- *Economic and Social Development* involving church and inter-church seminars, meetings, and workshops for planning and coordinating church development activities;
- *Vocational and Skills Training* involving use of the centers for organizational points for promoting, planning, and coordinating training projects and courses.

Two centers already have buildings and facilities (Narus and Wulu). Two centers will begin with minimal facilities and rely on available nearby sites (Maridi or Yambio and Yei). Other centers will be planned and developed yet (Nuba Mountains, Blue Nile, and Upper Nile).

The NSCC is asking churches worldwide to support two priorities in this initiative. The first is to send funding and resources for developing the centers and for basic operational costs. The second is to provide support through projects, workshops, resources, expertise, and funding for various aspects and activities of the Ecumenical Integrated Programs, especially the ecumenical, development, and training activities required to help rebuild churches and communities in Sudan.

The pilgrimage for peace continues. The quest for justice and peace in southern Sudan is far from over. Christians in southern Sudan rely upon the support of Christians worldwide to sustain and rebuild their churches and communities. They are grateful to the Church of the Brethren and other supporters that have given so willingly to them in time of war and need. The people of this hurting land still face great challenges as they rebuild their communities and their country. They seek continuing encouragement and support as they enter a time of peace and rebuilding.

Three centuries ago, the Brethren were persecuted for their beliefs. Our forebears were able to flee to new lands to find peace and prosperity. Although that was long ago, we Brethren can identify with the Sudanese Christians in a special way. Based on our commitment to the gospel and to peacemaking, we have a special calling to work with them. As Brethren, we can help through advocacy and by providing continued support, expertise, and encouragement as the southern Sudanese Christians make the long and difficult journey to healing, rebuilding, and rehabilitation of their land.

The need for church leaders. Haruun Ruun, the executive secretary of the NSCC, has given leadership, vision, and guidance for the Council as it promotes Christian unity, witness, justice, and peace for southern Sudan. He says, "The churches in southern Sudan are growing faster than their leadership. Now is the time for Christians worldwide to join with Christians in southern Sudan, not only in giving to meet their spiritual needs, but in a relationship of learning, growing, and sharing, so the churches can become self-reliant and strong." He points out that churches elsewhere "have much to learn from Sudanese Christians because most of those churches have never undergone the persecution that tests and tempers faithfulness to the calling of God." Haruun Ruun is supported in his position by the Church of the Brethren in partnership with the Presbyterian Church (USA).

As a trainer and consultant provided by the Church of the Brethren, I help make this visible symbol of Christian unity more effective. Over the past two years, I have helped the Council mature and strengthened Sudanese leadership so that it can play even stronger roles in "helping others help themselves to become what they want to become, to achieve what they want to achieve." By building their leadership and development capacities, the NSCC and the churches of Sudan will be able to take charge of their own destiny and to overcome the dependence that has built up through years of war, famine, and displacement. I see the NSCC and the churches as having distinct roles that will help bring genuine peace and self-reliance to Sudan.

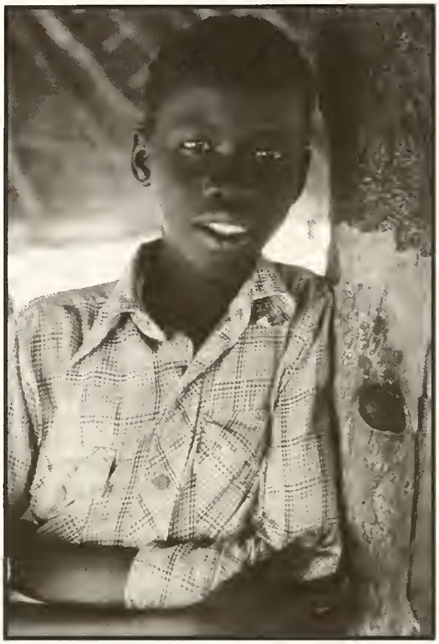
The Brethren have not forgotten. Some people have referred to the southern Sudanese as the "forgotten people in a forgotten war." The Brethren have not forgotten. We have been at the forefront of advocacy for peace and in meeting the needs for relief and rehabilitation. Haruun Ruun and I are continuing the work of the Church of the Brethren with the NSCC that Roger and Carolyn Schrock began. The Brethren have a special relationship with the churches of Sudan and have gained their respect and friendship. Building upon this, we now have opportunities to continue working with the churches and to undertake special roles and responsibilities to further identify with, support, and encourage them as they strive toward healing and development of their society.

The Brethren heritage and commitment to peace, healing, and reconciliation can be expressed by displaying our living faith in unity with the people and churches of Sudan. As a denomination, as congregations and as individuals, we can help as we respond to the gospel's call to fulfill the vision and message of Jesus Christ—to feed, to visit, to heal, and to minister in his name.

Merlyn Kettering is a Church of the Brethren trainer and consultant working with the New Sudan Council of Churches.

Sudan: Voices of hope

Photography by Howard Zehr

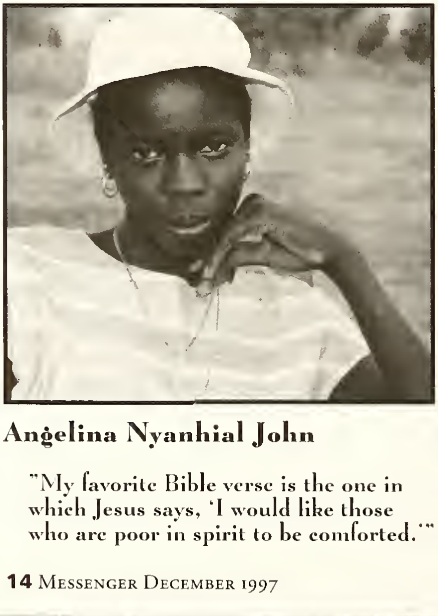


Gabriel Thoth Matet

"In the kingdom of God, there would be happiness. There would be no more fighting. There would be medicine and clothes."

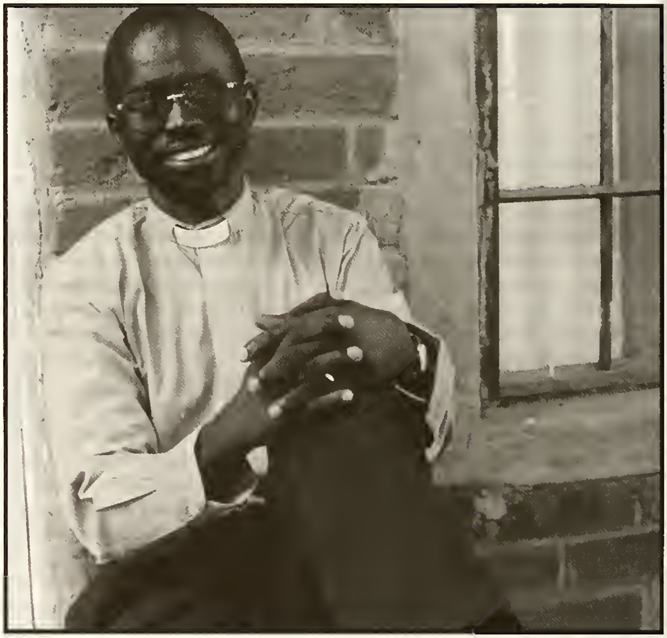
Raphael Riel

"The church is growing tremendously because Africans, when in trouble, come to God. The church's biggest problem now is lack of leaders. People are not visited, so they say they are forgotten."



Angelina Nyanhial John

"My favorite Bible verse is the one in which Jesus says, 'I would like those who are poor in spirit to be comforted.'"



Atanasio U. Osphaldo

"I imagine God as my shepherd. When I was young, I took our cows out to graze. I cared for them until I brought them safely home. Why? Because they belonged to me. In the same way, God is taking care of us."

Suzanna Aluel Mohammed

"We want to collect women from all the factions and groups to meet and to talk about peace. I am willing to go anywhere—to Khartoum, to the Upper Nile—to talk peace. If God calls, I will go. If it means that women must be killed in order to stop this fighting, we will accept that."

Moses Moras Odngo

"Matthew 5 says, 'Blessed are the peacemakers.' The big weapon of Christian growth is prayer for peace. The church is the hope of southern Sudan. If we are killed on behalf of Jesus, that's all right. Jesus came to suffer with us. We know where we will go."

Nyamuse Enose

"A mother, when she is separated from her children, is very uncomfortable. She will stay up at night comforting her child. God is like a loving mother."

Mary Nyakot Wiey

"Are you in America really serious in your prayers? These people suffering in southern Sudan are Christians, like you. Are you really serious about us?"

Adapted from an exhibit of photographs from Sudan titled "God Cannot Let His People Die," prepared by the Mennonite Central Committee. The guide for Howard Zehr's Sudan visit as a photographer was Carolyn Schrock, who, at the time, was a Church of the Brethren worker with the New Sudan Council of Churches.

The exhibit (free-standing for table-top display) can be borrowed free from Church of the Brethren Global Mission Partnerships. Call (800) 323-8039.

Recognizing the work of Don Durnbaugh

The Festschrift honored historian *Don Durnbaugh (left) by bringing together many of his protégés as well as other scholars, including Franklin Littell.*

STORY AND PHOTOS BY KERMON THOMASSON

Attending a historians conference at Bridgewater College in honor of Donald F. Durnbaugh completed for me a circle that took 39 years to describe. When I graduated from Bridgewater in 1958, two of my mentors on the college staff, sisters Mattie and Mollie Glick, presented me, as a gift, a copy of Don Durnbaugh's newly published book *European Origins of the Brethren*.

That was my introduction to the man who later was my professor at Bethany Seminary. Still later, we spent together an enjoyable time rambling among the early Brethren historic shrines in Pennsylvania. From that we wrote—and I illustrated with drawings—a 16-page piece, "Brethren Beginnings in America" (MESSENGER, December 1973). And still later, as MESSENGER editor, I have had the pleasant duty of editing many Durnbaugh articles . . . and even a year's worth of columns when he was Annual Conference moderator (1986).

Thus, at Bridgewater this past October 2–4, I joined a great cloud of witnesses to Don's contributions to Brethren history and his position as our foremost historian. Bridgewater's Forum for Religious Studies and *Brethren Life and Thought* co-sponsored the event, titled "A Festschrift for Donald F. Durnbaugh" and carrying the theme "To Serve the Present Age: Historians and the Modern Church." On hand were scholars from the five main bodies of Brethren and the Mennonites, and even historians from as far afield as Germany.

A flavor of Germany permeated the meeting by necessity, that country being the source of the earliest Brethren history, as well as the locale for much of Don Durnbaugh's research. So it was appropriate for the meeting to be billed as a *Festschrift*—German for a "celebration of writing."

Thirteen presentations were on the Festschrift schedule. Some of them were sufficiently informal or so popularly cast that even we participants who were mere Brethren history buffs could fully appreciate them. Other papers were presented in the scholarly format that requires for comprehension and benefit in-depth knowledge, discipline, and a familiarity with historians' jargon. A common thread through all of them, however, was the acknowledgment of the debt owed to Don Durnbaugh for his research and writing that had forerun each scholar's own work and for the encouragement and inspiration Don had provided his following of Brethren historians.

The conference opened with presentations by four Annual Conference moderators. Current acting moderator Elaine Sollenberger, and former moderators Fred Bernhard, Judy Mills Reimer, and Phil Stone spoke briefly on the role of heritage in the contemporary church. Each considers it significant, even if not appreciated as fully and widely as one might wish. Phil Stone, Bridgewater College president, demonstrated through anecdotes from the Brethren history course he teaches that Bridgewater's Brethren students come to his classes with a surprising, if general, familiarity with their history and heritage, and are eager to be more informed.

On the second day, Franklin Littell, a United Methodist minister, scholar, and writer, looked at the significance of Free Church studies. He roundly denounced several present-day developments that apparently have not benefited from history's lessons. Referring to the reunification of Germany and the collapse of the Soviet Union, Littell claimed that the Germans and Russians "haven't learned a *hing* from the past 75 years of their istory." Neither was he charitable oward the Pat Robertsons of this ountry who "lift up the myth of a Christian America that never was."

Murray Wagner, who teaches church history at Bethany Seminary, used his research into the life of 15th-century Czech reformer Petr Chelčick″ (pronounced *Hell-chit-ski*) to demonstrate that "the storyteller revises the past to reflect the way the present generation discovers anew a living God who acts in history." He acknowledged that "there is a 'thereness' to the past that constitutes reality." Then he added, "Still, the past stands as witness against those who would replace it with their own invention." Wagner did not have to look far for an example, in his opinion, of "those" mischievous inventors. The Festschrift was being held the same weekend as the "Promise Keepers" rally in Washington, D.C. The most spirited audience responses of the meeting took on Wagner, defending the rank and file of "Promise Keepers" as "political innocents" with no thought of "re-Christianizing" America.

Hans Schneider is a Radical Pietism authority and church history professor at Phillipps-Marburg Universität in Marburg, Germany. He told a refreshing "detective" story about the "earliest Brethren publication"—Alexander Mack's 1713 *Grundforschende Fragen*—answers to questions on Brethren beliefs put to Mack by Inspirationist leader Eberhard Louis Gruber. Schneider kept his Festschrift audience in suspense with a step-by-step recalling of the search by him and others for a copy of the "first edition" of Mack's work. Through the centuries, scholars have known only the "second edition"—published in 1774 in Germantown, Pa., by Christopher Saur II. Schneider told how he had longed to find a copy of the elusive "first edition" and present it with gratitude to Don Durnbaugh.

The surprising twist to Schneider's story, however, was his discovery that, paradoxically, there actually is no "first edition" of this "earliest Brethren publication," only a second. The presupposed first had existed only in handwriting until published by Saur. Thus we have a collector's item that never was. And, I assume, the *real* "earliest Brethren publication" was Mack's 1715 *Rechte und Ordnungen* (Rights and Ordinances).

Dennis Slabaugh, a Brethren independent scholar living in Hamburg, Germany, concluded in his presentation that there was no direct connection—only similarities—between the 1700s Brethren in Krefeld, Germany, and the Dompelaars ("Dunkers") of Mennonite background in Altona.

Jeff Bach, who teaches Brethren Studies at Bethany Seminary and whose Ph.D. dissertation explored gender roles in the Ephrata Community, put some flesh on the bones of Conrad Beissel's female counterpart—Maria Eicher, who headed the sisterhood at Ephrata. Citing samples from hymns written by Eicher, Bach explored her nascent feminism

Steve Longenecker, Robbie Miller, and Carl Bowman *were the three members of the Forum for Religious Studies who carried responsibility for orchestrating the Durnbaugh Festschrift. The Forum holds such conferences as part of its heritage emphasis.*

Bridgewater Forum emphasizes Brethren heritage

Festschrift sponsor was Bridgewater College's Forum for Religious Studies, whose membership comprises current and emeritus Bridgewater faculty and staff members with expertise in the area of religious studies and a commitment to the scholarly advancement of knowledge in the field.

While the forum advances religious studies and research in general, it emphasizes work within the Anabaptist and Pietist heritages. Occasional conferences such as the Durnbaugh Festschrift bring to the campus scholars with expertise in a selected issue. The papers presented may be edited and published by the Forum.

The Forum, and thus the college, contributes to the life of the Church of the Brethren through studies that relate to the heritage of the Brethren and provide insight into the contemporary life of the denomination.

Recently published by the Forum was its third book, *Anabaptist Currents: History in Conversation with the Present*. It was edited by Steve Longenecker.

Forum members include William Abshire, assistant professor of Philosophy and Religion; Emmert Bittinger, professor of Sociology Emeritus; Carl Bowman, associate professor of Sociology; Steve Longenecker, associate professor of History; David Metzler, professor of Philosophy and Religion Emeritus; and Robbie Miller, campus chaplain and instructor in Religion.

Hans Schneider and Dennis Slabaugh, *who work in Germany—Marburg and Hamburg, respectively—lent an international flavor to the Festschrift.*

Fred Benedict, *an Old Order historian, checked points with Bethany Seminary professor Jeff Bach on Bach's research into the Ephrata Community's Maria Eicher.*

and speculated on the sources of her theological expressions.

The group known as "Congregational Brethren" was the subject of a presentation by David B. Eller, director of Elizabethtown College's Young Center and newly appointed editor of *Brethren Life and Thought*. The Congregational Brethren were a development of the "Far Western Brethren" in the 1870s. They opposed the authority of Annual Meeting and argued with the main body of Brethren over such issues as the correct way to observe feetwashing. Eller had touched on the Congregational Brethren in his May 1997 MESSENGER article, "George Wolfe III and the 'Church of California.'"

The Fellowship of Grace Brethren Churches was represented by Robert Clouse, professor of History at Indiana State University. His subject was the ongoing splintering of his group over doctrinal issues. The original FGBC split from The Brethren Church (Ashland) in the late 1930s.

Second Brethren World Assembly

July 15-18, 1998
Bridgewater College

"Faith and Family: Challenges and Commitments"

Study papers to be presented:

* Place of the Family in Brethren Heritage
* Impact of Culture on Brethren Families
* Pressures on the Family in Contemporary Culture
* Biblical Understandings of the Family
* Family Devotions and Spirituality Within Brethren Tradition
* Rearing Children Among the Brethren

Also panel discussions, workshops, and Shenandoah Valley tours.

For information contact Dale Ulrich, Bridgewater College, Bridgewater, VA 22812; Dale Stoffer, Ashland Theological Seminary, Ashland, OH 44805; or Ron Lutz, 313 Fairview Ave., Ambler, PA 19002.

Other presenters included William Kostlevy, archivist and associate director of the Wesleyan/Holiness Studies Center at Asbury Theological Seminary in Wilmore Ky.; Dale Stoffer, associate professor of Historical Theology at Ashland Theological Seminary; and John Howard Yoder, professor of Theology at the University of Notre Dame.

The "gifts" of Don Durnbaugh were recounted by two of his Bethany Seminary colleagues, Dale Brown and Donald Miller.

All the presentations will be published in a double issue of *Brethren Life and Thought* (Vol. 43, Summer and Fall 1997, Nos. 3–4, due out this month). (Inquiries about this issue or about subscribing to the journal should be directed to Brethren Journal Association, Bethany Theological Seminary, 615 National Road West, Richmond, IN 47374-4019.)

Brethren history scholars and aficionados whose appetite for the subject was not appeased at the Durnbaugh Festschrift nor their senses sated with the autumnal ambience of Bridgewater College, could take heart that another feast is in the planning, to be spread at the same table. The Second Brethren World Assembly (the first was in July 1992) will be held July 15–18, 1998, and it, too, will be held at Bridgewater. It is sponsored by Brethren Encyclopedia, Inc.

Thanking everyone for his Festschrift recognition and Bridgewater College for its Roger B. Sappington Award for outstanding achievement in Anabaptist and Pietist studies, Don Durnbaugh relaxed his scholarly demeanor to recount an Abe Lincoln tale in which a man, tarred and feathered, and being ridden out of town on a rail, remarked, "If it weren't for the honor of the thing, I'd just as soon walk." But, the Durnbaugh discomfort aside, it seemed, in other Lincoln words, "altogether fitting and proper that we should do this."

It was pointed out, in the course of Festschrift events, that the recognition was by no means intended to suggest that the luminous Durnbaugh career had burned out ... even if his recently published Brethren history, *Fruit of the Vine*, is referred to by some as his *magnum opus*. If that caution required substantiation, one need only be reminded that Don's next big project is Volume 4 of another one of his major accomplishments, *The Brethren Encyclopedia*. It's due out in 2000. Orders may be directed to: Brethren Encyclopedia, 313 Fairview Ave., Ambler, PA 19002. Or e-mail: breencyclo@aol.com **M.**

Ministry training with *flexibility*

Fred W. Swartz

Rick Gardner, hired by the General Board in 1974 *as editor of* Guide for Biblical Studies, *gave the initial direction for both EFSM and TRIM. He is now dean of Bethany Seminary. An August 1980 photo shows him (right) conducting orientation at Bethany Seminary for EFSM students Willie Ray Thornton, Yovanne Williams, Shyrl Smith, and Martin Brown.*

BY JEAN HENDRICKS

"I'm doing things now that I never imagined I was capable of doing."

"Without the EFSM program, I would not have had the opportunity to be a pastor."

"EFSM was a wonderful experience for me."

"You gain more confidence. You realize that you do have something to give. You see confidence grow in others."

Those comments, from current and graduate ministry students reflect some of the feelings about the Education For a Shared Ministry (EFSM) program, which began in 1977 by action of Annual Conference and with financial undergirding from the Eli Lilly Foundation. For many of the 60-plus people who have completed EFSM in the past two decades, this three-year option for nonseminary education is a life-changing experience.

Small congregations across our denomination are other recipients of EFSM benefits.

"EFSM was an answer to our prayers, a miracle for our church."

"The EFSM program helps us to develop our talent in the church."

"EFSM is most helpful as it moves a congregation to continue strong team ministry beyond the formal completion of the program."

Those are responses from lay people to a questionnaire sent out last spring.

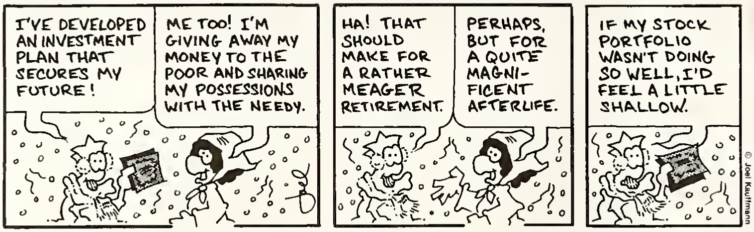
While EFSM cannot and does not solve all problems within a congregation, it expands the congregation's awareness of the denomination, especially as the members participate in events sponsored by Bethany Seminary and a Brethren-related college or university. A deeper sense of belonging to, and connectedness with, the denomination develops in many EFSM congregations. One minister trained through EFSM said he broadened and deepened his contacts with people and structures of the denomination, and this occurred without his feeling pressured to change his own basic theological convictions.

An important component of EFSM is the relationship between the person in training and the program supervisor. Based on the 1997 EFSM spring survey, as well on anecdotal comments, the effectiveness of the program can be directly tied to the competent assistant of a mentor/supervisor whom the minister in training respects. When a well-educated, caring, experienced pastor offers guidance to someone learning the essentials of ministry, not only is a personal relationship built and strengthened, but the congregation also sees a model that shows how learning and growth occur.

TRIM, short for TRaining in Ministry, also counts on the ability of experienced, on-site coordinators/mentors for its success. Like EFSM, TRIM is a denominationally sponsored program, a partnership of the colleges, the General Board, the districts, and Bethany Seminary. Its 10-year history reflects a steady interest by people of all ages and backgrounds who feel called to set-apart ministry. TRIM offers a flexible

Pontius' Puddle

Send payment for reprinting "Pontius' Puddle" from Messenger *to Joel Kauffmann, 111 Carter Road, Goshen, IN 46526. $25 for one time use. $10 for second strip in same issue. $10 for congregations.*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HA! THAT SHOULD MAKE FOR A RATHER MEAGER RETIREMENT.
PERHAPS, BUT FOR A QUITE MAGNIFICENT AFTERLIFE.
IF MY STOCK PORTFOLIO WASN'T DOING SO WELL, I'D FEEL A LITTLE SHALLOW.
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opportunity for learning, while it maintains high standards of preparation for church leadership.

Many TRIM graduates serve as full-time or as associate pastors. Some of them made the decision to attend seminary following the time of nondegree theological education. Others have opted out of set-apart ministry, but continue to serve the church as lay leaders.

Initial direction for both programs was given by Rick Gardner, then a General Board staff member and now the dean of Bethany Seminary. When the programs grew in size and scope, Larry Glick, associate executive of Shenandoah District, joined the ministry training staff. His successors were Karen Calderon and Wayne Eberly, each hired for a field associate position to work with separate geographical areas of the denomination. I joined the staff in 1991 and became director of the two programs in 1992.

As EFSM and TRIM celebrated 20 and 10 years of history in 1997, they also anticipated the future. Small congregations will continue to need part-time, but educated, leadership. People called to ministry may increasingly need a nondegree program such as TRIM toward meeting district ordination requirements.

Under the New Design of the General Board, EFSM and TRIM are completely administered out of Bethany Seminary, under the auspices of the Bethany Academy, through a plan of shared funding and staff leadership. Fifteen EFSM congregations and three TRIM students entered training this past August (October, page 7). Honoring two previous decades of ministry training, the church recognizes the practicality of these programs and anticipates their serving leadership needs in the coming new century.

Jean Hendricks served as director of EFSM and TRIM, 1992–1997. She is now director of Church Relations for McPherson College.

Aging:

Consider the alternative

BY KENNETH L. GIBBLE

Aging is a subject I approach with caution; it's almost impossible to talk about aging without putting your foot in your mouth.

When I was approaching my 40th birthday, I preached a sermon about aging. During the sermon, I mentioned that before too many years I would be in the category of "middle-aged." After the service, a man came up to me and asked, with a sly grin on his face, "How old are you?" When I told him, he asked further, "Well, if you don't think you're middle-aged yet, exactly how long are you planning to live?"

Part of the difficulty in talking about aging is language. We don't even know what to call those who reach the upper limits of the life span. Not many people like to be called "old." I once had a man in his 70s tell me that he hated being referred to as a "senior citizen." It is no longer "politically correct" to talk about people going to an "old folks home." Instead, we delicately say that they are residents in a "retirement facility," or, even better, a "retirement community."

What word is best used to describe people who are "up in years"? Golden agers? The elderly? Retirees? No matter what word you use, you're sure to offend somebody. The Church of the Brethren gathering for people of retirement age is called the "National Older Adult Conference." That's fine, but what does "older adult" mean? Older than what? Older than whom?

Not long before his death, Canadian novelist Robertson Davies wrote a collection of short stories about aging. In the book's introduction, Davies wrote, "I have grown old." He didn't state his age, but he did object to euphemisms for aging. At one point, he said, "Forgive me; I must leave my typewriter to throw up, for I have just heard someone use that nauseating expression 'the twilight years.'" The printed page shows a few dashes, presumably to indicate Davies' absence from his typewriter. The next words on the page are as follows: "—Ah, that feels better."

But maybe the real question on the subject of aging is not how to talk about it without offending, but, rather, how we are to live as people who are getting older.

I like the psalmist's image of old people: producing fruit . . . always green and full of sap. What a terrific way to be described when you are 65, 75, 85, or older.

The Bible is realistic about aging. Even in biblical times, when old age was honored far more than in our own time, there had to be reminders for people to treat the elderly with respect. One of the commandments in Leviticus reads: "You shall rise before the aged, and defer to the old; and you shall fear your God . . ." (Lev. 19:32).

In Psalm 71, the writer expresses one of the fears of old age, the fear of being abandoned. This fear is given voice in verse 9 with a prayer: "Do not cast me off in the time of old age; do not forsake me when my strength is spent."

Temptation to fall into despair confronts people at every stage of life, but it is especially dangerous in the final years. The writer of Ecclesiastes rebuked those tempted to lament the passing of the "good old days": "Do not say, 'Why were the former days better than these?' For it is not from wisdom that you ask this" (Eccl. 7:10).

My favorite scripture about aging is the wonderfully upbeat verse 14 of Psalm 92. In the King James Version, the Psalmist describes righteous people with these words: "They shall bring forth fruit in old age; they shall be fat and flourishing."

That's pretty good, but "fat and flourishing" has some negative connotations these days. Much better is the New Revised Standard Version: "In old age they still produce fruit; they are always green and full of sap. . . ."

That is a wonderful image of what the last years of life can be—productive and fruitful. What a terrific way to be described when you are 65, 75, 85, or older: "always green and full of sap."

In his essay, Robertson Davies argued that the best gift we can carry with us into old age is curiosity. Curiosity about what? It doesn't matter, Davies said. "Curiosity about *something*. Enthusiasm. Zest. That's what makes old age . . . a delight. One has seen so much, and one is eager to see more." The title of Davies' essay is "You're not Getting Older; You're Getting Nosier."

Davies warned that when we cease to be curious, curious even about ourselves, we have abandoned hope. He referred to the psychoanalyst Karl Jung, who said that the first half of our life is spent making our place in the world, through study, work, and family. The second half of life, Jung said, is an inward journey, a spiritual search. It is this search, argued Davies, that makes age not a burden and a defeat, but marvelously enjoyable in spite of the limitations of the aging body.

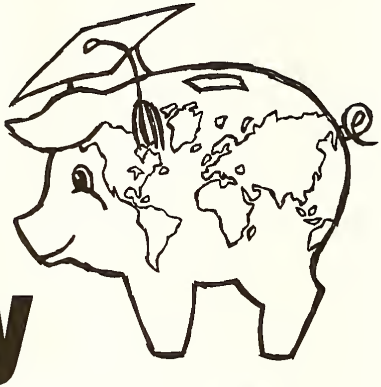
Much as I like what Davies is getting at here, I believe there is a subtle danger in his counsel. It suggests that active engagement with the world is pretty much over; what is left is maintenance, reflection, and life review. True, the older years are a time of harvest, but they are also a time of planting. Release from full-time employment means opportunity for service to community and church.

A 70-year-old woman who serves her church in Seattle as director of children's ministries says that she has heard people her age say, "I've done my share. Now it's someone else's turn." To that, she responds, "Bosh!" She goes on to give examples of older adults who are busily engaged in doing things for others: "We need to realize as [older people] . . . we have much to offer in new and creative ways of serving our Lord. Look around and see the needs. Be inventive. Ask the Lord where your natural gifts could be a ministry to others. You may find it more rewarding than anything you've done in the past."

I like that. I like the fact that someone in her 70s is director of children's ministries. I love it when I see older adults reaching out to the children in the church.

French actor Maurice Chevalier said, "Old age isn't so bad when you consider the alternative." That was meant to be funny, of course. And one of the saving graces for older people is a sense of humor. But there is a serious side to the statement as well: Old age, in its own way, is a unique blessing. Not everyone lives to old age. We do well to consider the alternative. And when we have considered it, we do even better to ask God to guide us and bless us in our aging. We can resolve, with God's help, to use our time and energy for the glory of God and our neighbor's good. M.

Kenneth L. Gibble is pastor of Chambersburg (Pa.) Church of the Brethren.



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stepping STONES

by Robin Wentworth Mayer

The good news of the gospel is that God doesn't trash us. Instead of just wadding us up with his heavenly hand and dumping us in some cosmic landfill, God sent his Son to save us.

It was 5:30 a.m., and the clock radio had just switched on. My husband was crawling back into bed after taking our 14-year-old son to an early morning commitment.

"Guess what!" he said.

The excitement in his voice was cause for immediate concern.

"What?" I asked cautiously.

"You know that little back street we cut through to get to the church? Well, at one of the houses on it, there was some stuff sitting out for the trash. I stopped and looked, and there was a Eureka vacuum cleaner, so I brought it home. The fan belt had broken and gotten sucked up and jammed into the impeller. I pulled it out and cleaned the motor. It works fine. And there was a water softener that just needs a timer and cam assembly. They also had three chairs with oak sides sitting out. The upholstery is dirty, but I can clean that. There was a cute little metal chair missing a seat, so I picked it up too. And there was a bicycle with a wrecked frame and bent tires, but the gearshift and cables are still good."

All this before 5:30 a.m. I started laughing.

When I had caught my breath, I said, "You need help."

Even though the boys and I tease my husband mercilessly about his "junk-a-holism," to be honest, I respect it. In a world of disposable towels, disposable dinnerware, disposable jobs, disposable relationships, and disposable values, there is something both endearing and redemptive about someone who loves to rescue, repair, and use broken things.

In college, I saw an animated film that encouraged conservation and recycling.. It showed people all over the world throwing things away until, little by little, everyone was practically drowning in trash. In the final frames of the film, we saw the earth hanging in space, overflowing with trash. As more and more trash spilled into the universe, a huge hand from heaven entered the picture, grabbed onto the earth, wadded it up, and tossed it away.

I don't think that's quite what the old spiritual meant by declaring "He's got the whole world in his hands."

In one way or another, we are all broken. We are angry. We are uptight. We are cynical. We are insecure. We are selfish. We are jealous . . . The list is endless. And no matter the specifics of how you continue that list, the irrefutable truth is that something in us doesn't work right: Our upholstery is dirty; our motor is jammed; our frame is bent.

While the film from my college days undoubtedly made its environmental point, the good news of the gospel is that God *doesn't* trash us. Instead of just wadding us up with his heavenly hand and dumping us in some cosmic landfill, God sent his Son to save us.

My husband's rescue operation has paid substantial dividends. The little metal ice cream parlor chair has a fresh coat of white paint and a new mauve seat, and it looks adorable in a corner of our bedroom. The three oak chairs are now serving a Baptist Sunday school class across town. The salvaged bicycle gearshift and cables are an improvement on my old Schwinn. The restored water softener is fully operational, providing soft water and a slight increase in our property value. The repaired vacuum cleaner has been adopted by a family that really needed it.

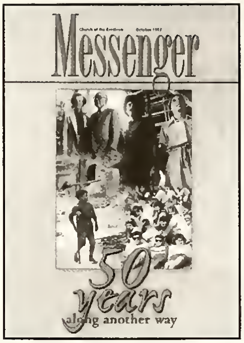
At Christmastime, we usually buy and receive new things—not altogether inappropriately, considering the prophecies and pronouncements about newness. But Christmas is also about "old things"—people with broken hearts, wounded spirits, and tainted lives—being rescued, repaired, and put to good use by the One who, indeed, has the whole world in his hands.

Robin Wentworth Mayer is pastor of Kokomo (Ind.) Church of the Brethren.

Stepping Stones is a column offering suggestions, perspectives, and opinions—snapshots of life—that we hope are helpful to readers in their Christian journey. As the writer said in her first installment, "Remember, when it comes to managing life's difficulties, we don't need to walk on water. We just need to learn where the stepping stones are."

Letters

"As I looked at the October MESSENGER, *...I thought of one of several reasons why, at age 85, I am one of the magazine's faithful readers."*



Why I read MESSENGER

As I looked at the October MESSENGER, with its recounting of our denominational history of the past 50 years, I thought of one of several reasons why, at age 85, I am one of the magazine's faithful followers.

I always see names of people whom I have known through the years, dozens of whom I could list.

And there are many places mentioned that hold fond memories for me. These include Elkhart, Ind., where I was born, and the many cities where I have attended Annual Conference. Beginning with Winona Lake, Ind., as a teenager, I have been to about 35 of the Conferences.

People and places dear to my heart: I revisit them through the pages of MESSENGER. That's just one reason why I keep on reading.

Donald B. Snyder
Waynesboro, Va.

It takes me back

I have just been reading my October MESSENGER. With that special feature "Another Way," retelling the Brethren history of the past 50 years, October is an issue to file away and keep. For a 95-year-old reader (see August/September, page 19, photo top right), all those stories and little sidebars really take me back.

Gladys Royer
La Verne, Calif.

MESSENGER on a new high

The October MESSENGER was a new high, even though it's hard to top some of the other excellent issues.

The chronology of events in "Another Way" was well worth looking over again and again. The portraits were so welcome ...even when I grew nostalgic. The full-page list of all General Board members through the years is worthy of framing.

Marianne Michael
Iowa City, Iowa

I'm doing quite nicely

Since my illness, which led to my resigning as Annual Conference moderator-elect, has been covered in MESSENGER (August/September, page 26), I owe readers an update.

The past several months, although difficult, have been a great blessing for my wife, Betty, and me. We have been strengthened by God's love and care, expressed through our family, friends, and the church. We have been humbled—and overwhelmed—by the many cards, letters, telephone calls, and visits we have received, both prior to my surgery and during my recovery.

I have always appreciated the importance of the faith/covenant community to a person's nurture and spiritual welfare. As a pastor, I have emphasized this truth over and over. These past months, however, have reinforced and expanded Betty's and my understanding and appreciation for the "great cloud of witnesses" that surrounds Christians at all times. We praise and thank God for the love and support of all the brothers and sisters across the denomination.

My recovery from both the

We join you in celebrating God's great expression of love in Jesus Christ

The students, faculty, and staff of McPherson College wish you and yours a blessed holiday season.

McPherson College

surgery and the depression is going extremely well. Both of my doctors are not only skilled, but express a personal concern and understanding for my situation that goes beyond what I could have ever hoped for or prayed for. We often complain about health care in this country, but we also should be thankful for the remarkable skills and dedication of health-care givers, and for the technology that is available. We are more blessed that we realize or acknowledge.

I wish it were possible to respond individually to each person who has reached out to us. May God continue to bless all of us as we faithfully serve Christ and the church whenever and wherever we are called.

Jimmy Ross
Lititz, Pa.

Leery about delinking

I recently spent 10 hours with 10 other advisers in the newly "delinked" On Earth Peace Assembly (OEPA). The group discussed the future of OEPA, now free to design strategies for survival and for impact within the denomination.

I caution other such groups to study Anabaptism as a prelude to discussions on "delinking" within the historical church. If groups become separatists in mood or strategy, "delinking" may be complete as with Anabaptists in 1708.

I prefer the word "links," in which each is accountable in a chain of the church universal.

Inez Long
York, Pa.

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STEP 2: Say it out loud, preferably to another person.

STEP 3: DO IT!

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Alpine Adventure tour. A 14-day tour leaves Washington, D.C. (Dulles International Airport), May 26, 1998. Visit Switzerland, Germany, & Austria. A very special price is available. For details, contact tour host Dr. Wayne F. Geisert, President Emeritus, Box 40, Bridgewater College, Bridgewater, VA 22812-1599. Tel. (540) 433-1433 or (540) 828-5494.

Visit Spain and Portugal. May 29–June 4, 1998. Bus tour through countryside incl. Madrid, Cordoba, Seville, Granada, Toledo, Rock of Gibraltar, Fatima, and World Expo '98 in Lisbon. For more info, write: J. Kenneth Kreider, 1300 Sheaffer Rd., Elizabethtown, PA 17022.

INVITATION

Cincinnati Church of the Brethren fellowship meets for worship & support in n.e. area of Cincinnati. We welcome others to join us or bring needs to our attention. Contact us c/o Cincinnati Friends Meeting House, 8075 Keller Rd., Indian Hill, OH 45243. Tel. (513) 956-7733.

Come worship in the Valley of the Sun with Community Church of the Brethren at 111 N. Sunvalley Blvd., Mesa, AZ 86207. Mail to: 8343 E. Emelita Ave., Mesa, AZ 85208. Tel. (602) 357-9811.

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Turning Points

New Members

Note: Congregations are asked to submit only the names of actual new members of the denomination. Do not include names of people who have merely transferred their membership from another Church of the Brethren congregation.

Charlottesville, Shen.: Amanda Fagan, Mark Shipp
Claysburg, Mid. Pa.: Chad Acker, David Dickman, Angel Imler, Jennifer & Melissa Weitzel
Cleveland Community, S.E: Kathy Baty; Rebecca Bengtson; Amber & Justin Bicknell; Renee Blackwood; Frances Brown; John & Teresa Chastain; Brandi Deaver; Amy, Nan & Lacey Fallin; Anthony & Ashley Ford; Max, Melinda & Ronnie Franklin; Eden Garner; Mandy Hanks; Christie, Patty & Sandy Hutcherson; Heather McCay; James & Karen Miller; Bruce & Judy Morton; Richard & Shane Oakley; Rechelle Patterson; Jinger Ridgeway; Harold Sloan; Dakota Tidwell; Connie Vaughn; Theresa & William Warr; Amanda Yancy
Clover Creek, Mid. Pa.: Valeria Acker; Betty & Larry Ayers; Amber & Ashley Baker; John Baird; Jennifer Bechtel; Chris & Joe Cunningham; Mark Dilling; Kathy, Kristy & Leroy Karns; Brad, Elliot & Kendel Krehl; Bev Ruhlman; Gail Weitzel
Curryville, Mid. Pa.: Paula Boyer, Barbara Brumbaugh
Dupont, N. Ohio: Molly Dunlap; David Fickle; Jacob Sroufe; Marvin Weller; Kara, Robert & Tina Workman; Charles & Marilyn Young
Eel River, S/C Ind.: Mala & Morris Day; Matt McNeeley; Jill & Matthew Metzger; Meghan, Melvin & Nathan Sautter; Jodi & Kelly Walters
Eversole, S. Ohio: Kyle Jones, Aaron Simpson
Fellowship, Mid. Atl.: Ralph Creamer, William Durst, Jennifer Quaglio
Franklin Grove, Ill./Wis.: Rob Logan
Garbers, Shen.: Laura Copley, Shannon Kisling, Kyle McDorman, Justin Moyers, Adam Packett, Mildred Ricedorf, Benjamin Shearer
Glade Valley, Mid. Atl.: Gary Pryor, Michele & Rachel Yingling
Green Hill, Virlina: Stacey Clements; Brenda Dillon; Cathy, Jordan & Sarah Johnson; Callie & Will Kingery
Greenville, S. Ohio: Philip & Shawna McKee
Hanover, S. Pa.: Cody Ault, Brian & Lisa Blake, Andrew & Leanne Hurtack, Adam Livingston, Andrew McDonald
Hatfield, Atl. N.E.: Brandon Hanks, Christina Holbert, Shawn McMahon, Tom Topolski
Lewistown, Mid. Pa.: Peter Marston
Liberty Mills, S/C Ind.: Crystal & Ryan Finney
Linville Creek, Shen.: Aaron Dove, Jerry Rainey, Aaron & Amber Roth, Zachary See, Brian & Sarah Tusling
Live Oak, Pac. S.W.: Jennifer Dormois, Joe Fennel, Sarah Guerrero, Rick Fillmore, Kira Marriner. Gregory McAvoy
Mack Memorial, S. Ohio: Peter Crim, Roberta Fleet, Ruth Petry, Shawn Storms, Alyssa Yingst
Maple Grove, N. Ind.: Kyle Carrick, Amber Cripe, Kristi Garris, Brad & Jason Morehouse, Royce Stutzman
Maple Spring, W. Pa.: Andrew Baraniak, Julia Cable, Jonathan Dunmyer, Michael Graham, Jamie Harvey, David Koba, Jennifer Rummel, Kirby & Lucas Shaffer
Marilla, Mich.: Debbie, Kylee, Megan & Nathan Grossnickle; Dottie & Rachel Huss; Breanna Knudson
Marsh Creek, S. Pa.: Cindy Ecker, Andrew Hollabaugh, Cindy Keys, David & Carolyn Kidinger, Ruth Ann Orndorff,
New Enterprise, Mid. Pa.: George, Marilyn & Megan Browell; Tyler Hull; Christy Imler; Gwen Musselman; Chris & Jamie Robinson;
New Paris, N. Ind.: Jonah Sherck, Matthew & Melissa Weirich
Ninth Street, Roanoke, Va.: Michael & Pamela Alwine, Megan Flora, Katherine Humphrey, Charles & Melissa Mills, Jean Powell, Ashley & Tom Sink, Anne & Lindsey Stump, Brenda Turner, Carolyn Watson
North Liberty, N. Ind.: Ruby Banks, Jason Beyer, Laurie Decker, Dawn Ferguson, Andrew Holderread, David & Mary Johnson
Pulaski First, Virlina: Heather Bucker, Terri Fitzwater, Linda Myers
Pyrmont, S/C Ind.: Rebecca Combs, Matthew Miller
Rice Lake, Ill./Wis.: Caleb & Jordan Schreiber
Ridgely, Mid. Atl.: Michelle Garey, Lou Ann Owens
Roanoke, S. Plains: Kasey Prejean, Katina Stanley
Rummel, W. Pa.: Jack Cardone, Jamie Chicarell, Sheena Phillips, Joseph Young
South Waterloo, N. Plains: Brittany Atwood, Cassidy Greiman, Derek Grittmann, Crystal Irwin, Hollie Johnson, Abbie Lichty, Whitney Rousselow, Christopher Tyler
Springfield, Ore./Wash.: Eric Thompson
Union, N. Ind.: Margaret Carr, Don Jefferies, Stephanie Spry
Union Center, N. Ind.: Blair Burkholder, Sarah Neff, Sarah Shively, Jason & Shellie Steffen, Sarah Stouder
University Park, Mid. Atl.: Robyn Holl, Anna Myers, Jeremy Siegel.
Waynesboro, S. Pa.: Julie Stone
White Branch, S/C Ind.: Travis Claywell

Wedding Anniversaries

Bradshaw, Bob and Arlene, Waterloo, Iowa, 50
Bucher, Gordon and Darlene, North Manchester, Ind., 50
Dees, Carl and Jeanne, Roanoke, La., 50
Elliott, Glen and Mildred, Fredericksburg, Iowa, 60
Flora, Wilford and Edith, Boones Mill, Va., 60
Gibbel, Lewis and Louise, Harrisburg, Pa., 50
Gibson, Simon and Ethel, Boones Mill, Va., 50
Gilbert, Emerson and Althea, Sinking Spring, Pa., 51
Harvey, Wayne and Gwen, Santa Cruz, Calif., 50
Heisey, Paul and Dorothy, Schaefferstown, Pa., 50
Helman, Blair and Patricia, Fort Wayne, Ind., 50
Howes, Roy and Pauline, Kaleva, Mich., 60
Hurd, Bill and Doris, South Whitley, Ind., 50
Juday, Don and Margaret, New Paris, Ind., 50
Klucher, Bob and June, York, Pa., 50
Mansfield, Herb and Kathryn, Weyerhauser, Wis., 50
May, Ben and Ella, Goshen, Ind., 50
Miller, Wayne and Gwen, Santa Cruz, Calif., 50
Myers, Vernon and Marie, Thurmont, Md., 50
Paff, William and Elizabeth, Elkhart, Ind., 60
Richwine, Albert and Jane, Harrisburg, Pa., 50
Rife, Marvin and Donna, Arcanum, Ohio, 50
Shaulis, Harold and Garnet, Berlin, Pa., 50
Stouder, Charles and Evangeline, Elkhart, Ind., 60

226th BVS Orientation Unit

(Completed orientation in Roxbury, Pa., on Aug. 20, 1997)

Balmer, David, Myerstown, Pa; to Flat Creek Church of the Brethren, Big Creek, Ky.
Brukhart, Sharon, Manheim, Pa.; to Flat Creek Church of the Brethren, Big Creek, Ky.
Coble, David Jr., Hershey, Pa.; to Good Shepherd Food Bank, Lewistown, Maine
Long, Brian, Greencastle, Pa.; to Good Shepherd Food Bank, Lewistown, Maine
Paylor, Kimberly, Chambersburg, Pa.; to Good Shepherd Food Bank, Lewistown, Maine
Schildt, Jennifer, East Berlin, Pa.; to Lewistown Area Mission School, Lewistown, Maine

Deaths

Abersole, Paul, 77, North Liberty, Ind., Sept. 1, 1997
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Editorial

The dickens of being Scrooge

It says a lot about the size of the world we operate in that our December cover story was *faxed* from Nairobi, Kenya, still warm from the hands of writer Merlyn Kettering. The article was late, and I was starting my editorial (usually the last piece to put into place) when it came in. But I knew I wasn't dependent on a slow boat from Mombasa. Nairobi is just here in the suburbs of today's "global village."

I had foreknowledge of the article's thrust, for it was commissioned and designed to undergird our Christmas Achievement Offering emphasis. But as I read it, I still found myself personally wrestling anew with an ongoing question for us "global villagers": Which neighbor and whose poor am I to respond to?

I have had a life-long habit of avoiding unpleasant duties and obligations by impulsively giving higher priority to something else ... preferably something else that is pleasant and distracting. I suppose the same human frailty is at work in avoiding the hard parts, the basic parts, of the New Testament.

> *Today our neighbors and our poor folks are people spread all over the globe. We've got the whole world on our hands. What's a good Christian to do in a case like that?*

Take the story of the man we commonly call "the rich young ruler" (Matt. 19: 16–24; Mark 10:17–25; Luke 18:18–25). He wasn't like the Pharisees, trying to entrap Jesus with his own words. He was in earnest when he asked Jesus what to do to have eternal life. Okay, maybe he did expect Jesus to say, "Son, no sweat. You've got it made. You aren't wearing all those Sunday school attendance pins for nothing." But at least he was earnest in desiring eternal life.

When Jesus spoke of keeping the commandments, the young man took heart. He had kept them all, he claimed, even loving his neighbor as himself. But, just to be sure, he asked Jesus, "What do I still lack?"

That's when the wind was taken out of his sails. He was devastated by Jesus' response: "Go, sell your possessions, and give the money to the poor ... and then come, follow me."

The story ends with the young man going away "grieving, for he had many possessions." The scripture doesn't say what became of him. Was he grieving because it was going to hurt so bad to give up his possessions? Or was he grieving because he knew he couldn't bear to give them up? (And, yet ... oh, he *did* so want eternal life.)

I am sure it was the latter case. I know, because I am that rich young ruler. And so is virtually everyone else who claims to be a Christian. When it gets down to the nitty-gritty parts of Jesus' demands on our lives, we say, "Uh-uh. We sure like what you're doing, Lord, and, listen, we'll write you a check. But this part about giving *everything* up is just too hard. It's, well, not practical." And we camels are stopped at the eye of the needle.

Paul touched on the same problem that defeated the rich young ruler, albeit in a less down-to-earth way. Speaking of sin in general, instead of a specific shortcoming such as the rich young ruler grappled with, Paul spoke for us all as he wrote, "I do not understand my own actions. For I do not do what I want, but I do the very thing I hate" (Rom. 7:15).

Very few of us get beyond making such an admission. Helen Prejean (November, page 17) claims she got beyond it by realizing, even as one who had "kept the commandments," that "to follow Jesus Christ ... I couldn't simply pray for poor folk, yet live apart from them. I had to *embrace* their struggles."

I have known for a long time that I wasn't doing too well with the eye of the needle, not only on the possessions question, but on a lot of other questions as well. And this has gotten more bothersome as I have grown in awareness of the "global village" situation we live in today. Have I got to worry about *Sudan*?

One's world was smaller in Jesus' time. One didn't have to go even as far as Jericho in order to satisfy both the letter and the spirit of the law governing neighborliness. And if the rich young ruler had, in fact, gone and sold his possessions and given his money to the poor, he would have distributed it among the needy folks right there in his own community—"the region of Judea beyond the Jordan."

Today our neighbors and our poor folks are people spread all over the globe. We've got the whole world on our hands. What's a good Christian to do in a case like that? *Sudan* yet? See what I mean?

I was just reading an interview with Wendell Berry, the poet, essayist, and fiction writer, who "has a passionate love for the land and a concern that people live in responsible relationship with the land and with one another."

Believing that "it has been too easy to be 'a good Christian' while destroying the world that (we are told) God loves," Berry says "that if Christians quit worrying about being 'Christians' or church members and just undertook to do what Christ told them to do—love one another, love their enemies, take care of the helpless and the friendless and the unworthy and the no-account—then the 'church' might sooner or later dissolve into something much better."

Berry was speaking more out of an environmental concern that out of a desire to have eternal life, but what is required in either case is essentially the same.

Whether admitted or not, for many Christians, the main purpose of their religion is its social utility. But for me and others, there is the radical commandment at the core of the gospel that requires one to make a gift of *everything*. It haunts us like Scrooge's ghosts.

How are you coming along with your Christmas gift list?—K.T.

Uncovering the Colors of the World

Uncovering the Colors of the World

1998 Church of the Brethren Workcamps

Young Adult	San Salvador, El Salvador *June 5-14, 1998*
Senior High Youth	Dominican Republic (BRF) *June 14-23, 1998* St. Croix, Virgin Islands *June 22-28, 1998*
Junior High Youth	Harrisburg, Pennsylvania *June 17-21, 1998* Orlando, Florida *July 5-9, 1998* Indianapolis, Indiana *July 8-12, 1998* Washington, D.C. *August 12-16, 1998*

For more information, contact
Youth and Young Adult Ministries Office
Church of the Brethren General Board
1451 Dundee Avenue
Elgin, Illinois 60120
(847)742-5100 (800)323-8039

What more meaningful gift can you bring?

Youngsters three and four look like toddlers when malnourishment takes over. This is the condition of 38 percent of North Korea's children under five.

Mass starvation in slow motion: that's what world food experts see unfolding in North Korea. Periods of merciless rain, a season of drought, and a recent tidal wave on the west coast compound recovery. At stake is the peace and stability of a people and a peninsula.

While the Church of the Brethren's past shipments of rice, canned beef, barley seed, seed corn, and, most recently, winter wheat carry a value of nearly a half million dollars, the cry resounds for our ongoing response. The newly established goal of the Global Food Crisis Fund for North Korea, from now through Lent and Pentecost, is $100,000.

To the most recent Global Food Crisis Fund appeal of $75,000 for North Korea, the Church of the Brethren came forth with $125,000. The church invites it members once again to an outpouring of love and compassion.

Come to think of it, in a season of giving in the name and spirit of Christ, what more meaningful gift can you bring?

Global Food Crisis Fund

Church of the Brethren General Board, 1451 Dundee Ave., Elgin, IL 60120